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A WINTER SONG.

BY HENRY RIDLEY COOK.

The winds are whistling through the trees,
The snow is falling fast,
The breaks upon the mountain side
No longer o'er the masses glide;
The laughing rill upon the hill
Under a spotless pole is still;
The summer days have passed!

The frost has clad the naked bush;
The pine trees sigh and moan,
The whirling road is lost in snows,
The birds of winter come and go,
The woods are dumb, the wild bees' hum
No more from blooming flowers will come
Till winter days have flown!

Sing out a ringing roundelay!
Be merry while ye may!
What tho' the winds are wild and cold—
What tho' the year is growing old?
If hearts are warm and love is strong,
The moaning wind is summer's song;
So love and laugh to-day!

—Home Journal.

Letter from East Tennessee.

MR. EDITOR: To-night I have been reading your editorial on "Christmas Tide," and as the rain has shut us in from going to church, I use the occasion to send you a holiday letter. The fact of our great religious anniversary coming this year on Sunday has made it doubly sacred. Long before day, I waked, and thought of Bethlehem, in Judah, with its wondrous star lighting like a lamp "the place where the infant Redeemer was laid," while a choir of angels hovering near sang in notes sweeter than mortal ears had ever heard, "Glory to God in the highest, on earth peace, and good will to men."

Bro. Leith preached us a good sermon to-day on "The time is short." We are glad to have him with us as our pastor. My engagements did not permit me to attend our Conference, but every report of our work for the past year was said to be favorable. The missionary collection had increased over the previous ones, notwithstanding the effects of the drought which in portions of our territory were very serious. Bro. Lyons, our Sunday school agent, had done a good work as you may know by the number of scholars which was reported at 31,000. We are now building a parsonage for the circuit—a work which ought to have been done years ago.

Our literary institutions, all of which are advertised in your columns, are doing as well as could be expected. Hiwassee College continues to turn out good and useful men, many of whom find their way into the ranks of teachers and preachers. I was sorry to see the Alabama Conference cut loose its official connection with the ADVOCATE. But, they now have one of their own, and, like the old woman when she bought a washpot, they neither lend nor borrow. It will be long before they build up such a paper as the NEW ORLEANS CHRISTIAN ADVOCATE, but they have certainly made a very fine start. Our Holston Methodist has changed editors and moved from Knoxville to Bristol, 130 miles, but is now nearer the center of patronage than before. It seems a necessity, this multiplication of church papers. The increasing number of readers demands it, and competition will not hurt the papers, but rather compel them to be more useful. It is a remarkably good sign that the older our papers are, the better they become.

In looking over the list of delegates elect to the General Conference, I think you are going to have a very able body. It will not come any too soon for the church is suffering for the want of new Bishops, of whom I hope you will elect a number equal to the old bench, and let several retire who are burdened with age and infirmities. There can be no lack of suitable material, though it may be difficult to select the proper number out of so many available names. We have no *candidates* in this Conference. We are willing to put up with our present representation at Nashville in the person of Dr. Cunnyngham, though we rather expect to see Dr. Young, who is also a Holston man, put in charge of the Publishing House, should Dr. McFerrin prefer to retire. Yours,

P. M. GRACE.

SWEETWATER, TENN., Dec. 25, 1881.

Faithful Preaching.

"S," writing in the Shreveport Daily Times, says:

The man who is called of God to preach his word is to be absolutely free from dictation on the part of those to whom he preaches. God sends him forth with his message, and to God alone he is accountable. The truth has always hurt and its hurts to-day. The man who prophesies "smooth things" to the people, who preaches—"only of love, only of peace"—does not do his whole duty, and can not have God's approval. It is a mistake to suppose that a man must not preach the law. The man who does is no more to be condemned than the surgeon who performs the painful yet necessary operation. Again, the soil has to be ploughed and prepared for the seed and so the law is our schoolmaster to bring us to Christ." "A man must be ploughed up and brought under conviction before he will so care for Christ as to actually come to him—*i. e.*, so as that his nature and life shall be changed and he be made a "new creature." Hence, every true man, whether his hearers hear or forbear, will preach the word of God, hit whom it may. The story is told of a Quaker who, finding a thief in his house, took his gun and said: "Friend, thee had better get out of the way; for I intend to fire this gun right where thee standeth." The preacher must, of necessity, wound before he can help, and sinners must be made conscious sinners before they can be reached and saved. Why? Jesus said: "I came, not to call the righteous, but sinners to repentance." Kid glove, rose water, not to hit, preaching is at war with thee. "Thou art the man" preaching God requires of his servants. A minister of God should never be like one of those Italian jugglers who practice throwing daggers at a friend. See the latter stand against a board and note the skill of the juggler as he pins him in and literally marks out his form with daggers. The juggler's skill is in not hitting—the preacher's skill is in his so hitting as to bring his hearers, all bruised and wounded, to the feet of his Lord for mercy and a perfect cure. Archbishop Whately says: "I remember one of my parishioners at Stalesworth telling me, that he thought a person should not go to church to be made uncomfortable." I replied that I thought so too; but whether it should be the sermon or the man's life that should be altered so as to avoid the discomfort, must depend on whether the doctrine was right or wrong." At every hazard, the man who stands for God, should preach God's word—and, wherever a man does that, he has seals to his ministry, not simply in additional names on his church registry, but in saved souls, spiritually vitalized of God and showing forth the power of godliness in their daily lives. "The carnal mind is enmity against God" and hence an audience of carnal men and women will not "endure sound doctrine." What, then, must God's minister do? Suit his sermons to please his hearers and fill their "itching ears" with sweet sounds? No, no! Let him "cry aloud and spare not." Studying his Bible, seeking in prayer the enlightenment and power of the Spirit, he should go into his pulpit and give his people "the whole counsel of God," never forgetting to hold up to them the crucified Son of God as an all sufficient Saviour. The man who fails to hold up Christ in his fulness of saving merit is as untrue to his people as the man who fails to warn them in unmistable terms of sin, death and hell. More than aught else there is needed honest, plain, pointed and awakening preaching. Shall the devil be free to seek man's ruin and the ministry be muzzled in seeking to warn and save him? It is indeed subject for devout thankfulness that in the pulpits of all denominations, there are still found men who can not and will not flatter and soothe to the eternal ruin of their hearers—men who would rather please God than be popular. The true minister makes constant use of such texts as the one beginning "God so loved the world," and that other "Come unto me, all ye that labor and are heavy laden, and I will give you rest;" yet he does not neglect to use such as the following: "Enter ye in at the straight gate, etc.," "I tell you, nay; but, except ye repent, ye shall all likewise perish," "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" The wicked shall be turned into hell, and all the nations that forget God." "And these shall go away into everlasting punishment; but the righteous into life eternal," and those found in Matthew x, 28, xviii, 8 and 9, and in Luke xvi, 19–31.

The preacher who would be true to God and to his fellow-men and who is determined to keep his skirts clear of the blood of souls, will hold back no whit of God's truth, willing himself to suffer that souls may be saved.

An Infamous Traffic.

John Wesley said that the slave traffic was the sum of all villainies. If he could tell us what he thinks of a certain traffic carried on in the East, he would, at least, claim that it takes the first place in the list of villainies. The rum traffic is vile, altogether vile. There is nothing about it that is in the least good or useful to mankind; but the opium traffic is viler. Let us look at some of its worse features.

1. It is a very great curse in China, morally, physically and socially. A large proportion of the adult males, in some of the districts eight out of every ten, are opium smokers. In Suchau, there are 7,000 opium dens. There is no difference of opinion on the subject of the disastrous effects of the drug. Both natives and foreigners bear one testimony. It is a common remark among Chinamen: "If you want to be revenged on your enemy, you need not strike him, you need not go to law with him, or do anything of the kind. You have only to entice him into smoking opium." If you can give him a taste for opium, you will take the surest means in your power of ruining him utterly." Missionaries say that opium is the strongest ally of heathenism. It blunts the moral sensibilities and fosters the worse vices. It stands directly in the way of the gospel. It is the most formidable of the obstacles the missionaries have to meet.

2. The traffic has been forced on China by a Christian power. Again and again have the voices of Chinese statesmen been raised against it. They declare that it is ruining their country, and that China never would have permitted the drug to be imported if it had not been compelled to. The government has shown its sense of the ruinous effects of it by suppressing opium dens in various places, issuing proclamations against it, and urging the people to have nothing to do with it. There is only one way, however, of removing the curse, and that is to forbid further importation; but China can not do this without violating its treaty obligations and involving itself in war with Great Britain.

3. The traffic is carried on solely for mercenary purposes. The British government derives an enormous revenue through the cultivation and exportation of the drug in India. It has fostered and developed the traffic to an enormous extent. In less than a century the exportation has been increased from 200 chests, per annum, to 80,000. In eighty years, England has drawn no less than $800,000,000 from China as the proceeds of opium delivered at the Chinese ports. The present revenue amounts to about $35,000,000 yearly.

These are plain facts and they are eloquent facts. They very aloud for heathen China against Christian England. The millions which go into the treasury of India yearly are blood money. It is the price of human wretchedness and ruin, exacted by superior force. How can Mr. Gladstone defend it? Why is the accursed traffic not abolished? There is but one reason. Soon after Mr. Gladstone became premier of England, the question came up in Parliament, and most eloquent appeals were made to him and to his colleagues to relieve Christian England from the shame, the abomination, the sin of procuring the ruin of China. Mr. Gladstone and the Marquis of Hartington had but one argument to offer in reply. The proceeds of the traffic were needed for revenue. They could not abolish it until some project was devised to make good the enormous deficiency which would occur. It is a simple question of right or wrong, not of sentiment on the one hand, nor of revenue on the other; but the government must have money, say the ministers, right or wrong.

We are glad to notice an evidence of the awakening of the Christian conscience of England on this subject. Recently, a remarkable meeting was held in the Mansion House, London, in which Roman Catholics stood side by side with Protestants in uttering vigorous protests against the iniquity, and in demanding that Parliament utterly abolish it. The civilized world seconds that demand. —New York Independent.

Origin of the Mormon Bible.

M. A. Cooper writes to the Cincinnati Gazette that he has been visiting in Washington county, Penn., Mr. Joseph Miller, Sr., now in his ninety-second year, a fresh, affable old gentleman, and elder in the Cumberland Presbyterian Church, and a man of unimpeachable veracity.

In answer to the question if he knew Rev. Solomon Spaulding, the author of the "Book of Mormon," he quickly turned toward the writer, and his face brightened as his mind ran back to the events of the past, and he said, with considerable emphasis, "I most certainly do."

"Did you ever read a copy of the work?"

"Yes, some years ago," he continued, "Rev. J. W. Hamilton, a Presbyterian minister, now living in Steubenville, O., presented me with a copy, which I read carefully."

"Is it your opinion that you ever read or heard read any portion before?"

"Yes, I am quite positive that I did."

He then referred to a passage on page 148, which he said was so strange, that at the time Mr. Spaulding read it to him from his manuscript it fixed itself upon his memory, and that he had never forgotten it. He said that about 1812 Mr. Spaulding came to Amity, a small village about five miles from his present home where he kept a hotel. That Spaulding was in delicate health, and that he (Miller) often spent his evenings at his home. While there, upon several occasions, Mr. Spaulding would bring out a large roll of papers and read select portions of their contents to amuse us of evenings. He told me that he wrote it for a novel, and intended to have it published as a means of support for his family. He called it the "Lost Manuscript Found," and said that he wrote it to pass away the time when he was feeling unwell. "I am confident," said Mr. Miller, "from what I know of Mr. Spaulding's manuscript and the Book of Mormon, that Joseph Smith by some means got possession of the copy of that novel, and promptly made some changes in it and issued it under the name by which it is known to-day." Mr. Miller said that Spaulding was an enthusiastic archeologist, and that he often obliged himself in the belief that the American continent was at one time peopled by a colony of ancient Israelites, and that his manuscript was only a fanciful history of the race which had built the mounds. Mr. Miller is the only man living, as I thought, who was acquainted with Spaulding, at least, the only person who has any knowledge of the exact origin of the "Book of Mormon," or who ever heard it read from the lips of the author. He said to your correspondent, during his stay, that as he neared the grave, with but one breath between himself and heaven, he hoped that that last breath might carry a message that would prevent people from being led into Mormonism, that most seductive delusion of the devil.

"Spaulding was a good man," said Mr. Miller, "and I would not cast a shadow upon his memory, for it never was his intention to create a false religion by anything that he wrote. I attended him through his last illness, and, when death had called him from earth, I, with my own hands, made the coffin that contains his sleeping ashes. He was buried in the churchyard of the village, and his grave remains unmarked, while the work of his idle hours, eighty years ago, has grown in the country he dearly loved, until the eyes of the nation are turned with horror upon its magnitude."

PROHIBITION IN KANSAS.—The proclamation of Gov. St. John, says the New York Observer, has made things lively in Kansas. He offers handsome rewards in money for the conviction of persons violating the laws forbidding the sale of intoxicating liquors, or of officers neglecting their duty to enforce the laws. The law is popular in the agricultural districts, and is well enforced all over the State, except in certain cities. It is stated, in a letter from Topeka, in the Minneapolis Tribune, that "by nineteen-twentieths of the population the prohibitory legislation is readily acquiesced in, and it is approved by even a larger majority of people than that by which the measure was adopted. But the organized liquor interest in the United States has made common cause to defeat enforcement at three or four points, with the expectation that if this can be accomplished the law will soon be practically a dead letter everywhere." This is a very serious charge. The author of it adds:

"In an interview with Gov. St. John, I learn that he has no doubt of the outcome of the struggle, but which, he says, has now become simply one between the will of the people, as expressed in their well-considered laws, and a few hundred rum-sellers, banded together and backed by the outside whisky interest in a campaign of law breaking in four towns of the State. As the governor puts it, if there is a power within the State more powerful than the State itself, the sooner the fact is known the better, and he proposes to make the test."

USELESS EXPENDITURE.—While every girl and woman should take a pride in her own adornment and that of the home, she should use her own judgment and not buy because a thing is cheap. Get what you need, and before buying think whether you really need the article. It is probably a pretty trifle in dress, in furniture; but what solid benefit will it be to you? Or is it some luxury for the table, that you can as well do without. Think, therefore, before you spend your money. Or you need a new carpet, new sofa, new chairs, new bedstead, or new dress; you are tempted to buy something a little handsomer than you had intended, and while you hesitate the dealer says to you, "It's only a trifle more, and see how far prettier it is." But before you purchase, stop to think. Will you be the better a year hence, much less in old age, for having squandered your money? Is it not wiser to "lay by something for a rainy day?" All these luxuries gratify you only for the moment; you soon tire of them, and their only permanent effects is to consume your means. It is by such little extravagances, not much separately, but ruinous in the aggregate that the great majority of families are kept comparatively poor. The first lesson to learn is to deny yourself useless expenses, and the first step toward learning this lesson is to think before you spend.—Christian at Work.

Good Words.

When we take up the practical side of life, we find principles cover what is termed the higher life. To have a sweet temper and a more gentle spirit, is the best way to overcome the evil spirit; to have a purer life, strive against impurity; to love God with all the heart, taste sin so as to avoid it as you would an enemy; to have the assurance of happiness beyond this life, live truly, honestly and righteously every day. These principles underlie all higher living, and without the testing and praying are only the froth on a surging stream.

Two friends were walking together and occasionally jostled each other. "Take thy arm," keep step, and the jars will not annoy," said one of them. They did so and found not only harmony, but mutual support. "Am I walking with God? Do I link my arm with my brother? Are churches among themselves and as one army of the Lord, keeping step with the music, interlocked into living, loving sympathies under the one Captain of Salvation?" The same rule holds in parental and school discipline, and in all concerted action.

That God is indeed a father to us was one of those things kept secret since the world began until Jesus came, and, by the infinite love of his life, made the infinite love of God credible. Miss not the grandeur of this revelation. Come trusting—not afraid to ask. The children are not expected to "lay up for their Great Father;" but the Father lays up for the children. Whatever we have been, it is our duty to reckon on deepest interest and highest love filling God's heart toward us.

Fathers on earth can not always help us; they are on our level; themselves entangled and perplexed. But when Jesus says, "Say, our Father which art in heaven," he raises our view to the greatness and the power of God. There, in heaven, he has leisure to help us. He has the infinite perfection that leaves him free to bear the burden of others. He has the resources from which he can supply our needs, and the place of vantage from which he can influence all that happens.

How beautiful our lives would soon grow if we carried always with us, and put into practice, the lessons we learn by experience! Look back at the end of the year and see many things that cause bitter regret, but instead of leaving them behind we go on repeating the same follies and errors in the new year. A little heroic decision would enable us to rise every day on the mistakes of yesterday.—Sunday School Times.

Jesus often stands with the bereaved at the graveside, promising consolation, which the sorrowing heart receives, even as Martha opposed the word of Christ. To such comes the gentle rebuke: If thou wouldst believe! The healing balm can only be taken from the Saviour's hand by the hand of faith.

I am persuaded that many persons say more about their sins being too great to be pardoned, than they either believe or feel, from a supposition that it is a token of humility to talk thus. God can not be glorified, nor Christ honored, by doubting of his ability or willingness to save.—James.

The frosts of autumn sink into the leaves and prepare them for the necessity of their fall; and thus insensibly are we, as years close round us, detached from our tenacity of life by the gentle pressure of recorded sorrow.—Landor.

The right will produce more right and be its own reward—in the end a reward altogether infinite, for God will meet it with what is deeper than all right, namely, perfect love. —George MacDonald.

South Carolina Conference.

APPOINTMENTS.

CHARLESTON DISTRICT.—*W. P. Mouzon, P. E.* Charleston—Trinity, A. C. Smith; Charleston, Bethel, E. J. Meynardie; Charleston, Spring street, D. J. Simmons; Calhoun circuit, J. M. Fridy; Berkley circuit, R. H. Jones; St. Stephen mission, to be supplied by Jas. W. Murray; Summerville, Geo. W. Walker; Cypress circuit, W. H. Lawton; St. Paul mission, to be supplied; St. George circuit, W. S. Wightman; Ramberg circuit, T. E. Wannamaker; Colleton circuit, M. H. Pooser; South Branchville circuit, H. Tiller; Round O circuit, S. D. Vaughan; Walterboro circuit, C. C. Fishburne; Yemassee circuit, J. C. Loyal; Attendale circuit, M. M. Brabham; Black Swamp circuit, J. L. Sibley; Hardeeville circuit, to be supplied by E. H. Loyless; Editor S. C. Advocate, S. A. Weber.

ORANGEBURG DISTRICT. *M. Brunson, P. E.* Orangeburg station, W. H. Richardson; Orangeburg circuit, J. B. Platt; Branchville circuit, N. K. Melton; Providence circuit, W. D. Kirkland; St. Matthew circuit, F. Auld; Lewisville circuit, J. A. Tilfoli; Orange circuit, R. R. Dagnall; Elloree circuit, D. H. Prosser; Jesse E. Rushton; Edisto mission, M. M. Ferguson; Graham circuit, J. L. Shuford; Williston and Blackville circuit, J. B. Mansfield, one to be supplied; Langley, J. J. Neville; Graniteville and Aiken, S. Leard.

CHARLESTON DISTRICT. *J. W. Carlisle, P. E.* Columbia, Washington street, R. N. Wells, W. A. Clark, supernumerary; Columbia, Marion street, J. L. Stokes; Columbia city mission, L. M. Little; Richland Fork and Columbia circuit, J. W. Dickson, E. G. Price; Ridgeway circuit, G. W. Catlin; Winnsboro and Blackstock, G. J. Griffiths; Fairfield circuit, A. J. Cauthen; Chester station, C. T. Harmon; Chester circuit, J. M. Boyd; East Chester circuit, J. S. Campbell; Rock Hill circuit, J. C. Neal; Fort Mill circuit, W. W. Williams; Yorkville station, R. P. Franks; Lexington Fork circuit, H. W. Whitaker; Gilbert Hollow and Lexington, J. E. Watson; Batesburg circuit, P. J. Kistler; Saluda mission, to be supplied; Johnston circuit, W. A. Rogers; Edgefield circuit, J. A. Mood; Princeton Female College, O. A. Darby, Chaplain To Penitentiary, W. Martin.

SUMTER DISTRICT. *T. G. Herbert, P. E.* Sumter station, H. E. Chreitzberg; Sumter circuit, W. W. Mood; Spring Hill and Kershaw circuit, R. L. Doffie; Bishopville station, A. W. Moore; Manning station, H. M. Mood; Foreston circuit, T. B. Boyd; Santee circuit, J. S. Beasley; Camden station, D. D. Dantzler; Hanging Rock circuit, W. H. Arial; Lancaster circuit, J. W. Wolling; Chesterville circuit, C. D. Towell; East Lancaster circuit, J. W. Arial; Lynchburg and St. Lake, C. H. Wells; Wedgefield circuit and mission, J. C. Chandler; Shiloh, W. A. Betts; Clarendon, T. P. Phillips.

FLORENCE DISTRICT.—*Seth H. Browne, P. E.* Florence station, W. S. Martin; Darlington station, W. T. Capers; Society Hill circuit, S. Jones; Cheraw station, E. T. Hodges; Darlington circuit, J. W. McIlroy; Lower Darlington circuit, J. T. Kligo; Timmonsville circuit, N. B. Clarkson; Mars Bluff, A. J. Stafford; West Marion circuit, W. Carson; Effingham circuit, A. C. LeGette; Williamsburg circuit, J. P. Davis; Scranton mission, H. J. Morgan; Johnsonville circuit, A. W. Jackson; Georgetown station, D. Zimmerman Dantzler; Georgetown circuit, to be supplied by D. Durant; Black River circuit, J. S. Porter; Kingstree station, T. E. Gilbert; Missionary to Brazil, J. W. Koger.

MARION DISTRICT.—*Thomas Raysor, P. E.* Marion station, A. H. Lester; Centenary circuit, J. W. Humbert; Britton's Neck circuit, D. W. Seale; North Marlboro circuit, T. E. Morris, W. L. Pegues, supernumerary; Bennettsville circuit, J. W. Murray, J. C. Beard; Clio circuit, J. C. Bissel, L. H. Hainer, supernumerary; Little Rock circuit, S. J. Hill; Mullins circuit, T. J. Clyde, T. M. White; Conwayboro station, J. T. Pate; Cool Spring circuit, to be supplied by W. B. Baker; Camp Swamp circuit, B. G. Jones; Buckskville circuit, J. J. Workman; Wasamaw circuit and mission, A. B. Lee.

SPARTANBURG DISTRICT.—*J. M. Carlisle, P. E.* Spartanburg station, J. T. Wightman; Spartanburg city mission, A. E. Smith; Union station, J. A. Porter; Cherokee Springs circuit, W. H. Wroton, J. W. Tarbourx; Cane Creek circuit, J. A. Wood; Jonesville circuit, J. K. McCain; Gaffney City circuit, L. A. Johnson; Glendale circuit, A. P. Avant; Goshen Hill circuit, A. W. Walker; Laurens circuit, A. C. Walker; North Laurens circuit, P. A. Murray; Clinton circuit, W. M. Hardin; Belmont circuit, J. B. Wilson; Campobello circuit, to be supplied by R. A. Brock, B. M. Boozer, supernumerary; Pacolet circuit, J. H. Zimmerman; York circuit, A. Ervin; Vanderbilt University, A. M. Shipp, Professor; Wofford College, W. Smith, W. W. Duncan, Professors; Sunday-school secretary, R. C. Oliver.

COKESBURY DISTRICT.—*C. H. Pritchard, P. E.* Cokesbury station, W. Thomas; Cokesbury circuit, one to be supplied; Abbeville station, R. L. Harper; Abbeville circuit, J. W. Brown; South Abbeville circuit, W. W. Jones; Lowndesville station, M. L. Banks; Tumbling Shoals circuit, W. H. Kirton; Greenwood circuit, W. C. Power; North Edgefield circuit, W. P. Meadors; Newberry station, R. D. Smart; Newberry circuit, A. J. Stokes, J. W. Neely, J. C. Counts, supernumerary; North Newberry circuit, A. A. Gilbert; Saluda circuit, J. B. Traywick.

GREENVILLE DISTRICT.—*S. B. Jones, P. E.* Greenville station, J. O. Wilson; Greenville circuit, H. B. Browne; Reidville circuit, G. M. Boyd; North Greenville circuit, L. F. Beaty; Fork Shoals circuit, J. W. Daniel; Williamston circuit, L. Wood; Brushy Creek circuit, to be supplied by W. A. Hodges; Anderson station, J. E. Carlisle; Anderson circuit, J. Attaway; West Anderson circuit, J. F. England; Pendleton circuit, W. Hutto; Pickens circuit, S. P. H. Elwell; Seneca City circuit, P. B. Jackson; Walhalla circuit, C. D. Mann; Williamston Female College, S. Lander, President.

A. G. Gantt, transferred to North Carolina Conference.

SUPERANNUATED MEMBERS.—D. D. Byars, M. A. Connolly, David Derrick, J. Finger, J. R. Little, M. A. McKibben, Duncan J. McMillan,* T. A. Muncrlyn, A. Nettles, W. C. Patterson, L. Searboro, John Watts.

H. A. C. Walker and I. J. Newberry added to the list the present session.

*Died during the year.

Christian Advocate.

THURSDAY, JANUARY 5, 1882.

For the New Orleans Christian Advocate.

HYMN.

BY TRANSIENT.

(For the mountains, where terrible storms prevail.)

God of the terrible and piercing bolt,
The murderous lightning blazing from the sphere!
God of the whirlwind on its mad career!
God of the gulfs upheaving, black and molt,
The bursting torrents, hurling mire and clod,
The steamy volumes, blasting air and earth,
All hot from subterrene, mysterious birth!
Remember us, we pray, thou great, thou dreadful God!

And when the whirlwinds toss the harvest high,
And hurl their crowninls from the forest brows,
And awful sounds of crashing walls arouse,
And agonizing shriek, and deathful cry,
And we are nothing—then our safety be,
E'en from the fear that wrecks the spirit's power!
Help us to hide, and through the dreadful hour,
The giant ruin face, remembering, trusting Thee!

O when the rising morn is gilding fair
The misty channels of the mountain o'er,
We watch the riffin vapors while they soar
To viewless beauty in the azure air
And when the rainbows' mighty fabrics blaze,
While earth and heaven with glory bless them so!
From every arch we hear Thy voice, and oh!
Thy beauty, and Thy love with hearts exultant praise!

And Thou art just as kind in storm and gale,
Albeit Thy gracious will may none descry;
Thou art kind in judgment as in blessing—ay,
In death as life! Thy love doth never fail
Gentle the bolt will fall, should'st thou decree,
And safe the whirlwind bear on to Thy rest—
O Thou who sparest our mountain—builded nest,
All praises to Thy name, now and forever be!

Sunday-School Lesson.

PREPARED BY REV. CHRISTIAN KRANER.

First Quarter—Lesson II.

SUNDAY, JANUARY 8, 1882.—MARK 1, 14-28.

GOLDEN TEXT.—"*The people that walked in darkness have seen a great light.*"—Isaiah ix. 2.

JESUS IN GALILEE.

OLD VERSION.	NEW VERSION.
14. Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,	14. Now after that John was delivered up, Jesus came into Galilee, preaching the gospel of God,
15. And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.	15. And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel.
16. Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.	16. And passing along by the sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net in the sea: for they were fishers.
17. And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.	17. And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.
18. And straightway they forsook their nets, and followed him.	18. And straightway they left the nets, and followed him.
19. And when he had gone a little further thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets.	19. And going on a little further, he saw James the son of Zebedee, and John his brother, who also were in the boat mending the nets.
20. And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.	20. And straightway he called them: and they left their father Zebede in the boat with the hired servants, and went after him.
21. And they went into Capernaum and straightway on the Sabbath day he entered into the synagogue, and taught.	21. And they go into Capernaum; and straightway on the Sabbath day he entered into the synagogue and taught.
22. And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.	22. And they were astonished at his teaching: for he taught them as having authority, and not as the scribes.
23. And there was in their synagogue a man with an unclean spirit; and he cried out,	23. And straightway there was in their synagogue a man with an unclean spirit; and he cried out,
24. Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.	24. Saying, What have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.
25. And Jesus rebuked him, saying, Hold thy peace, and come out of him.	25. And Jesus rebuked him, saying, Hold thy peace, and come out of him.
26. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.	26. And the unclean spirit, tearing him and crying with a loud voice, came out of him.
27. And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him.	27. And they were all amazed, insomuch that they questioned among themselves, saying, What is this? a new teaching? with authority he commandeth even the unclean spirits, and they obey him.
28. And immediately his fame spread abroad throughout all the region round about Galilee.	28. And the report of him went out straightway everywhere into all the region of Galilee round about.

An interval of more than a year Mark passes over in silence, between the last verse of the first lesson and the opening verse of this. Why he did this we can not and care not to tell. Suffice it to say he tells us enough, and not too much to believe. Maybe he felt as he wrote, that if all the things Christ did and said were written in a book it would be too big to buy, and too wonderful to believe. The world would not receive it. He starts his history at the point when the great Baptist's voice was hushed in a dungeon, at a time when every eye was fixed upon Jesus; the great wilderness preacher, now incarcerated, no longer could divide the audience. He took up the note of his forerunner, and adds another to it. John said, repent, prepare, the kingdom is nigh unto you. Christ cried, the time is fulfilled, and the kingdom of God is *at hand*; repent and *believe* ye the gospel. He takes up the preaching of the Baptist, but he was in truth his own forerunner; his early teachings ever were preparing the way for his later; a new word even here is added—repent and *believe*. He joins *belief* to repentance; they are inseparably henceforth joined together by the lips of Christ, *yet the belief* must ever come more and more to the front, as the living object of faith becomes more and more revealed; it was a new note that John's preaching lacked. A repentance that culminated in trust, and a trust that was raised into faith, and faith's clear vision awakes another repentance, which but ends in another measure of faith. He preached the gospel of the kingdom of God; in that gospel was revealed the righteousness of God from *faith to faith*; between each step of faith was the repentance Christ preached.

"*The time is fulfilled*;" the set time of waiting, the time of the old covenant, the time of the prophets and symbols, the time of preparation, a long time; it was 4,000 years. Think of God, our God of such infinite resources, working on a scheme four thousand years; how much power and wisdom must have accumulated and condensed in the scheme, and yet some men doubt the power of the gospel to renovate a human heart in a moment. Oh! ye advocates of time, ye doubters of sudden and instantaneous conversion of souls through the power of the word of this gospel, how much more time will you have? God says the time has been fulfilled. Jesus worked and preached as conscious of this accepted time, this day of salvation. He begins at once to gather his workers.

He saw Simon and Andrew his brother casting their nets into the sea: they were fishers. The Master was on the shore, and the men in the boat some distance out, in hailing distance. He called out to them: "Come ye after me, and I will make you to become fishers of men." What a happy selection of words for a call to these men; it was to them, like the star to the Magi, in the line of their calling. What words and signs Jesus uses to win our service! Remember, Andrew and Peter had met the Lord before. John had poluted them to the Lamb of God. Peter accepted, on sight, Jesus as the Messiah, the Christ of God. So did Andrew. Both accepted him as the Lamb of God. But, somehow, after their first enthusiastic adherence to Jesus, they left his company and went back to their boats. They were his earliest converts. Peter he had named Cephas, for his generous and ready acceptance of himself as the Christ. Both were converted to Christ: but now comes their call to preach. "*Fishers of men*" needed no explanation to these men—a change of game, from fish to men—but in the same line of labor, trials, dangers, disappointments, watching and exposure in each. The sea was full of fish, but they could not see through the depths; but they let down the net without seeing; they cast the line, and with sensitive hand held on, waiting. Catching the fishes in the hidden depths is like fishing for souls. We can not look into the depths of a human soul; nor can we tell what is going on in the whirl of God's providences, and in the mysterious movements of the Spirit as he broods over the face of these deep waters. Oh! the excitement of such fishing—catching souls, winning crowns, hiding sins, saving souls from death. No need to leave our labor to find Jesus. He calls on men who are at work, and he uses the very qualities of mind and energy employed in our labor to better and higher results. A call to preach his gospel is no reversion of man's whole life. Let the echoes on the shores of Galilee tell us who belong to the true succession, and the answer will be "they that straightway forsake all and follow him." The Lord calls busy men; he calls from *work* to *work*; the best call a preacher can have is to be called away from every other work. For interest and exciting pleasure, and for anticipations the most inspiring, there is no occupation which can for a moment stand with preaching when the call from Christ is such as these men received. The children of this world are, as a rule, wiser in their generation than the children of light. How sharp they are in seeking and catching their game. What enticing snares they set, what tempting baits they hang out, how they fish in all waters; but their skill and persistence and cunning in gaining their end, admirable as it is, is but child's play when compared with the deep laid schemes of some humble saint of God for saving of souls.

I have known of nothing so wise as some of the plans of faithful mothers, laid for the saving of her sinning boy, stretching through years, evincing a wisdom not of earth, and a pertinacity of effort that would shame the wisdom of this world. Jesus and his new preachers are next noticed by Mark, in the synagogue at Capernaum. Our Lord gave us a pattern of respect for the national church and its service. He came to Capernaum, and the first Sabbath finds him at church. Mark says, Straightway on the Sabbath day he went into the synagogue and taught; and with an authority which astonished his hearers. All other teachers referred to the books and to the rabbis, but this Teacher gave out his words, backed with his "*I say*." Oh! the force of that *I* when we remember who he was. When he spoke, what he said was final; it included all that could be said on that subject. He left nothing to be added. His discourse was interrupted by a man with an unclean spirit. Luke, in describing this poor fellow, says, A man who had a spirit (an stilatus) of an unclean devil; that is, a man *in an unclean spirit*; that is, under the influence of such a devil. Just as we say of man that he is *in drink, in liquor*, when he is under the influence of it. The man's identity was absorbed by the spirit of a low devil, and he could not separate between himself and the devil. It was the presence of Christ that made the evil spirit cry out. This poor demoniac, by his very helplessness and his great need, was drawn to the Saviour. The devil in him was troubled at the presence of Christ. He knew *his* power and holiness, and shrank and cowered before him. The man with an instinct of self-preservation was drawn to this Deliverer, and he came dragging with him devil and all; but when he speaks the devil puts the words on his tongue. The devil trembled; he had cause to tremble. Was he not in the presence of One who had just conquered his prince? Art thou come to destroy us, the man and me? See his subtlety; he will make the poor demoniac think that he and himself are inextricably one; so he says us. Christ silences the devil, and tells him to come out of him. What a wrench! No wonder the poor demoniac shrieked out with loud cries, for the spirit of an unclean devil had insinuated his coils along every nerve, and tangled himself in and out through every muscle of the man's frame. No wonder the man was convulsed when the devil came out. How came this pitiful man in the synagogue. Devil-possessed men have a strange hankering for Christ; it is the little remnant of humanity left which, in sheer desperation, seeks the only one who can deliver them. It is not the devil that brings them to the Saviour. We may see in this man possessed, the picture of those men who are most hateful to God; men who outwardly acknowledge Christ and inwardly hate him. Christ silenced him. All the unclean spirit said was true, but Christ will not accept the witness of evil. He does not want his character proclaimed by devils; men might say they were lying witnesses. Because a great many very bad men say many very beautiful and just things about our Lord, that is no proof of their goodness, for so do the common devils. This miracle got him great fame, but it did not please everybody. Some immediately began questioning what new thing is this. Where the authority for casting this devil out; there is not a line in all the ritual of sacrifice for this. Moses has never given us a word in regard to these. Christ did not destroy the devil. Why did he not? This was not his work. He came to destroy the works of the devil, not devils themselves. The Lord will attend to them after awhile; they are reserved unto the judgment of the great day. Have you any friends *in the devils*, or with devils, whisky devils, money devils, selfish devils. Take them to the Saviour of Mary of Magdala:

Colportage Sketches—No. 18.

BY A. M. JONES.

BUT HE WONT DO SO NOW.

On the afternoon of a cold, rainy day in February, 1878, while canvassing one of those barren, desolate, wire-grass regions in southeastern Alabama, I began to cast about for horse feed, and a place to spend the night. A number of excellent, intelligent, well-to-do families lived in other parts of the country, but none, as far as I could learn, within ten or fifteen miles of that lonely spot. The inhabitants of the community subsisted from their cattle, guns, timber, and lived after the most primitive style. Their houses were rude log huts, usually of one room, which answered for all the purposes of cooking, eating, entertaining company and sleeping. Many of those kind people offered me the hospitalities of their humble homes, but had no feed for my tired horses. As the hours so rapidly passed away, and the dark shades of evening drew near, with every indication of a stormy night, my anxiety became intense. The idea of spending such a night alone in the wild woods was simply fearful, and of staying in any of the houses seen during the day, without shelter and feed for my horses, almost as bad. Had I not felt my responsibility to God for the sacred trust committed to my hands, and fearing that those ignorant people might live and die without the Holy Bible, I would have abandoned the field hours before. Finally, when the day's work was accomplished, and while visiting the last family I could reach before night, some one informed me that an old Methodist man lived four or five miles to the west, with whom preachers had been known to stop. I hailed this as good news, and felt sure of a home for the night. Turning my horses in that direction, and urging them forward at full speed, in less than an hour they halted at the gate. The good woman of the house, an old lady, at least seventy-five years of age, on learning who I was, and what I was doing, said: "Git down an' come in out of the rain; I'm glad to see you. No preachers hardly ever comes to our house these days. The old man is not at home, but when he comes I know he'll be glad you come." In a short time my horses were in good, dry stable, fed and made comfortable, and I was warming and drying myself by the luxurious fire, which the kind old lady had replenished, with a good supply of pine-knots, while waiting my return from the lot. Two hours expired before the old gentleman came, during which time this mother in Israel entertained me by relating the following interesting narrative. She said: "I was a young girl when I got religion and jined the church, away back in the old State. I have bin a Methodist more nor fifty years, which is a long time. When me and the old man was married (I call him the old man, but he was not old then, though,) he was mighty wild and wicked. After we was married a while, an' was keepin' house by ourselves, I axed him, one Sunday mornin', if he was goin' to meetin', an' he said no, he was goin' some whar else. I said I wanted to go, an' he got mad an' said he didn't know what I wanted to go to meetin' for; it didn't do anybody any good. I told him I was a member of the church, an' wanted to go. Then he cursed an' said a heap of ugly words, an' said if I was gnin' to live with him I'd have to quit all sich foolishness as that. Then he went off and staid all day. I staid at home all day by myself an' cried, an' was sorry we was married; but I'm not sorry now, though. I was wicked too for havin' sich feelin's, and I didn't pray an' read my Bible a bit; but I didn't have no Bible to read. A long time after that I told him one day I wanted a Bible, an' he got mad an' cursed, an' said the Bible was a bad book, it made folks crazy, an' he wouldn't have one about the house. An' I went off an' cried, an' didn't say another word, because I knowed it wouldn't do any good. A long time after that, when we had two or three children, I most forget which, a man come along one day, who was a preacher, an' said he was huntin' up the people an' supplyin' them with Bibles, an' axed me if I wanted one. I hated to tell him the old man didn't want a Bible, an' told him the old man was not at home, an' I didn't have no money to pay for it. He told me he would give me one if I would read it an' tell my husband to read it too. Then he went on, an' I never seed him any more; but I knowed he was a mighty good man. I was mighty proud of my Bible at first; it was so nice an' purty, an' I read a right smart in it that day, but I thought after a while the old man would be mad, then I was sorry I took it, because I always tried to please him about everything. So when the old man come home that night, an' the children all went to sleep, I thought it was best to tell him all about it. So I got my new Bible an' made out like I was mighty proud of it, an' showed it to him. An' he got mad an' cursed, an' axed me how I got it. An' when I told him he got madder than ever, an' snatched it out of my hand, an' went to fling it in the fire. But I couldn't stand that. An' I know I was wicked again, because I was mad too, an' jerked it away from him, an' told him he shouldn't burn up my Bible. I looked him straight in the face, an' told him it was mine, an' didn't cost him anything. I was mighty sorry I did that way, an' talked cross to him, but somehow I couldn't help it when he went to burn up the Bible. Then he said, you had better keep it out of my sight, an' if that preacher comes along here again leavin' sich books at my house I will take a stick to him." At this she hesitated, fearing, I suppose, that such intelligence might make me uneasy, continued: "But he wont do so now. I was mighty unhappy them days, an' cried a heap at night. I knowed it was wicked to git mad like I did, but it seemed like I couldn't help it. An' the old man, I b'lieve, was glad I was mad, because he said, I thought church folks didn't git mad. An' this made me feel mighty bad. I kept the Bible put away a long time, an', when the old man was gone, read it most every day. When we had bin married eight or ten years the old man had not bin to church, an' one day one of our neighbor men come to our house an' told us a universal preacher was goin' to preach at his house the next Sunday, an' wanted us to come an' hear him. I told him I wouldn't go to hear him, because all the universal folks I ever saw was wicked, an' I reckon the preacher is wicked too. The old man said he would go, an' I didn't say another word. I knowed the old man thought the preacher was wicked, an' his preachin' would suit him. When Sunday come the old man went to hear the universal preacher, and when he come back he was in a mighty good humor, an' said the universal preacher convinced him the Bible was true, and universal religion the only true religion in the world. I didn't say a word, but the old man talked a long time about universal religion. When the preacher come the next time the old man went agin, an' when he come back he said he heard a mighty good sermon, an' was not afraid to die. He said the preacher proved from the Bible that there is no hell, an' when the Bible reads about hell it means the grave, an' when people die they all go to heaven, whether they are wicked or not. I axed him if he b'lieved that, an' he said he knowed it was so. An' he kept on readin' a universal book the preacher give him to read. I tell you all this made me mighty unhappy them days, but it's bin a long time ago. When he kept on talkin' and readin' out of the book I told him if he got me to b'lieve his universal religion I would soon go to heaven. He said, go right off. I told him yes, I wish I was there now. He said, what makes you want to go so soon? I told him I was very unhappy in this world. He said, what makes you so unhappy? I was not mad then, but told him the plain truth; you will git drunk, an' git mad an' curse, an' abuse my church, an' now always talkin' about universal religion, an' our little boys will soon be men, an' they will learn to be wicked like you. You know I am unhappy, and if I b'lieved in your universal religion I would end my life an' go home to heaven, where I could be happy. When I quit talkin' the old man (I keep callin' him the old man, but he was not old then, though,) did not say a word, an', when I looked around, he looked so sorry that I begun to cry, an' I cried a long time after he went to bed. After that night the old man never said any more about universal religion, an' never read the book any more, an' never went to hear the preacher preach agin. An' that's bin most fifty years ago." At this the old lady dried the tears from her face with her apron, and continued: "A month or two after I talked to the old man so plain the new preacher come on the circuit (they called it a mission then,) an' went all round to every house an' read the Bible and prayed. When he come to our house I was afraid the old man would say something bad to him, but he didn't, though. He said he had been sent to preach to us, an' wanted to see everybody in the neighborhood before he preached. That's the way preachers used to do a long time ago. Then he read the Bible an' prayed before he started, an' axed us to come to hear him preach. The old man didn't git mad a bit, an' I knowed he was gittin better. When the day for preachin' come the old man said he would go to church with me if I wanted him to go, and I knowed I was goin' to cry, an' went off in the other room, an' staid a long time, because I didn't want him to see me cry, an' I knowed he was gittin' better. The new preachor preached a mighty good sermon that day about Jesus comin' in the world to save sinners. I knowed the old man had bin a mighty bad sinner, but prayed that he might be saved too. An' when I saw the old man lookin' rite straight at the preacher, and lookin' so sorry; I begun to cry, an' cried all the time meetin' lasted. When we come home I thought the old man had bin cryin', but was not sure about it, an' I cried most all day, because I knowed the old man was gittin' better. The next Sunday the old man did not go off some place where he always did, an' I was so glad. After dinner, though, he went out an' was gone a long time, an' when he come back I seed he had somethin' in his hand on the other side he didn't want me to see. I didn't let on, but when he went to the book shelf I knowed it was my Bible which he had bin readin'. The next day, when I went in the house, he was lyin' on the floor restin', like he always does after dinner when he wnrks hard, an' I saw him put somethin' on the other side quick, an' I knowed it was my Bible, an' when I went out an' come back it was gone. He didn't want me to see him have it. That night, after I cleaned up my things after supper, an' went in the house, the old man was, settin' there readin', an' didn't care if I did see him. So he read a long time. An' when the children were all put in bed, an' asleep, he said, I have bin a mighty bad man, an' am sorry for it now, an' goin' to do better. When I wanted to burn up this Bible, an' talked about universal religion, I knowed it was wicked, an' I don't know what made me do that way. I am goin' to be a better man, an' jine the church the next meetin' day. Then he couldn't say anything more; an' we both cried a long time." This scene, almost fifty years ago, came up so fresh and so vividly before the good woman's recollection that she buried her face in her hands and sobbed aloud. The simple narrative, told with so much feeling, touched my heart, and caused me, time and again, to apply my handkerchief to my eyes. Having recovered her voice, and drying her face again with her apron, she proceeded: "The next meetin' day the old man jined the church, an' ever since then has bin one of the best men you ever saw. An' when he comes home to-night, an' you see him, you'll say he's a good old man." It was now time to spread the table, and the good old woman could talk no longer. I was anxious to see the old gentleman, who soon came, and expressed himself as being very glad to see me at his house. After an hour's conversation and prayers I retired to rest, with the full assurance that these two old people were ripe for heaven. What a treasure the Bible is. What a blessing to our race. Reader, read your Bible, and see that each of your children has a copy.

A USEFUL LESSON.—A large whale has just been reading a short lesson on an old theme to the inhabitants of Walls Island, Orkney, and even to mankind at large. This whale in his gambols ran himself ashore, when the islanders turned out in a body with knives, pitchforks, and every accessible instrument of attack, and, after satisfying themselves by inflicting innumerable stabs that he was dead, proceeded, by help of the rising tide, to tow him with their boats into harbor. The whale, however, with a union of stoical endurance and diplomatic craft hitherto unrecognized in the species, had been biding his time, and no sooner regained his own element than he rushed out to sea, dragging the fleet of screaming Orcadians behind him. To be hoist with your own petard is bad enough, but to be abducted by your own whale is worse; and the people of Walls, after three miles of an involuntary voyage, managed to cut the ropes and escape from the formidable sea Tartar whom they had caught. From this adventurous incident the Walls islanders and all who are willing to profit by the experience of others may learn how unsafe it is to contend with whales in their own waters or with men on their own ground, and, generosity apart, how imprudent it is to be cruel to the helpless, since there is no telling how formidable they may become when their opportunity arrives.—Pall Mall Gazette.

—The biennial meeting of the Synod of the Free Churches of France was held last month, in Paris, under the presidency of Dr. E. de Presseuse. The Union of Free Churches was established in 1849 by Frederick Monod, Count de Gasparin, and others, who withdrew from the Reformed Church, because the synod of that body had refused to declare the divinity of Christ as one of the fundamental doctrines of the church. The Union has gained but little strength, numbering only forty-three churches in all; but it is patiently waiting for the day when the Evangelical party of the Reformed Church will renounce its state connection, when, doubtless, a union of the two bodies will be brought about. Much of the attention of the Synod was given to the condition of several of the poorer churches, and it was resolved that, if the churches consented, they should be reduced to stations and be supported by the evangelistic committee. It was also voted to propose to the Wesleyan Conference that in small villages in the south, where a free and also a Methodist Church exist, a union be effected between the two, and thus time, money, and energy be economized.—New York Independent.

Marriages.

HART—MOAK.—December 8, 1881, near Holmesville, Miss., by Rev. H. P. Lewis, Mr. Thomas A. Hart and Miss M. E. J. Moak.

BROWN—WILLIAMS.—December 13, 1881, in Summit, Miss., by Rev. H. P. Lewis, Mr. W. M. Brown and Miss E. L. Williams.

GERALD—HAYMAN.—December 15, 1881, at the residence of the bride's mother, near Summit, Miss., by Rev. H. P. Lewis, Mr. E. W. Gerald and Miss R. J. Hayman.

MARA—REGAN.—December 22, 1881, at the residence of the bride's father, near China Grove, Miss., by the Rev. H. P. Lewis, Mr. C. R. O. Mara and Miss L. J. Regan.

THOMPSON—KEMP.—December 22, 1881, in the Methodist Church, Greensburg, La., by Rev. Inman W. Cooper, Mr. O. T. Thompson to Miss Addie Kemp.

EDWARDS—GORMAN.—December 22, 1881, in the Methodist Church, Greensburg, La., by Rev. Jas. A. Godfrey, Mr. Edwards to Miss Annie Gorman.

Obituaries.

NEAL.—On Sunday, November 27, 1881, ANNIE KATE, only daughter of Mr. and Mrs. Thomas P. Neal, of Merrillan, Miss., after a brief existence of seven years and nine months, passed into death's long and dreamless sleep—her sunny, trusting eyes closed on earth forever, to open in Paradise.

In Annie Kate was found the most exquisite combination of those splendid qualities of heart and mind which gave promise of unusual excellence of character. Earnestness, sincerity, intense loyalty of heart, deep, inborn, religiousness, an uncommon power of attracting and fastening interest; the still more rare attribute of originality of character, and a perfect and entire lovableness of disposition; were her shining characteristics, fully recognized by all who knew her.

Annie Kate was known to be one of the most thoroughly truthful of children. Naturally religious, from the time she could first speak coherently her especial delight was in invoking God's blessing on every meal, folding her exquisitely beautiful hands, and in her simple, solemn childish fashion, "saying grace." The wringing of the church bells, calling her to Sabbath school, was the sweetest music to her. Her devotion to the slightest wish of her parents was marvelous; and her heart seemed a deep reservoir of affection, inexhaustible and boundless, overflowing toward those bound to her by the simplest ties of friendship or love; intensely sympathetic she even wept with every form of suffering or neglect.

When we ponder over the almost perfect character shown us for so brief a while, "like snowy lillies, fleet as fine," we can but question, though ever in vain, Why was she taken? Can it be for the best? Why her little feet so early needed rest on their journey? And amid the dull, unceasing pain of our aching, broken hearts, mourning over the vanquished light of our lives, comes the answering question, "Would we, in our selfish grief, wish to call her back from her native skies?" Even with our heart's best love and greatest wisdom to guide her in the path of right, could she ever have entered heaven with a soul so pure and bright as now? ANNIE WILLIAMS.

COMBS.—HARRIET JANE CUMMINGS was born June 7, 1822; was married to James A. Combs in 1844, and died July 20, 1881. She united with the Methodist Episcopal Church, South, in 1859, and from that time to the time of her death remained a member of the same.

During her life time her house was open to preachers, and she seemed never so happy, as when it was her privilege to care for them.

She could stand the loss of property, and under the increasing cares of her changed condition, her stout heart never quailed. When she had been called upon to give up her loved ones, one after another, the strong arm of the Lord was around her, and she found comfort and strength at the foot of the cross. Four weeks before her own decease, the final blow came in the death of a favorite son. Her shattered constitution, rendered still more feeble by continued watching, gave way, and the crumbling body faded into the grave, and her spirit returned "unto God who gave it."

She left no parting word of testimony, but her children, who were permitted to minister to her in her last illness, have no doubt as to her final home. We trust that she is with the loved ones gone before, and that, with them, she walks "the streets of gold."

Her pastor, JOHN W. CHAMBERS.

REED.—The following resolutions were offered by Bro. R. A. Anderson, and adopted by the First Quarterly Conference, Kosciusko and Durant charge, Winona District, North Mississippi Conference, held at Durant, Mississippi, December 17, 1881:

Resolved, That in the death of Bro. J. D. REED, at Durant, this body has lost a useful member; our church a devoted Christian; the Sabbath school, at Durant, a loved superintendent; our community an honest man. We thank Go that he died triumphant. While we miss him we humbly submit.

God of the just thou gavest the bitter cup
We bow to thy behest and drink it up.

Resolved, That the above resolution be spread upon our Quarterly Conference record, and the NEW ORLEANS and Nashville Advocates be requested to publish the same.

M. T. BOSWELL,
Secretary.

CONEY.—MRS. MARY U. E. CONEY, wife of John E. Coney and daughter of Rev. James R. and Mary C. Langston, was born in Drew county, Ark., November 21, 1849, and died at her husband's residence in Webster parish, La., November 20, 1881. She embraced religion at Mt. Zion Camp Ground in Claiborne parish, La., September 26, 1875, on Sabbath evening, during the camp meeting held at that place. Rev. John A. Mills preached one of his heart-searching sermons, and the spirit found its way to her heart and she rejoiced with joy that is unspeakable and full of glory. She gave her hand to the church and her heart to God. She was a member at White Hall Church, Haynesville circuit, Louisiana Conference, when she died. She leaves her husband and five little children, (one only three days old,) her aged father and mother, her sisters and brother, and other relatives and friends to mourn her loss. "They mourn not as those who have no hope." Nora has only fallen asleep in the arms of the blessed Saviour; we shall all meet her just over the river. Our dear sister had a presentiment of her approaching dissolution; she often spoke of it as though she knew it would surely transpire. Her sister returned from Texas a short time before her death. She met her and said, "Emma, God has answered my prayers: I have prayed for you to return. I want you to take my children and raise them; I shall not live but a short time."

A FRIEND.

MONTGOMERY.—WM. H. MONTGOMERY was born in Madison county, Miss., March 10, 1851, and died November 23, 1881. He was a young man of rare promise; temperate, social, polite and religious in his life. When death came it found him ready. It is said that "death loves a shining mark;" if so, it was certainly true in this case. Devotedly attached to his mother, and being anxious to assist in making a support, he returned too quickly, after a severe attack of typho-malarial fever, to his place of employment, hence he relapsed, by taking a congestive chill, from which he died very suddenly. He was, by common consent, the favorite of the whole family. He was about seventeen years old, so that it is verily true, that in the midst of life we are in death." His last utterances were words of triumph: "I am going to be with God," and exhortations to his brothers and friends to meet him in heaven. His mother refuses to be comforted because he is not; the Lord has taken him; but she mourns not as those who have no hope. She will meet him again in the sweet by and by. P. A. JOHNSTON.

CASSIBRY.—MRS. CYNTH CASSIBRY, wife of O. T. Cassibry and daughter of Frank and Martha Cunningham, was born in Mobile county, Ala., April 7, 1850, and married to O. T. Cassibry, December 17, 1874. She departed this life December 2, 1881. Her death was very sudden. About nine o'clock P. M., without warning to her husband, mother, or children, death loosed the silver cord and broke the golden bowl. The scene in that room was sad beyond description. God only knows the grief of the loved ones and friends over her death. Our only consolation is, that while we mourn on earth, angels are rejoicing in heaven over another precious soul safe in the arms of Jesus. She was a member of the Methodist Episcopal Church, South. A true and faithful wife, a devoted mother, a true and affectionate child and sister. Always ready and willing to bear the trials and vicissitudes of this life with Christian fortitude. She left a true and noble husband and two darling little girls to mourn her death.

A FRIEND.

Christian Advocate.

THURSDAY, JANUARY 5, 1882.

THE OLD PASTOR'S DISMISSAL.

BY ELIZABETH CUMINGS.

"We need a younger man, to stir the people,
And lead them to the fold,"
The deacons said: "We want your resignation
Because you're growing old."

The pastor bowed his deacons out in silence,
And tenderly the gloom
Of twilight hid him and his bitter anguish,
Within his lonely room.

Above the violet hills the sunlight's glory
Hung like a crown of gold,
And from the great church-spire the bell's sweet anthem
Adown the stillness rolled.

Assembled were the people for worship;
But in his study-chair
The pastor sat unheeding, while the south wind
Caressed his snow-white hair.

A smile lay on his lips. His was the secret
Of sorrow's glad surcease,
Upon his forehead shone the benediction
Of everlasting peace.

"The ways of Providence are most mysterious,"
The deacons gravely said,
As, wondering-eyed and scared, the people crowded
Aloft their pastor—dead.

"We loved him," wrote the people on the coffin,
In words of shining gold;
And 'bove the broken heart they set a statue
Of marble, white and cold.

The Truth as it is in Jesus.

BY J. B. WALKER, D. D.

If so be that ye have heard him, and have been taught by him, as the truth is in Jesus.—Ephesians iv. 21.

St. Paul addressed these Ephesians as though they had personally seen, heard, and been taught by the Lord Jesus. There is not the least likelihood that one in a thousand of them had seen and heard the Saviour; but the apostle assumes that the teaching which they had from Christ's regularly-called and divinely-accredited ministers was just the same in truthfulness and authority as the personal ministry of Christ. We are quite apt to think that the generation who were the cotemporaries of Christ, and saw the works which "no man" could do, and heard him speak as "never man spoke," had greatly the advantage of us; that it would have been a fine thing for us if we could have lived then to witness his wonderful works, and listen to the gracious words which fell from his lips. But, really, our circumstances are more favorable than theirs to faith in Christ. The Jews had an inspired expectation of Christ—he had before him the prophetic portrait of the Christ, painted by the Holy Ghost; but, alas, he had sadly perverted or misunderstood the divine presentation—as a people they seemed, at the period of the advent, unable to conceive of God manifested in the lowly and unostentatious "carpenter," the man Jesus. But we have long been by education and reverence accustomed to conceive of and consider Jesus Christ as the God-man. His lowly carriage, his coarse attire and humble surroundings have been swept from our minds by the supernatural grandeur of his works, the unparalleled sublimity of his speech, and the godlike magnificence and vastness of his designs.

It is true that long centuries have rolled away since the feet of Jesus, of Nazareth, trod the soil of Judea, and since he wrought his "signs and wonders;" but well-authenticated facts suffer no decay of credibility by lapse of time—no facts that transpired ten years ago are more firmly believed by us than the great historic facts about Cæsar, Washington, or Napoleon. We believe as fully in the assassination of Cæsar as in the assassination of President Garfield. No additional evidence could make us believe these great historic facts more fully than we do. The truth as it is in Jesus, then, comes to us with conditions as favorable, if not more so, to its unhesitating reception, than to the personal cotemporaries of Christ.

"The truth as it is in Jesus" which we have been taught, doubtless includes that system of truth taught by the inspired writers; truth, which it is necessary should be taught, believed, and practically exemplified in order to salvation. We suppose it includes as a general summary what is called the "apostles' creed," to wit: "I believe in God, the Father, in Jesus Christ, in the Holy Ghost, the church of God, the communion of saints, the remission of sins, the resurrection of the body and the everlasting life after death."

We will now proceed to call your attention to some of the aspects and characteristics of the truth as it is in Jesus. And, first, the truth as it is in Jesus is *revealed* truth—that is to say, undiscoverable by human reason; truths which come not into the mind as the result of reasoning by induction, but were originally divinely communicated. It is true that we find various intimations and glimpses of these truths in the heathen world, not as the outcome of rational induction, but as traditional reminiscences of primitive revelations, or as yearnings and aspirations after a felt and needed good; but all this was but the dim and feeble illumination of earliest twilight compared with the full-orbed, and cloudless sunlight which flames, with supernatural radiance from the pages of inspiration. The unity, the eternity, the omnipotence, the holiness, the justice and the love of God have been revealed and harmonized in the teachings of Jesus as by none other, and nowhere else.

In the next place, we observe that the truth as it is in Jesus, is, so far as man is concerned, of universal necessity, and adapted to the moral and immortal needs of all. This is a characteristic that applies to few, or none, of the teachings of uninspired reason. Reason teaches many lessons useful for various classes of men, but no man imperatively needs to know all that is known to the race in the aggregate. Some branches of knowledge are useful and essential to men of a particular vocation, but comparatively of little value to others of a different calling. The curious knowledge and skill of the artists of the brush or chisel would be of small use to the tiller of the soil. The knowledge of the husbandman, though essential to his success, would be of little value to the sailor in navigating the seas; while the useful and important knowledge of the navigator contributes nothing to the skill and success of the physician in the art of healing. But it matters not what may be our station or profession, the truth as it is in Jesus is entirely applicable to us, and perfectly suited to our needs. No extent, or variety, or accuracy of knowledge puts us above or beyond the need of the truth as it is in Jesus. No other truth can compensate for it, or take its place. All other knowledge in the final close of probationary duties and possibilities will be valueless without the truth as it is in Jesus.

In the third place we remark, that the truth as it is in Jesus is plain, simple and level to the apprehension of all sane and accountable men. Not that there are not heights in revealed truth far above the loftiest flights of reason's most vigorous and daring wing, and depths profound, deeper than its longest line can fathom; but that all that is essential to faith, to practice and salvation eternal is within the mental grasp of every responsible man.

Many interesting truths, in the wide and varied fields of knowledge, are difficult of apprehension and beyond the grasp of the million, as for example: the problems of the higher mathematics and the sublime wonders of astronomical science. Natural philosophy has in its vast fields heights and depths far beyond the ken of common men. When we come into the field of metaphysical speculation, what multitudes are lost in labyrinths and obscured in impenetrable fogs. But the most unlettered, with but the shallowest training, may understand the truth in Jesus, so far as it is requisite to salvation. What a gracious provision, and what matter of thankfulness, that that which is most important of all things to be known, may be known by all. The way to Christ, the way to heaven, like the way to the ancient cities of refuge, is so plain that one running at full speed, and for dear life, has no need to err or stray. It is, thank God, a "highway," thrown up, kept open and maintained by divine authority for all who would flee to the hope set before them.

In the fourth place, we have to say that the truth as it is in Jesus is of vital and everlasting importance to all men: this is a characteristic peculiar to the truth in Jesus. There are many truths which it is interesting to know, in science, in history and in biography. But many of these truths are speculatively interesting, some only ornamental, and some simply amusing and have no higher value. There are many truths useful and highly valuable to man as a civilized inhabitant of the earth, in agriculture, architecture, medicine, navigation and mechanic arts; but it is peculiarity of the truth as it is in Jesus that it is essential to salvation. This is not true of any other form of truth: we may be almost entirely ignorant of other truths, and yet be wise unto salvation. But the truth as it is in Jesus is not only essential, that we may be wise in the estimation of God but, as immortal beings, it is of everlasting importance to us. We do not know that this can be truthfully affirmed of any other statement of truth. We think it safe to say there will be no need of the healing art, with its volumes and remedies, when there shall be no more pain nor death. No need of architecture, with its piles and orders in that "house not made with hands eternal in the heavens." Nor navigation, when we have reached that peaceful shore where winter and storms come no more. Nor agriculture, nor horticulture, where life's eternal tree spreads its verdant boughs, with immortal fruitage crowned, its twelvefold fruits ripening and yielding every month. No more shall we need to know the arts by which gold and precious stones are gained, for that "city hath foundations whose builder and maker is God, its walls of "all manner of precious stones," gates of pearl, and streets of fine gold.

But the truth, the eternally-blessed truth in Jesus—that God loved us, that Christ came to seek and save us, that the blessed gospel calls us in tones as sweet as angels use, that the Spirit woos and wins us to repentance, raises us from the death of sin, makes us new creatures and comforts us by his indwelling presence—will be interesting and precious to us while bright immortal ages roll.

Have we believed this "truth in Jesus," and has it made us wise unto salvation? What sayest thou?

Temptation.

In the first place, know that satan never makes his approach with noise and clamor so that we can descry him afar and stand upon our guard; for although it be said that he walketh about "like a roaring lion," he still contrives to keep his roaring, which is his eager desire for souls, secret until he come near. In the second place, we must never dispute with the devil; and if he has advanced so near as to be able to shoot his fiery darts at thee, which consist in thoughts of fleshly sin, on no account think of discoursing with him. He is a far greater master in the art of disputation than thou, and if thou begin to argue with him it is just as it were bringing more hay and stubble to heat his fiery darts the more. It was a saying of the pious Torson, that devilish thoughts are like a barking dog, which only becomes more furious the more blows you inflict and the more stones you fling. Take, then, no further notice of him, but pass by as if thou didst not care for him; for there is nothing which he dislikes so much as contempt. According to the story which we read in the "Lives of the Ancient Fathers," one of them puts the question to a brother, what he ought to do when troublesome thoughts entered his mind? and received this answer: As they suddenly came in, so let them suddenly go out. Don't fancy that it is frivolity when I say that in place of wrangling with the devil, it would be better for thee to play with thy little boy, or whistle to thyself a tune. Moreover, neither must thou give him the satisfaction of appearing to be afraid that what he shoots into thy soul can injure thee or cause thee to forfeit the favor of thy Lord. Thou canst not hinder the birds from flying over thy head, but let them not make a nest in thy hair. When he presents thee with a long account of thy debts, amounting in all to the everlasting wrath of God, ask him to show thee in it the one little word, "willfully." Until he can point out that in the account, he must instantly go his way. In the third place, if in the great flood of thy misery, there yet remain a little spark of faith unquenched, set thyself diligently to the study of the word of God, in order that the spark may still burn; and do this, however keenly the devil may wish to prevent thee. Above all, be careful on no account to remain alone. Solitary places are, above measure, dangerous to the tempted; for as the preacher justly says, "Woe to him that is alone when he falleth, for he hath not another to help him up."

O, how truly may a Christian brother, however humble, become to us a messenger of God in our hours of gloom! In his exposition of the nineteenth Psalm, Luther makes the following humble confession: "It is true I am a doctor of divinity, and there are many who own that by my help they have greatly profited in their knowledge of the Holy Scriptures. Yet it has often happened to myself to be much helped and recruited by the word of a brother who was far from reckoning himself in any respect my equal. The word of a brother is often of immense weight and consequence when, at a time of danger, it is quoted and addressed to us from the Holy Scripture, for the Holy Scripture has the Holy Ghost as its inseparable companion; and in diverse manners does he employ the word to move and encourage the heart. It was thus that Timothy, Titus and Epaphroditus comforted St. Paul, as no less did the brethren who came to meet him from Rome, although he was much more learned and better practiced in the Scriptures than they." And though it should be that thou hast no Christian friend, it is better for thee to listen to the talk of all kinds of worldlings, people than to the devil's blasphemies.

In the fourth place, there is no doubt that it is chiefly when men are laboring under weakness of body that the tempter has it in his power to weaken them so greatly in spirit; for the history of Luther and many other holy men shows that it is mostly at such seasons that his fiery darts are discharged, and that they lack the power to repel them. It may happen that while the body is weak, an excess of religious exercises may only aggravate spiritual affliction, and that it will be mitigated by diverting the mind to the many pleasant things which are to be found in the world, and which God has created to cheer the human heart.—Tholuck.

Religious Intelligence.

MISSIONARY.

—A cable dispatch, dated London, December 7, gives good news of the expedition of the American Board to Umzila, South Africa. A correspondent at Durban, Natal says: "The Rev. Messrs. Richards and Jourdan, who were sent on a mission by the American Board of Commissioners of Foreign Missions to Umzila, a powerful chief in the country north of Delagoa Bay, have returned here. Umzila granted their request that the American Board should be permitted so establish missions in his country. A section of the people here are disposed to resent the interference of Americans in South African affairs. The general public, however, clearly perceive that America can have no interest here beyond converting the heathen." The latest letter received by the American Board, printed in the December Missionary Herald, bears date of Mangauga, July 2. Mr. Richards wrote that the party left the point across the Bay from Inhambane June 24, and had traveled 414 kilometers. The paths were crooked and under the severe heat porters found their loads of less than fifty pounds very heavy. "They tremble under their loads and perspire freely. The people, without exception, are very kind," furnishing abundance of food without cost. Two chiefs had asked to have teachers sent them. The country seemed to be more healthy than that through which Mr. Pinkerton went.

—In a series of very notable articles in the Church Missionary Intelligencer on the "Religions of the World" is one on Buddhism in Ceylon, from which we extract this paragraph:

"I am unwilling to speak positively as to the moral character of the Buddhist priests as a body. The common report is unfavorable, but that there are many who sincerely desire to carry out to the letter the precepts of Buddha I do not doubt. They are constantly before the eye of the world, as every morning they slowly pass along the streets, with the alms-bowl. Indeed, they are so commonly abroad that one is constantly encountering them. I have often thought that there was a peculiar stolidness and listlessness in their mien; but this may easily arise from the comparatively monotonous and purposeless life they must most of them lead. Some, indeed, are men of parts and of industry, practicing medicine, in which they are often said to excel, teaching the young or employing themselves with literary occupations; but the amount of literary work is, I believe, at present very insignificant, those who employ their time even in copying manuscripts being a very small fraction of the body."

—We have spoken of the losses and reverses of the London Society's mission in Tanganyika, Central Africa, and from time to time have described the difficulties encountered by the Nyanza Mission of the Church Society. The present condition of this enterprise is as little encouraging as is that of Tanganyika. Beyond Mpwapwa there are only three missionaries in the field—one in Uyui, to the south of the Lake, and two in Uganda. Of the two in Mtesa's capital, one is ill and the other two has been in Africa five years under very trying circumstances. Two other members of the staff are on their way home, broken down in health, and of the two sent out in 1880 one is at Mombasa, on the coast, and the other in England. The Society has, therefore, decided to send out a reinforcement of five men—one for Uyui, two for the southern end of the Lake, and two for Rubaga.—New York Independent.

—A deputation of Roman Catholic bishops, introduced by Cardinal Manning, lately held an interview with Lord Spencer, in order to lay before him the opinions they held as to the effect which the proposed new education code would have on the Roman Catholic schools in England. Referring to the subject of religious instruction, the Cardinal suggested that a royal commission should be issued to take evidence on the subject of the introduction of religious teaching into all public-board schools, which he believed would result in no education without religion, and voluntary schools would not be placed at the disadvantage they now were. Lord Spencer said he was not in a position to encourage the hope that the government would propose a royal commission on the question of religious teaching in elementary schools. Such a commission would not only raise points which it was hoped for a time set at rest, but would introduce again a topic which had often divided parties and caused excitement.

—The Church Missionary Intelligencer gives a long account of the trials of the workers in Uganda, growing out of the fickleness of Mtesa, and the denial of favors from his court. He seems to understand Christianity well enough, but is bent only on the gratification of his own whims. He made the ridiculous condition that the missionaries should be permitted to teach if they would procure for him one of Victoria's children to be his wife, in which case he would abandon all his present wives. There are are at present only two men left at the station, and they write of horrible cruelties. One women had her ears and mouth cut off for some trifling act of disobedience, and when it was supposed, at one time, that Mtesa was near death his nine sons were confined with the intention of killing all except the one who would succeed his father in the kingdom.

—The Rev. J. L. Potter writes to the Observer from Teheran, Persia, under date of October 17, stating that the government, through the kind offices of the British minister, has interfered in the case of a pastor at Hamadan, where the Jews had been persecuted, who fled from threatened punishment by bastino. The Persian minister of foreign affairs addressed a letter to the governor of Hamadan, telling him that efforts for the welfare of subjects of the state, of whatever religion or sect, will tend to the security of his position; but neglect of their rights will give trouble to the officers of the state. The pastor is officially sent back and the governor is ordered to show him favor and protection.

—A missionary of Southern India speaks of a huge idol festival recently held at Conjeveram. This city is the most sacred in Southern India, with hundreds of temples and beautifully built tanks. The pilgrims were said to have numbered 150,000, and a large portion of them were entertained by the rich Hindus of the city. Some of the Hindus feed one or two thousand Brahmins daily, and other dispense rations to all comers free of charge. While this festival was in progress, each of the missionaries preached the gospel twice daily to large audiences, who paid strict attention, receiving with gladness the word spoken and printed.

MISCELLANEOUS.

—One of the most approved and useful of the benevolent societies of New York is the Children's Aid Society. For nearly twenty-nine years it has been engaged in the good work of gathering up outcast children and sending them to homes in the West and other parts of the country, where they can grow up amid better influences and with a good prospect of usefulness in the world. Upward of 60,000 homeless children have thus been taken from haunts of crime and misery, and placed in families where they would be well cared for, and much has been done in the way of relief in the schools and lodging-houses of the society in this city. In the lodging-houses 200,000 boys and girls have been fed, sheltered, and instructed, and about 100,000 girls have been trained in the industrial schools. "Of these" girls, says the report for 1881, just issued, "it is not known that even a score have entered on criminal courses of life or have become drunkards or beggars, though four-fifths were children of drunkards." In proof of the reformatory effects of these schools, the statistics of commitments are pointed to, from which it appears that the number of commitments of females has fallen from 5,880, in 1868, when the population was 801,224, to 1,541, in 1880, when the population was 1,200,000. The police statistics of juvenile delinquency also show that, whereas 919 boys and girls were committed in 1875, only 357 were committed in 1880. The society's receipts for the year were $231,892 and there is a balance on hand of nearly $1,000.—New York Independent.

—The bishops or superintendents of the State Church of Prussia are certainly not overpaid. In the Province of Brandenburg there are 2,000 congregations, with 45 bishops or superintendents to ordain and induct pastors and elders, to conduct parochial elections, to consecrate churches, inspect churches and schools, and generally to carry on a large amount of correspondence. For this work they get nothing except their traveling expenses, which are paid by the congregations. The State gives them their title, but adds no pay. The synod of the province this year discussed the question of bishops' incomes, and decided that they might have $25 a year for office expenses, together with a gratuity varying according to parochial income. One of these bishops has an income of $410 a year and seven others have incomes falling below $750.

THE SALVATION ARMY IN ENGLAND.—Our English exchanges give exciting accounts of recent unpleasant experiences by the "Salvation Army." The London Echo says:

During the whole of yesterday the members of the Salvation Army, whose branch is in the Stoke Newington Road, paraded the various streets in the district, headed by a capitain, a banner-bearer, and a cornet-player. The army was followed from place to place by crowds of roughs, who made the day hideous with shrieks and catcalls, for the purpose of drowning the blasts of the cornet and the voices of the Salvationists. Stones and mud were occasionally thrown, the army hustled and disturbed, and at night matters looked so threatening that two constables were detailed off to keep guard at the Mission Hall, which would, but for the presence of the police, have been forced by the crowd, who molested every passer-by and yelled at any Salvationist entering the building. The door was kept locked, and only opened to admit the brethren. At ten o'clock last night the hall was still full, and hundreds of people waited outside to yell at the Salvationists as they departed. The nuisance has now become so intolerable, that the tradesmen are about to take action in the matter, with the view of testing the right of the army to parade the streets and cause disturbances.

—In answer to the slanders heaped on Count Campello for becoming a Methodist, the following is quoted from a recent volume published as a "Defense of Modern Civilization," by "Monsignor Savarese, Domestic Prelate to His Holiness," etc. He speaks of Count Campello as "a nobleman not deficient in learning, of unspotted life and reputation, who, unable to live any longer under the harrassing dilemma between church and country, solemnly abjures Catholicism," and adds: "But as to him allowances must be made for the agonizing incertitudes and gnawing doubts with which thousands and thousands of conscience are groaning—consciences which can not live without faith and yet find themselves placed in the same dilemma."

—The Protestant Episcopal Church, according to Whittaker's Church Almanac for 1882, has not gained as much in the present as in previous years. The net increase of communicants is 3,739. There is a decrease of 3,000 in baptisms, of 50 in confirmations, and of 10 candidates for orders. Other items indicate increase. The summary is as follows: bishops, 61; other clergy, 3,466; parishes, 3,035; mission stations, 1,229; candidates for orders, 391; ordinations—deacons 139, priests 118, baptisms, 41,963; confirmations, 25,401; communicants, 344,580; Sunday-school teachers, 34,363; scholars, 304,052; contributions, $7,311,784.

—St. Albans, the first and most important of the ritualistic churches of New York City, has proved a failure. The building has been sold to a Low Church organization, and the ritualistic paraphernalia laid aside.

—The secretary of the Hospital Saturday and Sunday Association, New York, reports that their collections in Christmas week amounted to $44,371 97, which was distributed between fifteen hospitals and infirmaries.

Our Young People.

KEEP NOTHING FROM MOTHER.

They sat at the spinning together,
And they spun the fine white thread;
One face was old and the other young—
A golden and silver head.

At times the young voice broke in song
That was wonderfully sweet,
And the mother's heart beat deep and calm:
Her joy was most complete.

There was many a holy lesson,
Inwoven with silent prayer,
Taught to her gentle, listening child,
As they sat spinning there;

"And, of all that I speak, my darling,
From older head and heart,
God giveth me one last thing to say,
With it thou shalt not part:

"Thou will listen to many voices,—
And, oh, that these must be!—
The voice of praise, the voice of love,
And voice of flattery.

"But listen to me, my little one,
There's one thing thou shalt fear:
Let never a word to my love be said,
Her mother may not hear.

"No matter how true, my darling one,
The words may seem to thee,
They are not fit for my child to hear,
If not indeed for me.

"If thou'lt ever keep thy young heart pure,
Thy mother's heart from fear,
Bring all that is told thee day by day
At night to the mother's ear."

As thus they sat spinning together,
An angel bent to see
The mother and child whose happy life
Went on so lovingly.

A record was made by his golden pen,
This on his page he said:
The mother who counseled her child so well
Need never feel afraid;

For God would keep the heart of the child
With tender love and fear,
Who lisps, at her mother's side at night,
All to her mother's ear.

—Mother's Magazine.

The Crazy Fits of Elephants.

"Of all the mad elephants, Hannibal, I think, was the worst," said Dr. I. A. Graves, the veteran showman at Bunnell's. "Most elephants recover from a mad fit within a few days, but Hannibal—well, he would keep up a tantrum for weeks and months at a time. The longest spell he ever had began early one morning in June, 1854, while traveling with Raymond and Waring's menagerie from Pawtucket to Fall River. He broke away from his keeper and ran the highway thirteen miles, smashing everything he could. Talk about elephants being large! Hannibal looked as big as a locomotive that morning. The keeper attempted to check him and was chased into a swamp. The first vehicle the mad elephant met was a butcher's cart loaded with mutton. He smashed the cart, killed the horse, broke the driver's arm and scattered the quarters of mutton along the highways. Two vegetable wagons were upset and the horses were killed, the drivers escaping unhurt. When the fury of his fit was spent, Hannibal was found beneath a tree on the road side completely exhausted, and for the time submissive. Tusk chains were applied, and for many weeks afterwards he was kept under the strictest surveillance. To approach him during this period was dangerous. On turning out one morning in Burlington, Vt., I found a number of women and children petting him while he was swinging his ears in evident enjoyment. Then I knew the spell was broken. He was very docile and tractable the balance of that season.

"Hannibal was the most vicious elephant that ever tramped with a show. In 1849, while we were at Connellsville, Ohio, a stranger gave him a pail of water. He drank the water leisurely, and then, suddenly turning his head, struck the man with his tusks. The poor fellow died. While chained at Williamsburgh, N. Y., in 1857, he took a fit and pursued the keeper into a stableyard, when he got wedged in among the boulders, and was undone in that dilemma. Up to 1845, Hannibal was noted for his unchangeable good nature. In those days old "Put" Townsend used to be his keeper. "Put" had trained him to drive the stake to which it was customary to chain him. One day, "Put" started the stake and handed the sledge to Hannibal to complete the job. Hannibal made a ponderous blow at the stake head, but struck his foot instead. He threw the sledge so far that it required an hour's search to find it, and never would touch one again. Hannibal lived to be one hundred years old, and killed twelve men.

"Columbus was another bad elephant. In December 1849, while with Raymond and Waring's menagerie, Chestnut street, Philadelphia, he killed his keeper, took possession of the show and retained it for three days, killing in that time two camels and a llama, and upsetting a large stove and two animal cages. The doors were barricaded, cannon were mounted in the street, and soldiers paraded the premises in readiness to give him a warm reception should he appear. Finally two keepers entered the building from above, straddled the crossbeams, and dropped a noosed rope to the floor. He walked into the trap, and when he realized that he was caught, submitted quietly to the chaining operation. Columbus fell through a bridge at North Adams, Mass., the following summer, and died a few days later.

"Bill Williams, or 'Canada Bill,' as he was professionally called, was Columbus's first keeper. Forepaugh's elephant Romeo killed him in winter quarters at Frankfort, Pa., in 1865. Bill went into the elephants' den to do some chores and his crushed and mangled body was found a few hours afterward. George Waste was killed in much the same manner by Turner's African Romeo. Before a rescuing party could get his body away from the elephant it was denuded of everything except one boot. The elephant Pizarro had mad spells oftener than those I have mentioned. In 1850, he killed his keeper and two camels near New Orleans, and then raided the country for miles around, doing a great deal of damage to farm property. Chief, who is the only one of the mad or "rogue" elephants alive, killed John King, the keeper with Robinson's show in 1879."

"What causes the madness of elephants?" was asked.

"If you have ever noticed you may have seen that there are issues from the head of the elephant, just behind the ear. When these are kept open, a thin watery substance exudes therefrom. I have always remarked that elephants are kindly disposed and easily handled while these tissues are open, but just as soon as they become clogged madness ensues. The insertion of a common tape needle brings relief."

"Is it true that elephants are fond of stimulants and narcotics?"

"Yes, exceedingly so. Now there's a popular error that should be corrected. It has always been thought that if you gave an elephant tobacco he would never forget it, and years afterward would kill you should an opportunity present itself. That is not so. On the contrary, there are only two things which they relish more apple-tree boughs and thistles. Their passion for fine-cut tobacco is something marvelous. Some years ago when I was traveling with the elephant Conqueror, it was my custom to carry a meerschaum pipe in a particular pocket of my coat. One day I left my coat within reach of his trunk, and in less time than it takes to tell it, he had found the pipe, crushed it, and swallowed it, case, stem, and all. During the few years I was with Conqueror I reckon he must have eaten several hundred pounds of tobacco. The truth of the matter is, gentlemen, an elephant, like an intelligent person, will eat only what suits his taste, and never harbors any dislike for those people who give him disagreeable food."—New York Sun.

Gracie and Jennie.

This is a true story about two sisters who live in a certain city not very far from my home. These two sisters, whom I will call Jennie and Gracie, are very dear to each other. Not long since the class at school of which Jennie is a member was about to be examined for admission to the high school, and she spent many anxious hours, and shed many tears over the possibility of a failure.

But little Gracie was always confident of her sister's success. She would say, "Why, Jennie, you can't miss; I asked Jesus not to let you, and he will not. At last the dreaded examination was over. Jesus helped nervous Jennie to collect her thoughts and answer her questions correctly, and the certificate of admission to the high school was hers.

But, not long after this, little Gracie's class had an examination before passing into higher division, and Gracie made a sorry failure. All the family were surprised, and her papa said, "Why, little one, how is this? didn't you ask Jesus to help you answer the questions?" Gracie hung her head and answered No. Upon being asked the reason, she said, "O I knew he would help Jennie—she had done her best; but it was no use asking him to help me, 'cause I hadn't half studied."

I think, children, that Gracie was quite right in believing that Jesus would not be pleased with an idle, careless child, nor willing to help such an one. The Bible tells us that faith without works is dead; that is, if we are not willing to do our best, it is useless to believe that Jesus will give us success in what we are trying to do.

But, when we do our best, O how pleased he is to help us, and even if we are idle and careless and naughty, he will gladly cure us of our evil ways if we are real sorry for them, and ask him to cure us, and risk us as good. And then, when he has given us new hearts, lessons and work are so much easier, and day is so much pleasanter. I know this, dear children, because I tried it myself when I was a little girl. Won't you try it, too?—Beulah, in Christian Standard.

A LITTLE GIRL AND HER BIBLE.—When the Boston train came steaming into the depot the crowd rushed for seats. As a band of recruits mounted the platform they shouted back to their friends who had accompanied them to the train the various slang phrases they could command, interspersed with an oath now and then. As the train moved on they pushed each other into the car, where many ladies were seated, including Mrs. B— and her two boys.

Then the oaths came out thick and fast, each one evidently trying to out do the other in profanity. Mrs. B— shuddered for herself and her boys, for she could not bear to have their young minds contaminated with such language. If the train had not been so crowded she would have looked for seats elsewhere, but under the circumstances she was compelled to remain where she was.

Finally, after the coarse jesting had continued nearly an hour, a little girl, who with her mother sat in front of the party, stepped out timidly from her seat, and going up to the ringleader of the group, a young man whose countenance indicated considerable intelligence, she presented him with a small Bible.

She was a little, delicate looking creature, only seven or eight years old, and as she laid the book in his hands, she raised her eyes appealingly to his. But without saying a word went back to her seat.

The party could not have been more completely hushed if an angel had silenced them. Not another oath was heard, and scarcely a word was spoken by any of them during the remainder of the journey.

The young man who had received the book seemed particularly impressed. He got out of the car at the next station and purchased a paper of candy for his little friend, which he presented to her. He then stooped down and kissed her, and said he would always keep the little Bible for her sake.

The little girl's mother afterwards told Mrs —— that her child had been so troubled by the wickedness of those young men that she could not rest until she had given her little Bible, which she valued so highly herself.—Christian Intelligencer.

THE TWO MEN AND THE BEAR.—Two men had to go through a green wood. One of them was short and stout, and one was tall and slim.

"I could not run fast or climb well," said the short one; "if a foe, man or beast, came on me, I should have to stand my ground.

"Have no fear," said the slim man. I can run fast and climb well; but still it is my rule to stand my ground—I would fight for you until the last. I fear no man or beast, not I. Hark! what is that noise?"

"I am sure," said the short man, "that is the growl of a bear. I know there are bears in this wood."

The bear was soon in sight. The tall man ran a short way, and hid in a tree. The short one fell flat on his face on the ground, and held his breath. The bear came to him, smelt him, and thought he was dead. So he left him, and with a great growl or two went his way.

When the bear was out of sight, the short man arose from the ground, and the tall man came down from the tree.

"What did the bear say to you, my friend?" said the tall man to the short one. "I saw him put his mouth close to your ear."

"He told me," said the short man, "to put no trust in one who brags in the way you do, for those who boast so much are not brave."

Christian Advocate.

ORGANIZED BY THE MISSISSIPPI AND LOUISIANA CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

LINUS PARKER, D. D., Editor.

Corresponding Editors:

REV. J. W. ROSS. REV. W. L. C. HUNNICUTT
REV. G. B. GALLOWAY, REV. C. W. CARTER, D. D.

THURSDAY, JANUARY 5, 1882.

MEETING OF THE PUBLISHING COMMITTEE.—The regular annual meeting of the Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE will be held at the office of the ADVOCATE, Wednesday, January 25, at 11 o'clock, A. M.

A New Volume.

With this issue the ADVOCATE begins a new volume. The editor being judge, the volume just closed has been about the best of any since he was placed at the helm. There has been a larger amount of original matter from able contributors, there has been altogether more reading matter, and the several departments have been filled with unusual care and painstaking. Our corresponding editors especially have added much to the attractiveness of our columns. As they all write over their own initials, their articles are known and read of all men. We do not doubt that they will continue to enrich and adorn the pages of this ADVOCATE, during the coming year, even more generously than heretofore.

It has been the aim of the editor to make a useful paper, in which the institutions and interests of the Conferences to whom the ADVOCATE belongs should be specially represented and promoted. We invite most urgently news items, and articles exhibiting the condition and needs of the church in different sections, and of our schools and colleges. The paper is the property of the Conferences, and is published by them to promote the work of Christ, and to strengthen and build up Methodism within their bounds. While it is now under the control of the Mississippi and Louisiana Conferences, our circulation is not limited to them. We hope to have an increasing number of subscribers and contributors in other Conferences, and throughout the church. Give this paper an adequate patronage, and we will guarantee to our patrons a first-class religious journal.

For the new volume we have no promises to make beyond the assurance that we shall do the best we can with the means at our disposal. In whatever else we may fail, the NEW ORLEANS CHRISTIAN ADVOCATE will be a religious paper, aiming to promote the spirituality of the church, and to comfort, instruct and warn. We greatly desire for it a new year of enlarged usefulness, and of greatly increased circulation. We shall hope, with the greetings of many friends, to receive lists of new subscribers, and to know that our old subscribers renew. *Do not neglect renewing.* It is easy to meet so small a demand promptly. The credit system, bad in all business, is specially unfortunate in that of publishing a newspaper.

Our dependence is, of course, on the presiding elders and pastors. They can make the paper prosperous if they will. They are the only regular agents, and their influence is all powerful, if they will but put it forth. Let them make it a prominent feature in their pastoral work, and they will be able, in most cases, to put the ADVOCATE in every Methodist family.

It is now over thirty years since the NEW ORLEANS CHRISTIAN ADVOCATE was founded. Those who were its first subscribers and readers have nearly passed away. Their children have taken their places however, and in many families the paper is an heirloom, and almost sacred, because of the associations connected with it. Our subscribers who feel an interest in the success of the paper can do something to promote its circulation. They can show it to their friends and neighbors, and thus in many instances secure them as subscribers.

No Christian family should be without a religious paper, and no Southern Methodist should fail to take a Southern Methodist church paper. It is safe to judge of the piety, intelligence and devotion to Methodism, of all, by the single fact that they patronize or neglect the literature of their church.

Going Forth to Sow.

Our preachers are entering upon the work of another year. They are sowers going forth to sow. The Lord himself is the chief sower, and the seed is his word. But subordinately his ministers are sowers. By them he sows. It is Christ's work they are doing. No one analogy or illustration exhausts the character and functions of the preacher. He is a shepherd as Christ is the chief, "that great shepherd of the sheep." He is an embassador for Christ, he is a reaper, a laborer in the fields "white to harvest," but he is also a sower. While not all, this is much of what he is.

The word is the seed. It has life in it. It has the property of germinating when deposited in the soil of human consciences and human hearts. It is so far different from mere dead matter as pebbles or dust. In the word is the life-germ of divine truth. Ministers are handling the word of life. They must be sure that they sow the living seed.

There may be sham sowing—as children might play at husbandry—using all sorts of dead and inert things in the place of "the word of the kingdom." There is also a thin sowing. Some preachers use the divine store with a sinck hand, in a stinted and parsimonious manner, as if afraid that it would not hold out. They use short texts, and these as mottoes; or mix the gospel with much literary, scientific or other lumber. They never take a generous paragraph, or a chapter, for exposition. There are other things besides the gospel, and of value in their place, but no sane man will scatter gravel when he wishes a crop of wheat. There is plenty of seed, and he who would reap abundantly must sow with a lavish hand.

There is life in the word. The living germ is in every syllable of it. But its growth, when cast forth, is not a matter of course. There are certain hindrances at best, wayside hearers, diabolical antagonisms, and the like, but careless sowing must not be. Sometimes ministers comfort themselves with the reflection that the living seed is bound to come up; sooner or later it will appear. But if there has been little prayer, few or no tears, no agonizing in the sowing, meager or no results may be looked for.

Where there is much inevitable loss the whole may be wasted, because of the sower's lack of earnestness and devotion to his Lord. This is about all the hope many have. There are no manifest fruits. So far as they know, not a grain has ever sprouted. But they fall back upon the reflection: "It is the word of God; it has a living germ in it. It must appear some time." Far from it. The parable does not deal with this aspect of the matter, unless the wayside hearers may exhibit it. But there is a great deal of careless sowing, of perfunctory preaching, of feeble and powerless talk that dies on the lips of the preacher. The only harvest of such sowing will be of condemnation to the unfaithful sower. When good seed has been well put in, the husbandman has a right to leave results to Providence. It is so in preaching, only we must be sure that "the word" has been preached with prayerfulness and with agonizing.

Every sower, though not every one in equal proportions, when he has done his best, will have to mourn over what seems to be lost labor. The devil is close at his elbow all the time, and he is adroitly catching away that which is sown in some hearts. The stony places and the thorny ground lie in every field of gospel husbandry. These obstructions are incidental to the work of spreading the gospel. No preacher can hope altogether to escape them. What proportion of the seed falls upon these untoward places varies constantly from year to year, and from charge to charge.

Some of these failures have, at the first, the appearance of wonderful success. Many a promising revival turns out largely to have been the sudden upspringing of the seed in stony places, or that which is choked by the thorns of worldliness. Much seed is lost before it sprouts, and perhaps much more after it seems to have covered the ground with promise of an abundant reaping. Some build better than others, and there is a difference in the sowing, but did ever a sower scatter seed that fell on good ground only? The preacher is something besides a sower, but, in this aspect of his work, is he ever exempt from these elements of loss? Whether it was the Master himself, or his inspired apostle that preached, we imagine there were always present these several sorts of apparent miscarriages in the work. "Other fell into good ground," but not all, by any means.

It was to warn, and also to guard his servants against discouragement, that these contingencies connected with gospel sowing were exhibited. The sower may not be too sanguine; he surely must refrain from over-much boasting. And he must not despair, though much labor seems to have been expended in vain. These hindrances are to be expected. The most faithful will meet with them. There is, however, good ground as well as bad. Ordinarily in the tilled field this largely exceeds the unproductive. Thus it may be with the gospel sower. Going forth to sow, he may assuredly count on many sheaves. Not every sermon will be alike fruitful, and some may be without apparent result. And when there is promise of abundant harvest, there will be blight upon some of it. But, in spite of all, a great deal of the seed sown will come to perfection. He who, in the name of the Lord, goes forth to sow will have his reward. Personal fidelity to the great commission should be his main concern.

Not for a long time have homicides been so numerous. The newspapers teem with accounts of them, and of the most atrocious character. The month of December has been particularly noted in this respect. A list of horrors has been in every morning paper—of aggravated and red-handed murder. The carnival of crime seems to have culminated with the coming of the holidays. We hope, at least, that the rage for killing has reached its culmination.

This epidemic of crime has not been confined to any particular section. It may have been more prevalent in the South, but of this we are not sure. The utter disregard manifested for human life, the general defiance of law, and indifference to the penalties of crime, are so patent that no observer of the times can overlook them. Here in the South whites and blacks seem to be about equally implicated, and to be equally athirst for blood. A cruel spirit of diabolism would seem to have been let loose, and murder and violence have become rampant.

In many instances—probably in most—whisky is at the bottom of the trouble. And, along with whisky, is the habit of carrying concealed weapons. Drinking men, with pistols and bowie knives in their pockets, are always dangerous. Murder will certainly flow from these two elements of destruction, especially when combined. Either one of them by itself is a constant menace to the peace of society and to human life, but where whisky and carrying of concealed weapons are united, bloodshed is certain. Most of our States and cities have laws prohibiting the carrying of concealed weapons, but generally the penalty is light, and seldom inflicted.

While the greater number of instances of killing have been connected with brawls incited by whisky, some of them, of most aggravated kind, have been perpetrated for robbery, for money.

The suppression of the whisky traffic would put an end to most of the crime that now threatens to sweep away all barriers. This would be the effectual check, but in the meantime the laws against crime must be enforced. Murderers must be tried promptly and hung, and all violators of the laws must be made to feel the hand of power. Nothing but the certain and swift administration of justice will deter criminals and diminish crime. This is lacking. Law breakers, as a rule, are not promptly arrested, and, when arrested and tried, they are seldom convicted. And, we may add, when convicted they are too often pardoned by executive authority—an abused and damaging clemency.

The Closing Year.

MR. EDITOR: Last winter was unusually long, wet and cold. It set in early, was attended by frequent heavy rains, and fires were in demand for full six months. This one, so far, has been quite mild. Rains have been few and light, and frost came not till late in November to kill the growing crops and the grasses which the late summer rains had produced in great abundance. Cattle and stock of all kinds go into the winter in good condition. Though the summer was hot, and in places distressingly dry, the favorable season for gathering and disposing of crops has largely relieved the anticipated pressure from short crops. The price of cotton has kept up pretty well, while the good picking season has so supplemented the yield that there is perhaps a fair average result from the year's labors in handling the great staple of the South.

The trade in cotton seed has been more active than ever before. Agents of rival mills have competed in the market, and as much as twenty-five cents a bushel has been offered for cotton seed. In the latter part of the season one meets along the road quite as many wagons loaded with seed as with bales of cotton. Cotton seed oil is constantly extending the sphere of its utility. I have seen biscuit in which cotton seed oil supplied the place of lard, and beefsteak fried with it is by no means an unknown dish. It is scarcely improbable that within a few years cotton seed will be worth as much as the lint that grows upon them. Oil makers are trying to convince planters that the meal from which the oil has been pressed is a better fertilizer than the seed themselves. They offer a ton of the meal for two or three tons of seed. They claim that chemical analysis supports their theory. This reminds one of what the apostle Paul styles "*science falsely so-called.*" To undertake to prove, by analysis or otherwise, that cotton seed are better qualified to aid in the production of other cotton seed after every particle of oil, which an amazingly powerful hydraulic press can squeeze out of them, has been barreled or bottled up for sale, is about the same as to assert that the chief ingredient of our cotton growing soil is oil, and that the more oil we take away from it the more there will be left to furnish oil to growing cotton seed. The man who sells his cotton seed will find himself, in the long run, penny wise and pound foolish. We have certainly reached one very unexpected result in the use of cotton seed; we have made true of ourselves what was stringely, preposterously and slanderously said of our treatment of our late slaves. Such publications as Chambers' Encyclopedia gravely stated to the world that the Southern people fed their slaves on cotton seed. We did not, but we eat them now ourselves. The corn crop has been found to be very short, chiefly because corn is slighted by our planters. Cotton is given preference in regard to both land and cultivation. Negroes, who do perhaps most of the work, are compelled to show a good prospect for a cotton crop from the beginning of the year or they can get no supplies from merchants or planters. Improved modes of cultivation would do much to forestall uncertainty and failure of crops. There are three things to which the wise and successful planter must give more attention than they usually receive. He will plant less area, fertilize more, and plant better seed. Large areas of poor land wear out the laborer, his team and his tools. No intelligent farmer can afford to cultivate an acre that will not produce, with ordinary seasons, a bale of cotton or twenty-five bushels of corn. The quality of seed is important. Cotton was raised by a negro near Bolton, Miss., this year which brought fourteen and a quarter cents readily in New Orleans. Culling and selecting one's own seed is perhaps better than buying every new kind that may be offered for sale.

Typhoid and typho-malarial fevers have prevailed very generally throughout the country during the fall and winter. In places the cases have been numerous and protracted, but not often fatal. The direst of all the diseases of the country is the whisky disease. It prevails everywhere. It is caught by frequenting grog-shops, or other places where intoxicating drinks are sold. The disease is well-nigh incurable, and is killing its victims daily. I could give names and circumstances of several very recent deaths from this disease, but tender regard for the feeling of those whose grief is already too intensified by the sad reflection that the death of their loved ones was self-inflicted forbids more than this mention. The voters of this country keep whisky on sale in every place, and death gathers its crop of drunkards as regularly as farmers gather corn. The whisky, the love of it and the deaths by it are all the work of man and not of God. Experience shows that men can not be kept from convenient whisky, yet nothing would be more in accordance with the spirit of legal enactment and achievement than the putting of whisky where men could not get it. Will any man refuse or fail to sign a petition to the Legislature to prohibit the sale of whisky? Everybody thinks that strong drink ought to be banished, but many seem faithless as to the possibility of doing it. They are whipped before the battle. Wherever I go in my travels the horrible results of the traffic in liquor meet my eye or distress my ear. Not long since a poor victim of drink begged another in the same sad condition to unite with him in an effort to prevent the establishment of an additional saloon in the town in which they lived, but men who thought themselves strong made all their efforts unavailing. I could despise my race, and wish that I myself had been born a dumb brute if I believed that men could subject themselves and their fellow-men to so degrading a curse, and yet power of deliverance be denied them. The passage of the Kansas liquor law was the grandest achievement of the American ballot-box; its enforcement will be the highest demonstration of the virtue of Democratic citizens that men or angels ever saw.

Church matters, as our reports at Conference showed, are generally progressing well, and the church is, in most respects, in a healthy if not a vigorous state. An elect lady, the widow of the late William L. Sharkey, recently donated about $2,000 for the purpose of building a new Methodist Church in the city of Jackson, Miss. Four persons, unknown to each other, and without solicitation, have sent me $50 for Bro. and Sister Lambuth's work in China. Some are thankful, and others ought to be, for the gifts of God, and show their gratitude by offerings to his cause. Christmas is upon us. What an appropriate time at the close of the year's labors, and at the gathering in of our goods to thank God for the gift of his Son. Christmas turkeys are on their way to the festal board, and thousands are preparing in secret precious things with which to surprise and bless the simple faith of childhood. To-morrow, by glad coincidence, we celebrate at once the birth and resurrection of our Lord. Let sevenfold praise be given.

When the earth shall have revolved seven times more 1881, with all its record of evil and of good, shall be numbered with the years of the unreturning past.

W. L. C. H.

CANTON, MISS., Dec. 24, 1881.

To be Continued.

The following communication from one of the most eminent laymen in the bounds of the Alabama Conference doubtless expresses the feelings of many others. We hope that the most of our old Alabama readers will be of the same mind, and never allow their ADVOCATE from New Orleans to be stopped. Expressions of appreciation and of benefits received from such a source are among the editor's most valued compensations:

MR. EDITOR: On the table before me lies your paper, dated December 22, 1881, volume 27, number 51, whole number 1,385. By this I am reminded that I am growing old, for the paper has been coming to my home since the first number was issued; and twenty-seven years added to the life of even a young man sprinkles his head with gray hairs.

I remember how much interested in the paper my mother used to be, and how she read every article in it, and, afterward, how she filed away and kept the numbers as something too good to be destroyed. She read her Bible and the paper as long as she lived, and, dying, went home to the heaven to which they pointed her.

Since the paper began to come to me I have had about twenty pastors, and several presiding elders. Some of these have been called to their reward, some have removed to other States, and some are still preaching the gospel in this Conference. But the paper has not ceased its weekly visits. How much do I owe to these faithful preachers? How much to the paper, this mute sub-pastor? I can not tell. Perhaps if it had not been for these instruments, in the hand of God, I should have abandoned the church, and forfeited my hope of heaven.

I have often thought that I should like very much to have grouped together in book form all the "leaders" that have appeared in the paper from the beginning—those from the pens of Bishop McTyeire and Bishop Keener and the present editor. They would make a splendid volume of fine reading. But though they may never assume this shape, they have not been lost. They have been read, and have been incorporated in the minds and spirits of the readers, and are living and will live; have moulded, and will continue to mould, character.

Continue to send me the paper. I want to read it myself, and I want my wife and children to read it.

ALABAMA.

Among the Editors.

New York Christian Advocate.

There is no doubt that some of the methods of Methodist preaching, if unwisely followed out, are specially calculated to produce an early dilapidation. Take many a man's mode of conducting a revival service. One will go into such a series of evening services in hot haste, preach long enough and loud enough to get hoarse in a fortnight's time, do far more than his share of singing, and, instead of saving his voice—what there is left of it—preach and sing on until he can only whisper. Then he must close his meetings, because he is an invalid, and he gives moderate Sunday fare to his congregation until summer comes, when he must take a long journey and rest, in order to be in working quality when the autumn begins. It would be gross injustice to charge such a failure to the revival meetings, the difficulty is not with them, but with the man who imprudently conducted them. We have known of pastors, who have spoken nearly every night for several months, and yet came out of their pressure about as well as when they went into it. They were careful, judicious, and knew how far to go. Many politicians make a long political campaign, speaking several times a day until they have canvassed a whole State, and yet are none the worse for wear when the voting day arrives. Is the good cause of the gospel any more calculated to produce a break-down and break-up than the less noble cause of a political canvass? We need a little more worldly wisdom to carry on the great work of promoting the spread of godliness over the world.

Extemporaneous speech need not cause the early dilapidation of a ministerial career. It is a health-giving exercise if properly pursued, but it is sadly abused by many of our preachers. There is no more need of rant and tear and jerk in this method of discourse, than with the manuscript before one's eyes. There is, perhaps, less mental agitation before the sermon, when one knows he is going to read; but, then, there are wanting the glow and inspiration that come from unread preaching. If one set out with the full purpose of becoming a successful extemporaneous preacher, he needs to know how to husband his force, to find out the very best methods to prevent subsequent exhaustion, and to make up his mind that such work will require about all his time; for no labor is there greater necessity of a vigorous body. One need not be a physical giant to be an extemporaneous preacher, but he must keep his body in the best possible trim. He must take regular and sufficient daily exercise, cultivate a cheerful and elastic state of mind, be careful to be disturbed by no small matters, and resolve to do his work without waste of vital energy.

Methodist Recorder.

The attitude of Mormonism towards the Government of the United States is that of opposition and defiance. The laws of Congress are disregarded and openly violated, and crimes, which in other places would consign men to the penitentiary, are committed in Utah, under Mormon rule, with impunity. Their avowed object is the ultimate overthrow of the government, and the subjugation of the country to their dictation and control. In all its elements Mormonism is antagonistic to the genius of our free institutions. It is a system of the most absolute despotism, thoroughly organized in all its departments, so as to keep in complete subjection and under the control of its leaders, all its members. Facts are abundant to prove that in political contests, not only in Utah but in the surrounding Territories, the whole Mormon vote is cast according to the dictation of the church. And in order to increase their influence and power in this particular, the legislature of Utah, in opposition to the law of Congress, has enacted that all women and girls, of whatever age or nationality, shall be regarded as of full age as soon as they are married, and that a female of foreign birth shall be considered a citizen of the United States and of Utah, without taking any other steps whatever to become naturalized upon her marriage with a citizen of this country. The effect of this law is to place the franchise in the hands of ignorant, alien foreigners, to be controlled by the church for the accomplishment of its own purposes.

Mormonism is a hostile organization in our midst, and can only be wiped out by force. It is re-enforcing itself by the addition of thousands to its number from foreign lands every year. It is in fact a great army, laying its plans and gathering in recruits from time to time, and if the government does not soon take effective measures to arrest its growth and overthrow its power, a most sanguinary conflict, in which the Indian tribes, brought under Mormon influence, will form no inconsiderable element, will be forced upon us at no very distant day. Mormonism is one of the great crimes of the age, and it most seriously threatens the peace of the country. The country should awake to its danger.

Nashville Christian Advocate.

There are just twenty weekly newspapers published in the interest of the Methodist Episcopal Church, South. (This does not include our Sunday-school publications.) It is the opinion of many that this is a larger number than can or will be adequately supported, and that the true policy of the church would be to have fewer and stronger papers; and to secure this end they would have the church take not only official recognition but actual official management of them all. Others think that the true policy is to leave individual enterprise untrammeled and let the struggle go on, holding that the law of the survival of the fittest will assert itself in the end. These are the different views entertained, expressed in general terms. Brethren whom we highly respect have sent us communications on either side of the question, but we have withheld them. There was too much dynamite in some of them, and the explosion would, we believed, hurt the peace of the church. In other cases local and personal questions were involved, and we felt sure that the general issues would be lost sight of in the controversy that would be evoked. This paper, belonging to the whole church, should be the conservator of its peace as well as the advocate of its principles and the defender of its rights. Time has already brought about a settlement of some of the points discussed by our correspondents.

Let us be cool and patient in this matter. There is better work for all our editors and publishers than quarreling with each other. Time, the General Conference, and the people, will find a solution that will satisfy all reasonable persons. In the meantime, let a Methodist paper be put into every Methodist family.

Holston Methodist.

A mistake into which many preachers fall, is that there is a conflict between the duties of the pulpit and the pastorate. We have heard some men excuse their poor preaching by saying that they had given themselves largely to pastoral work; and on the other hand, we know many who try to acquit themselves of neglecting the oversight of the flock of God on the ground that their studies absorb all their time. Both are in error.

No man ought to be on the run all the time. Such a policy may develop his legs and his tongue, but

will surely fail to improve his head and his heart. The privacy of the study is necessary both to fertility of intellect and to growth in grace. Jesus was often alone, and his ministers must follow his example.

But a minister must not become a recluse. If he attempt it, his very acquisitions of knowledge will dry up and lose their life. What he learns he must bring into contact with the world by associating with the people to whom he is to preach. In this way, he is likely to vitalize whatever he knows and to make his spoken utterances more effective.

Texas Christian Advocate.

How few of us do our best in any matter of duty. It is well not to strain either the physical or mental powers. Reserved force for emergency speaks of wisdom and prudence. But there are times when the circumstances with which we are environed make it necessary that every force, moral, physical and intellectual should be concentrated in the prosecution of certain duties. Enterprises, upon the success of which so much depends, often come to naught because we fail to do our best. How many churches might be built; how many debts that cripple the influence of religion might be paid, if only we did our best. How many a dry sermon would have been food to souls if only we did our best as the mouth-pieces of God, and as hearers in the congregation. It is sad to think that in matters so solemn, so urgent as the every-day duties of the Christian life, and the every-day needs of the Church of Christ, that we, his people, should act with so little interest and concern. Perfunctory service take the place of spiritual worship; laxity and inattention to the plainest obligations are growing to hideous proportions in the church.

"Do your best." No motto is more worthy to be inscribed upon the Christian's escutcheon than this. Many are slow to do anything because unable to do as would better satisfy their pride, perhaps their zealous desire. The words are not inspired, but are wholesome as the gospel—"do your best."

From China.

SHANGHAI, CHINA, NOVEMBER 1, 1881.

MR. EDITOR: We arrived in Shanghai on Thursday, November 3, about four P. M., all well and in good spirits. We passed through France, and on to Geneva, and then down through Italy, and over to that almost God-forsaken country, Egypt, taking the steamer of Suez October 21, and, after five weeks on the steamer, we reached Shanghai in safety, and all very well. I know you, with others, will rejoice with me when I tell you my health has been restored, perfectly restored. I thank God for his goodness to me and my family during our long journey by land and by sea. Pray for us, that we may yet labor many years in this land of darkness. Please say to Bro. Foster I have just received his letter, and will write him by next mail. I will give you, from time to time, some notes of our trip, unless you have had such an abundance of these notes from Europe as to make it rather common. Well, I will send you a few from away down in the dark corners; perhaps they may be read by some one. We shall certainly never forget our last visit to New Orleans, Mobile and other places. We thank God that we were thus permitted to make the acquaintance of so many dear Christian friends, whose names shall ever be dear to us.

Hoping to write soon to you a longer letter, I remain your brother in Christ, J. W. LAMBUTH.

Departure of Missionaries.

Rev. J. W. Grimes, of the Memphis Conference, and appointed to the Central Mexican mission, reached New Orleans with his family last week. He preached at the Carondelet Street Church on Sunday night, and left for Vera Cruz Monday, January 2.

Miss Charlotte Halloran left in company with Bro. Grimes and family, to resume her mission work in the City of Mexico. Her brief visit to her old home in New Orleans has been very gratifying to her many friends, and we trust a beneficial rest to herself. She was present at Moreau Street Church on Sunday morning, and the ladies of that charge organized a Woman's Missionary Society for the purpose, especially, of raising funds for the school-house for the accommodation of Miss Charlotte's mission school. May God bless the departing missionaries, and send prosperity upon their work.

—As we are preparing to go to press the preachers are gathering in, and there is promise of a pretty full attendance at the opening, Wednesday, January 4.

The only visitor from abroad at this writing, we believe, is Dr. C. F. Evans, now stationed at Hot Springs, Little Rock Conference, Ark. Dr. Evans has been absent from Louisiana for eight years. He will receive a warm welcome from our people, and his visit will be highly appreciated by his brethren of the Conference. Bishop McTyeire, we suppose, will be in on time. His old Conference claims a special interest in him, and we are always gratified to have him with us.

Bishop Keener left last week for Brenham, Texas, where he was to dedicate a $25,000 church on Sunday last, January 1. He was expected home on Tuesday, and will probably be with us during the session of the Conference.

—There were watch-night services on New Year's eve at the Carondelet, Morean and Felicity Street Churches of this city. They were well attended, and occasions of great spiritual profit. Our New Orleans Methodists keep in the old paths. Love-feasts, class-meetings and watch-nights are duly observed among them.

DEATH OF REV. L. PATTERSON, OF THE ALABAMA CONFERENCE.—We deeply regret to hear that this loved and useful minister is dead. Rev. J. L. Skipper, writing from Mount Carmel, Ala., December 24, says:

"We are all in tears to-day. The Rev. L. Patterson, of the Alabama Conference, died at his home, yesterday morning, at six A. M. A suitable memoir of him will be furnished soon. Let us pray for his sorrow-stricken wife and children."

MARRIED.—At the residence of the bride's father, Dr. T. S. Jones, Jackson, La., on the evening of December 29, by Rev. Dr. C. G. Andrews, Rev. D. M. Rush, professor in Centenary College, to Miss Annie L. Jones.

Along with many other friends we extend to Prof. Rush and his accomplished bride our hearty congratulations. May the sun of prosperity and happiness ever shine upon their pathway.

BISHOP WIGHTMAN.—The Southern Christian Advocate, of December 31, says: "We are sorry to report that the indications in Bishop Wightman's case are quite unfavorable. He seems to be daily growing weaker. He contemplates the situation with unclouded intellect and unshaken faith. He only desires to live to serve his family and the church. If the good Lord should call him hence he will obey with supreme submission, and perfect acquiescence in the Divine will."

Renew! Renew!

Do not wait to renew your subscription until your paper fails to come. Remember that the ADVOCATE stops when subscription expires. Renew in time, and if possible, obtain and send another subscriber's name with yours. Let all our readers become agents to secure subscribers. Send on the names either through our regular agents, or direct to the office. Every post-office will register a letter for ten cents, in addition to regular postage, and we take all risk on registered letters. Postal notices are sent each subscriber a month before expiration, in addition to printed date on address slip giving standing notice of month with which it expires. You can not afford to miss a number; therefore, renew now.

LITTLE ROCK CONFERENCE.—Delegates to General Conference. *Clerical*: W. H. Browning, E. N. Watson and Horace Jewell. *Reserves*: H. D. McKinnon and Andrew Hunter. *Lay*: Dr. C. A. Gantt, W. S. Jeter and A. R. Hazen. *Reserves*: Dr. J. Custer and Judge W. C. Ratcliffe.

Personal and Other.

—The people of a Congregational Church in Connecticut played a risky prank on their pastor on the occasion of his fiftieth birthday. They gave him a special little pie, with a hint that it was all for himself, and that nobody else was to have any. On biting the pie he found that there were within it harder substances than are generally served up in eating-house "mince." Having narrowly escaped breaking off one or two of his artificial teeth, he paused to make inspection, and found that there were just fifty of these hard things, and that each one was a gold dollar.

—An Elmira clergyman reports that the war on mutilated coins has been a good thing for the contribution box. A man who has tried in vain to pass a half dollar with a hole in it finally gives up in despair and drops it into the Sunday collection, to which he was formerly in the habit of contributing nothing, or at most a dime. Such coins the churches sell as bullion, at an average reduction of five per cent. of their face value, much to the advantage of foreign missionaries and poor people at home.—Christian Union.

—The following are said to be the sixteen American inventions of world-wide adoption: the cotton gin, the planing machine, the telegraph, the grass mower and reaper, the rotary printing press, steam navigation, the hot-air engine, the sewing machine, the India-rubber industry, the machine manufacture of horse shoes, the sand blast for carving, the gauge lathe, the grain elevator, artificial-ice-making on a large scale, the electric magnet, and its practical application, the telephone.

—Adamowski, the violinist who is with the Kellogg troupe, at a grand concert at Cedar Rapids, attracted the admiration of a baby in the lap of a lady in the stage box. Baby beginning to crow and clap his hands, the soloist, laughing, was compelled to stop and remark, "Much flattered by *bebe's* accompaniment. But he sing *minor*; I play major." The mother retired amid a storm of applause.

—In one of the letters of Sir Charles Lyell, recently published, is a striking picture of Queen Victoria's young children working with spade and hoe and being rigidly paid by their father with day-laborer's wages, that they might get an insight into the condition of the class. In another letter Lyell relates how, in a long talk he had with the Queen, at Osborne, he explained, at her request, the principles of Darwinism.

—Bishop Kip of San Francisco recently joined in wedlock the Rev. Walter Ching Yung and Miss Ah Tim. Mr. Yung is an Episcopal minister educated in the Eastern States, and Miss Ah Tim is a cultivated young lady of Hong Kong. It was the first fashionable Chinese wedding in this country. The groom wore his clerical robes, and the bride robes of Chinese cut, including a cloak-like dress of blue, lined with bright scarlet and trimmed with gold color.

—St. Ann's Church (New York) for deaf-mutes has five hundred and sixty-one communicants. Of the three hundred families connected with the parish, thirty, including three hundred individuals, are deaf-mutes. The parish, which has been founded twenty-nine years, grew out of a Bible class. At a recent Conference held in the church, three clergymen, all deaf-mutes, made addresses in the sign-language, which were interpreted by Dr. Gallaudet.

—Ex-President Zachary Taylor's daughter who now lives in Virginia, received recently from the Treasury of the United States the sum of $16,000, which was the exact amount of salary that would have been paid General Taylor had he lived until the expiration of his term of office. The payment was made in accordance with authority contained in the Deficiency Appropriation Bill, passed June 6, 1880.

—A cable message from Nice, France, announces the death of Major-General John Henry Martindale, who from 1862 to 1864 was military governor of Washington. He was brevetted major-general for gallantry at Malvern Hill; and in that year resigned, on account of ill health. He was attorney-general of New York in 1866 and 1867 and was one of the ablest lawyers in the State.

—Four students at Wacousta, Wis., stole a farmer's gate. The college faculty condemned them to expulsion, or the alternative of whatever punishment the farmer might inflict. He sentenced them to chop four cords of his wood and deliver it to a poor widow. They did it to the music of a band and the plaudits of a crowd that watched the operation.

—Each year, on the Prince of Wales's birthday, his three young daughters play him a short dramatic piece to show their progress in foreign tongues. Last year the selection was from the German; this year it was French. The young Princesses Louise, Victoria and Maud acquitted themselves admirably in their respective parts.

—A Kentucky Judge has decided that a State can not by its Sunday laws stop the running of inter-State trains carrying the United States mail or engaging in commerce in any form, on the ground that such an exercise of the State police power will be an interference with the right of the federal government to regulate commerce.

—The American style of railroad car is making rapid headway in England. The Telegraph, most widely circulated of London newspapers, says with emphasis: "The railway train of the future must have a gangway running through out its length, and be accessible from one end of the car to the other."

—Florence Nightingale, in spite of her sixty-one years and her long confinement to an invalid's sofa, looks young and even handsome. Her fair face is unwrinkled, her large brown eyes are full of kindness, and she is still deeply and actively interested in various practical works for the relief of the sick and poor.

—Mr. Sackville West, the newly appointed Minister to the United States from Great Britain, is authorized to treat with our government on the international copyright question. It is to be hoped that some equitable arrangement may be made on this vexed question.

—Mrs. Garfield has rented a handsome and comfortable house on Euclid Avenue, Cleveland, and will spend the winter there, with her daughter and her younger sons. She will take possession in a few weeks, and her children will then immediately enter school.

—Sitting Bull is reported to have been educated at the College of Montreal. According to the Canadian Indians, he lived on the northern shore of Lake Superior before he joined the Utes.

—Sir Edward Thornton's son, who is going into diplomacy, visits the Capitol at Washington frequently, to gain instruction in republican methods of government.

—"I carried away from Rugby," said Thomas Hughes, "dreadfully bad scholarship, but two invaluable possessions. First, a strong religious faith in and loyalty to Christ, and, secondly, open-mindedness."

—Thomas Jefferson is said to be the only President who held no receptions in the White House. His daughters were with him but twice during his eight years' residence there.

—At the recent session of the Reformed Episcopal Council, Bishop Nicholson was re-elected presiding bishop, and J. K. Wheeler, secretary.

—A writer in the Journal of Science says that the sanitary regulations of Moses show a singular knowledge of disinfectants and prophylactic principles.

Books and Periodicals.

—The Sinai and Comparative New Testament. The authorized English version; with introduction, and various readings from the three most celebrated manuscripts of the original Greek text, by Constantine Tischendorf, (Tauchnitz edition, volume 1,000,) with the various readings so inserted in the text, that the whole Scripture, according to either the Sinai, Vatican, Alexandrian, or the Received Greek, can be read by itself, while the variations are all compared with facility. By Edward Leigh. New York: Ivison, Blakeman, Taylor and Company. Price in paper cover, 50 cents; in cloth binding, 75 cents. The above, from the title page, is a pretty full description of the work. The convenience of the arrangement for reference will have to be proved by use. It appears to be well calculated to meet the wants of those who have little knowledge of the Greek, and are without the helps which scholars are usually able to command.

—Teacher's Edition of the Revised New Testament, I. K. Funk and Company, New York, is well adapted to the use of religious teachers and bible students. It may be called a Working Copy of the Revised New Testament; being supplied with maps, index and concordance, notes, harmony of the gospels, and many valuable helps to the study of the New Testament. There is also appended a list of readings and renderings preferred by the American Committee. The usual references are also given, and the parallel readings are printed in full in the margin. Those who are interested in the study of the Revised New Testament, will find this volume very satisfactory.

—From the American Sunday School Union, Philadelphia, we have received, "The Picture World for Little People." It makes a very attractive volume, copiously illustrated, and well adapted to entertain and instruct very young people. Board covers, 10x8, 100 pages, four colored pictures. Price, 90 cents.

—Vick's Floral Guide, for 1882, contains a very full descriptive and illustrated catalogue of flowers and vegetables. A very beautiful work. Published by James Vick, Rochester, New York. Price 10 cents, post paid.

—Resources of Oregon and Washington, David and W. G. Steele, publishers, Portland, Oregon. A pamphlet of interest, and containing much valuable information.

—The Century Magazine, January, 1882, has: Frontispiece, Portrait of Louis Adolphe Theirs; A Provincial Capital of Mexico, illustrated; The Revival of Burano Lace, illustrated; Coquette; In November; Through One Administration, 3; English and American Song-birds; A Modern Instance; The Farmer of Marshfield; A Listener by the Sea; The Caverns of Luray, illustrated; The Flower of Flame; Oriental and Early Greek Sculpture, illustrated; The Increase of Divorce; Schumann's Sonata in A Minor; Who Were the Chartists? illustrated; From Menlo to Elberon, illustrated; The Horseman; Reminiscences of Theirs; Legal Aspects of the Mormon Problem; Old Madame. Editorial Departments are fresh and vigorous.

—Wide Awake, January, 1882, is very, very beautiful—full of Christmas pictures and Christmas stories. The frontispiece, "Winter Birds," is an exquisite engraving. Among the many charming articles are: Asaph Sheafe's Christmas; A Christmas Carol; Their Club and Ours; Poems of Christmas-Tide; From the Hudson to the Neva; Short Stories from the Dictionary; A Father Lost; Queer Company Home; Klitylieu—a Christmas Story; Magna Charta Stories; Door-yard Folks; Little Biographies. D. Lothrop & Co., publishers, Boston. Price, $2 50 a year.

—The Art Amateur, for January, 1882, is a fine number of this almost unequaled monthly. The supplement designs are numerous and excellent, and the engravings and illustrations are strikingly beautiful, and of great variety. Considerable space is devoted to the Art Gallery, Industrial Art, Ceramics, Decoration and Furniture, Art Needlework, Art in Dress. A valuable publication for cultivation of taste and also for instruction in things ornamental and useful. Montague Marks, Editor and Publisher, New York. Price, $4. per year.

—St. Nicholas for January, 1882, is a superior number of this unrivalled magazine. The illustrations are both numerous and well executed. Among the articles are: Max and the Wonder Flower; Sir William Napier and Little Joan; About Others; The Porter's Iron Collar; The Hoosier School-boy; Dr. Holland's Books; How to make Puppets and Puppet Shows; Bones and Bow-wows; Love in a Noah's Ark; The Land of Nod; Recollections; Hiawatha; A Dream of Little Women; Jack in the Pulpit.

—The Quarterly Review of the Methodist Episcopal Church, South, January 1882, has an attractive table of contents. The articles are: Polemics; Sir Walter Scott; Our China Mission; Inspiration of the Scriptures; Methodist Philosophy; Forms of Prayer; Fraternity—another view; McClintock and Strong's Cyclopædia; John B. Wardlaw, Jr., A. M.; Blair's Grave; Literary Notices; Notes and Queries. When we have more leisure we may notice the articles at some length.

—The Fortnightly Review, December, 1881, George Munro, publisher, New York, has the following articles: 1. Atheists in Parliament; 2. Kioto: 3. Thriftless Thrift; 4. Disgust, a dramatic monologue; 5. Has Conservatism Increased since the Reform Bill? 6 The Borgstorz at Elm; 7. Scientific Evidence of Organic Evolution; 8. A Page of Diplomatic History; 9. A Chapter in the Ethics of Pain; 10. Home and Foreign Missions. Also the Freres, by Mrs. Alexander.

—The Theological and Homiletic Monthly, December, 1881, R. N. Sledd, D. D., editor, Richmond, Va., has: The Prayer of the Leper and the Response of Christ; Prevenience of Divine Grace; Re-Christianization of France; Moses and his Wife; Original Sin and Primeval Probation; The Light of the World; Sermon Sketches; Editorial Miscellany.

—The Popular Science Monthly, January, 1882, has: Earth Worms and their Wonderful Work; Astronomy in High Schools; Time Keeping in Paris; Jurassic Birds and their Allies; New Guinea and its People; Sanitary Relations of the Soil; The Chemistry of Coffee and Tea; The Bunsen Lamp; The Colorado Desert, and other articles.

—Our Nashville Sunday school periodicals for January, 1882, are out in good style, and augur well for the coming year. There are two quarterlies—the Intermediate is, we suppose, for the younger Bible students. Dr. Cunningham furnishes our schools with every thing they can wish for the study of the International Lessons.

—Burke's Texas Almanac, for 1882, has a large colored map of the State and contains a vast amount of information concerning this great and growing country. It is compiled, printed and published by J. Burke, Jr., Houston, Texas; Office in New York. A valuable work especially for travelers and immigrants.

—The Scholar's Quarterly, first quarter, 1882, Philadelphia; The Sunday School Times, John D. Wattles, publisher. A valuable help to Sunday school teachers and scholars. It contains a map of Palestine, and is very complete in its treatment of the International Lessons.

—The Wyoming Literary Monthly is a new magazine, devoted to the study of Literature, Original Literature, Current Literature, College Life. Published at Buffalo, New York, by C. Wells Moulton. Price, $2 a year.

—Our Little Ones and the Nursery, for January, is a capital holiday number of this excellent monthly for the children. The Russell Publishing Company, Boston. $1 50 a year.

—Southern Musical Journal for December, has some excellent music, choice reading matter, and a portrait of Franz Liszt, the great pianist.

We have received a copy of the Minutes of the Memphis Conference, of the recent session held at Bolivar, Tenn., November, 9-13, 1881. Thanks to the sender.

Annual Conferences.

CONFERENCE.	PLACE.	BISHOP.	DATE.
Western	Howard City	Pierce	Sept. 7
Kentucky	Danville	Keener	Sept. 7
Missouri	Moberly	Pierce	Sept. 14
Indiana	Gnaporl	Keener	Sept. 14
Los Angeles	Carpenteria	Kavanaugh	Sept. 15
St. Louis	St. Johns	Pierce	Sept. 21
Illinois	Ashley	Keener	Sept. 21
S. W. Missouri	Springfield	Pierce	Sept. 28
Pacific	Petaluma	Kavanaugh	Sept. 28
Indian Mission	Caddo	Pierce	Oct. 5
Louisville	Owensboro	Keener	Oct. 12
Montana	Helena	Kavanaugh	Oct. 13
Arkansas	Bardenelle	Pierce	Oct. 18
Tennessee	Lebanon	McTyeire	Oct. 19
Holston	Wytheville	Wightman	Oct. 26
Denver	Denver	Kavanaugh	Oct. 27
Memphis	Bolivar	Paine	Nov. 9
N. W. Texas	Waxahachie	Kavanaugh	Nov. 16
N. Georgia	Athens	McTyeire	Nov. 30
Virginia	Charlottsville	McTyeire	Nov. 16
N. Mississippi	Grenada	Paine	Nov. 16
West Texas	Gollad	Keener	Nov. 16
N. Carolina	Durham	Wightman	Nov. 23
N. Alabama	Huntsville	McTyeire	Nov. 23
Texas	Houston	Keener	Nov. 23
Alabama	Selma	Pierce	Nov. 30
North Texas	Greenville	Kavanaugh	Nov. 30
German	Houston	Keener	Nov. 30
South Georgia	Columbus	Wightman	Dec. 7
White River	Bebee	McTyeire	Dec. 7
Mississippi	Brookhaven	Paine	Dec. 14
S. Carolina	Tyton	Pierce	Dec. 14
East Texas	Jacksonville	Kavanaugh	Dec. 14
Little Rock	Pine Bluff	McTyeire	Dec. 14
Louisiana	New Orleans	McTyeire	Jan. 4
Florida	Monticello	McTyeire	Jan. 17
Baltimore	Fredericksburg	McTyeire	Mar. 10

Bishop McTyeire has charge of the Missions in China and Brazil.

Bishop Keener has charge of the Missions in Mexico.

Publisher's Department.

☞ *We shall do our best to exclude fraudulent advertisements of every description from the* ADVOCATE, *and trust our friends, in ordering goods from the leading merchants of New Orleans and elsewhere, as represented in our columns, will mention having seen the advertisement in the* ADVOCATE. *We will also take pleasure in attending personally to any commissions for our friends in the country with which we may be favored, while endorsing our advertisers as being worthy of their patronage.*

The following is a genuine notice on an Irish church door: "This is to give notice that no person is to be buried in this church-yard but those living in the parish. Those who wish to be buried are desired to apply to Mr. Ephraim Grub, parish clerk." Here is another kindred specimen: "Notice—The church wardens will hold their quarterly meetings once in six weeks, instead of but yearly as formerly." In April of 1866, the following bill was stuck up: "This house to be let forever, or longer, if required."

She hit him hard:—Spooney dry-goods clerk to smart miss trying on a hat before the glass. "Don't I wish I was a looking glass!" Smart miss—"Yes, perhaps you'd get more girls to look at you then." Clerk collapses, and is carried out.

If you desire a true medicinal tonic that will positively rid you of all your ailments and general ill health, Brown's Iron Bitters is the best.

"If Jones undertakes to pull my ears," said a loud-spoken young man, "he'll just have his hands full." Those who heard him looked at his ears, and smiled.

MUSICAL.—American enterprise has already won golden opinions, and among the foremost in the ranks we find Wm. Knabe & Co., manufacturers of the celebrated "Knabe Piano-Forte," which is now receiving the highest encomiums of the press and musical fraternity. Its purity of tone and the absence of those harsh inharmonious sounds, recognized in many Pianos, and which drown all sweetness, make it the acknowledged favorite of all who once test its powers or listen to its exquisite tone.—New York Independent.

The New Orleans National Bank closes the present year with a carefully prepared statement, which shows it to be in a sound financial condition. Read it, and at the same time notice it is officered by prominent and progressive business men.

See the semi-annual statement of the State National Bank, as published in another column. Its capital stock of nearly half a million dollars, entirely secured by United States bonds, with its other immense resources, places it in a healthy and firm condition. It has been selected as the custodian of the funds of Louisiana.

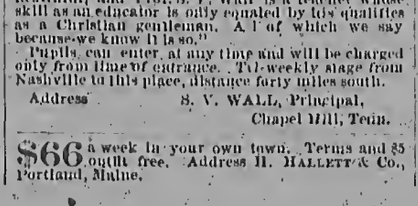
The great music house of P. Werlein continues to supply the world with musical instruments, and thousands of homes have been made happy by the possession of a piano or an organ through his low prices and astonishingly liberal terms. The name Werlein has become so identified with pianos that you hardly can think of pianos without thinking of Werlein. Go and try him, and our word for it, you will be pleased.

Now is the time to solicit subscriptions for the ADVOCATE.

Beneficent nature seems to have planted in every clime the proper remedies for the diseases incidental to it. Laplace's Indian Turnip Pectoral Balm is made of an herb which grows all over the Gulf region, and it has never failed yet to cure all kinds of coughs and colds.

Send the ADVOCATE to your friend for the next year and you will not regret it.

ADVERTISEMENTS.



Will be mailed free to all applicants, and to customers without ordering it. It contains five colored plates, 500 engravings, about 100 pages, and full descriptions, prices and directions for planting the varieties of Vegetable and Flower Seeds, Plants, Fruit Trees, etc. Invaluable to all. Michigan grown seeds will be found more reliable for planting in the South than those grown in a warmer climate. We make a specialty of supplying Planters, Truckmen and Market Gardeners. Address,
D. M. FERRY & CO., Detroit, Mich.

FOR ONE DOLLAR!

I will mail you, post paid, a package containing five quires (120 sheets) of very nice note paper, and five packages (125) of white or colored envelopes to your address. If ordered in quantity by express or freight, will make a reduction of twenty per cent. Postage stamps may be sent when preferred.
Address G. T. LATHROP,
New Orleans, La
Send for a dollar package and try it.

CHAPEL HILL ACADEMY,
MARSHALL COUNTY, TENN.
Opens the next session, the Sixteenth, under present principals, January 2, 1882. Course: English, Classics, Mathematics and Sciences. Thoroughness, Cheapness and Progress are all combined here. Efficient teachers employed, such as know how to teach, and are up with the spirit and progress of this age of Education. Entire expense, $70 to $80 per session of twenty weeks. Music by skillful teachers for $25 per session.
O. P. Fitzgerald, D. D., editor Christian Advocate, M. E. Church, South, Nashville, Tenn., of this school says: "Unsolicited, we speak a word in behalf of this school. The Chapel Hill community is one of the best in the country, the location is beautiful and healthful, and Prof. S. V. Wall is a teacher whose skill as an educator is only equaled by his qualities as a Christian gentleman. All of which we say because we know it is so."
Pupils can enter at any time and will be charged only from time of entrance. Tri-weekly stage from Nashville to this place, distance forty miles south.
Address S. V. WALL, Principal,
Chapel Hill, Tenn.

$66 a week in your own town. Terms and $5 outfit free. Address H. HALLETT & Co., Portland, Maine.

NEW ADVERTISEMENTS.

FISCAL AGENT BANK.

SEMI-ANNUAL STATEMENT

State National Bank,

December 31, 1881.

RESOURCES.

Loans and discounts		$1,051,108 71
United States bonds		125,000 00
Other stocks and bonds		314,000 01
Real estate		67,750 00
Other assets, cash value		41,702 54
Five per cent. redemption fund		19,125 00
Demand loans	$314,853 32	
Exchange	369,733 04	
Current funds	325,791 45	
Gold Coin	748,862 00	
Checks on other banks	344,118 74	
		2,022,305 15
		$1,040,733 80

LIABILITIES.

Capital stock		$ 435,000 00
Reserve fund		225,000 00
Circulation		382,500 00
Dividends unpaid		20,082 52
Individual deposits		1,041,685 67
State of Louisiana Deposits		
Remitted interest fund, 1879	$313,113 10	
Interest tax fund, 1880	342,331 00	
Interest tax fund, 1881	98,579 41	
Interest fund, 6 bonds	10,444 00	
Sundry other funds	126,321 86—	870,747 47
Due banks and bankers		131,308 02
		$4,011,755 80

SAM'L H. KENNEDY, President.
J. E. JARREAU, Acting Cashier.
A. BALDWIN, President. S. KATZ, Vice-President.

SEMI-ANNUAL STATEMENT
—OF THE—
New Orleans National Bank
At the close of business December 31, 1881.

RESOURCES.

Bills discounted		$774,647 47
Demand loans		270 993 05
Overdrafts		2,052 35
U. S. bonds (par value	$200,700 00	
U. S. refunding certificates (par value)	220 00	
$300,000 Louisiana consols, 7 per cent bonds	130,482 50	
		331,402 50
Currency and coin	238,665 75	
Checks on local banks	1,931 30	
Checks for Clearing House	177,201 87	
Mutilated currency and sundries	2,627 27	
		417,426 21
New York sight exchange	54,577 59	
Due from banks and bankers	14,859 86	
Five per cent. fund, with Comptroller of the Currency	9,000 00	
Furniture and fixtures	500 00	
		$1,998,165 00

LIABILITIES.

Capital stock	$ 200,000 00
Surplus fund	65 000 00
Undivided profits	1 817 82
Circulation outstanding	179,000 00
Dividends uncalled for	1,960 00
Dividends payable January 2, 1882	8,000 00
Individual deposits $1,214,016 77	
Due banks and bankers 732,640 49—	1,946,657 24
	$1,905,465 06

I certify the above to be a correct statement,
WM. PALFREY, Cashier.

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Agricultural.

COUNTRY ROADS.—The Richmond Planter and Farmer has an article on common roads which says good roads tell of the advancement of a country; bad roads indicate no pregress, or positive retrogression.

All neighborhoods of ordinary density of population can have at least fair roads by combination and concentration of effort. The turnpike with its toll-gate is objectionable in many ways. It involves the granting of a franchise, and no special privileges should be conferred where such measures could be avoided. But the energy of a neighborhood, when combined, can remove rocks and stumps, fill up mud holes and ruts, lower steep grades, place protections against washings, and do many other things to smoothe and make comfortable the ordinary wagon roadway. All this kind of work should be done by public authority and paid for out of the public treasury; but where this action is withheld, neighborhood combinations can do much in the way we have suggested.

Our contemperary is right enough when he says "all this kind of work should be done by public authority," etc. It should, but unfortunately, even where authorized, it is seldom done. It may have been done at, but usually the good to the roads, by the doing, is little indeed. The people are permitted to work out their road tax, and they repert themselves on the days appointed and leaf along the line of the road, making a kind of pic-nic occasion of it, and really leaving but little more sign than a regular pic-nic would have left on the same ground.

Our contemporary goes on to remark that some of the States have laws by which the county authorities levy special taxes for road construction. A majority of residents along a certain portion of a road petition for its improvement, and a special tax is levied on the land fronting or contiguous to the road. Every farm benefitted by the construction of the road is taxed in proportion to its value and the amount of estimated benefit—those not immediately on the road not receiving as much benefit as those which are, and paying less pro rata of the cost of making it. The taxes for the improvement are spread over several years, so that their payment may not distress the farm owners desiring the road made. The road bed after being graded, bridged and culverted, is covered with gravel or broken rock. It is then taken in charge by the county authorities and kept in repair at the general expense—the original tax payers or constructors of the road paying no more for its maintenance than other property-holders in the county. The road is free to all, the land-owners who paid for its construction having dedicated it to public use in the prayer asking for it, as by law they are required to do.

In this way an entire country can be threaded with roads in a few years. The original cost is soon recovered in the saving of vehicles, harness, animals and time, to say nothing of the comfort enjoyed and facilities afforded for the transaction of ordinary everyday business. This is a subject for serious thought and energetic action in all communities that still cling to bad roads and all the bad ways inseparable from bad roads.—Mobile Register.

THE DEMAND FOR NUTS.—During recent years the trade in foreign and domestic nuts has developed wonderfully. New York City has become the most important center of the trade the extent of which indicates that people have either secured patent stomachs or that indigestion has lost its terrors. Africa used to supply us with peanuts, sending them by ship-loads, but our Southern States have so successfully cultivated this popular nut that we are now independent. The States that furnish the bulk of the supply are Virginia, North Carolina, and Tennessee. During the present season the crop of Virginia was 1,100,000 bushels, of Tennessee 550,000 bushels, and of North Carolina 120,000 bushels.

The Texas pecan is especially in demand. While a few years ago several barrels of pecans abundantly supplied the demand, car-loads and invoices of one or two hundred barrels are not now uncommon.

In many localities, especially in the Eastern States, the hickory nuts are sufficiently plentiful to ship to New York half-a-dozen car-loads a week when demanded.

The chestnut is becoming scarcer every year, but their great popularity will probably prevent their total disappearance, for they are already being successfully cultivated, and it is expected that in a few years the cultivated nut will equal in quality the high-priced Italian chestnuts.

Black walnuts and butternuts are regarded as too rich and only for table use; but the former is largely used by confectioners. The American hazel nuts are not an important article of commerce, the filbert largely taking their place. Only a few English hazel nuts find their way to the American market. It is stated that growers in California contemplate introducing a number of varieties of nuts native to Spain and Italy.

The trade in foreign nuts is enormous. The demand is said to have tripled during the last five years. The almond always has been in demand, and probably always will be. The English walnuts, formerly called Madeira walnuts, mainly come from France and Spain, the English crop being consumed at home. They have been successfully raised in the States on the Pacific coast. The Brazil nuts are a kind of which a few go a long way. For cocoanuts the demand is steady and so immense that our dealers feel safe in buying them by the hundred thousand. The process of desiccating them has widened their family use, and they are now a favorite ingredient of pies, cakes, and candies.—Cincinnati Commercial.

EDUCATED FARMERS.—Lawyers, physicians, clergymen and literary men make the discipline of their intellect a constant study. They read more, think more, write more, than the laboring classes. The difference between the educated and uneducated portions of society is a real difference. Now a proud and lazy fellow may rail and swear at this, and have his labor for his pains. There is only one way really to get over it, and that is to rear up a generation of well-educated, thinking, reading, farmers and mechanics. Your skill and industry are felt; and they put you in these respects ahead of any other class. Just as soon as your hands are felt, as much as your hands are, they will bring you to the top.

Many of our best farmers are men of great natural shrewdness; but when they were young they "had no chance for learning." They feel the loss, and they are giving their children the best education they can. Farmers' sons constitute three-fifths of the educated class. But the thing is that they are not educated as farmers. When they begin to study they leave the farm. They do not expect to return to it. The idea of sending a boy to the school, the academy and the college, and then letting him go back to farming, is regarded as a mere waste of time and money. You see how it is even among yourselves. If a boy has an education you expect him to be a lawyer, or a doctor, or a preacher. You tacitly admit that a farmer does not need such an education; and if you think so you can not blame others if they follow your example.

There is no reason why men of the very highest education should not go to a farm for a living. If a son of mine were brought up on purpose to be a farmer, if that was the calling which he preferred, I still would educate him if he had common sense to begin with. He would be as much better for it as a farmer as he would as a lawyer. There is no reason why a thoroughly scientific education should not be given to every farmer and to every mechanic.—Henry Ward Beecher, in "Flowers, Fruits and Farming."

DENT CORN.—Professor Shelton, of Kansas Agricultural College, sends corn to the Michigan Agricultural College which had been raised there for three years. It went to Kansas as King Philip, it comes back well marked with dent. He says it is the effect of the climate and is not due to crossing with dent corn. Dr. Sturtevant mentions a similar case of an eight-rowed flint corn, removed and cultivated in Ohio, became from seven years' use closely allied to gourd seed, being much dented, and the number of rows on the cob had increased to twelve and twenty. In Louisiana the continued cultivation of soft gourd corn from the West, produced a hard flint corn, with a larger cob, in twelve years. At Lansing dent corn has a tendency to ripen earlier and become round at the tip of the kernel from year to year, unless care is taken by selecting seed which shows prominent dents in the ends of the kernels. In Southern Ohio and Indiana there is not that tendency for dent corn to change to flint corn.

HOW TO CATCH A HORSE.—If the horse is shy and hard to catch, take finely-grated tartar, pile of rhodium and cummin. Keep them in separate bottles, well corked. Put some of the oil of cummin on your hand and approach the horse on the windy side. He will then move toward you. As soon as you can reach him rub some of the cummin on his nose, give him a little of the castor on anything he likes, and get a few drops of the oil of rhodium on his tongue. After this you can make him do nearly every thing you want. Treat him kindly, feed him well, handle him gently, and your victory is certain.—Turf, Field, and Farm.

GOOD FARMING.—"My idea of good farming," says a writer in the American Rural Home, "is deep plowing, thorough cultivation, a judicious rotation of crops, plenty of clover and sowed corn, with stock enough to eat all the fodder and coarse grain raised on the farm. Manure made of straw alone is not very valuable, but, with the addition of corn meal, bran and oats, it will make the crops grow. I did not design to sell any grain from my farm but wheat and beans until it is fed to stock and made into meat. I prefer to buy bran by the ton, thus enriching the manure pile and giving increased fertility to our fields."

SEED CORN.—In a recent address upon the subject of corn, Professor Beal remarked that the topmost ear was best for seed. Of two fields, one planted with seed taken at random, and the other selected in the field, the latter yielded as much again as the former. Manure and cultivation may be thrown away on poor seed. The best time to cultivate corn is before planting. A shallow cultivation was recommended. Twenty-three ears of corn can be produced from one kernel—by proper cultivation and the use of the best seed, as high as twenty-five ears. Smut is a great damage to corn, and smutty corn is very injurious to cattle.

MAKE THE GROUND COUNT.—We have learned one mistake we have made for years past, and that is, covering too much ground with too few plants. Vacancies not only make a loss, but are expensive every way—in preparation and cultivation of soil, in extra expense for manure, and in interest and tax on land. We are too apt to be ambitious as to having a great number of acres planted, regardless of the yield, expense, etc. We will guarantee that, as a rule, persons having the least land get the most fruit from their land in proportion to the number of acres and make the most money.—Fruit Recorder.

ANOINT WEEDS.—Our best farmers are beginning to learn, and, in fact, many of them have already learned, that the time spent in destroying weeds in the autumn is well spent, and that if they would save time in cultivating hoed crops, they must keep the weeds from seeding as much as possible in all parts of the farm; a little carelessness in this respect will soon cover a farm with weed seeds. A single root of milkweed in a field, if left unmolested, will spread over and take possession of a large field in a few years.—Lewiston Journal.

CLOVER AS A FERTILIZER.—When clover is wanted to enrich the soil for a succeeding crop it is better to let it mature rather than cut it early. When clover is grown for seed the roots are the best developed and contain most nitrogen. This is the reason why those farmers who precede wheat with clover for a fertilizer, first cut a crop of clover early and then allow the second crop to go to seed, before plowing it in. The roots and scattered leaves of clover make most excellent fertilizers.

PACKING FRUIT IN BRAN.—Using wheat bran for packing tender specimens of fruit to prevent bruising, has been long practiced, but an improvement has been made by which, in addition to this protection, the fruit is preserved from decay. The bran is slightly charred by a patented process. We are informed that delicate California grapes and plums have been thus shipped East with safety, and that the carbonized bran prevents decay long enough for the fruit to be sold off gradually as wanted; but the claim that ripe peaches may be thus kept till Christmas will doubtless be found to fail, as they have enough of the elements of decay within them to prevent so desirable an attainment.—Country Gentleman.

A HOT-WATER SUGGESTION.—Do not forget to give a plentiful supply of cool water to stock of all kinds. A pailful of water, into which a large handful of bran has been stirred, should be given to each cow at noon. It will very perceptibly increase the quantity of milk.

Household.

SALADS.—We will give to our readers the various recipes, under this head, from Miss Parloa's "New Cook-book:"

Mayonnaise dressing: A tablespoonful of mustard, one of sugar, one-tenth of a teaspoonful of cayenne, one teaspoonful of salt, the yolks of three uncooked eggs, the juice of half a lemon, a quarter of a cupful of whipped cream. Beat the yolks and dry ingredients, until they are very light and thick, with either a silver or wooden spoon—or, better still, with a Dover beater of second size. The bowl in which the dressing is made should be set in a pan of ice-water during the beating. Add a few drops of oil at a time until the dressing becomes very thick and rather hard. After it has reached this stage the oil can be added more rapidly. When it gets so thick that the beater turns hard, add a little vinegar. When the last of the oil and vinegar has been added, it should be very thick. Now add the lemon juice and whipped cream, and place on ice for a few hours, unless you are ready to use it. The cream may be omitted without injury.

Salad dressing made at the table: The yolk of a raw egg, a tablespoonful of mixed mustard, one-fourth of a teaspoonful salt, six tablespoonfuls of oil. Stir the yolk, mustard and salt together with a fork until they begin to thicken. Add the oil gradually, stirring all the while. More or less oil can be used.

Cream salad dressing: Two eggs, three tablespoonfuls of vinegar, one of cream, one teaspoonful of sugar, one-fourth of a teaspoonful of salt, one-fourth of a teaspoonful of mustard. Beat two eggs well. Add the sugar, salt and mustard, then the vinegar and cream. Place the bowl in a basin of boiling water, and stir until about the thickness of rich cream. If the bowl is thick and the water boils all the time, it will take about five minutes. Cool and use as needed.

Salad dressing made with butter: Four tablespoonfuls of butter, one of flour, one tablespoonful of salt, one of sugar, one heaping teaspoonful of mustard, a speck of cayenne, one cupful of milk, half a cupful of vinegar, three eggs. Let the butter get hot in a saucepan. Add the flour and stir until smooth, being careful not to brown. Add the milk and boil up. Place the saucepan in another of hot water. Beat the eggs, salt, pepper, sugar, and mustard together, and add the vinegar. Stir this into the boiling mixture, and stir until it thickens like soft custard, which will be in about five minutes. Set away to cool; and when cold, bottle, and place in an ice chest. This will keep two weeks.—Western Christian Advocate.

VEAL AND HAM PIE.—Take the thick part of a breast of veal, removing all the bones, which put on for gravy, stewing them long and slowly; put a layer of veal, pepper and salt, then a thin sprinkling of ham; if boiled, cut in slices; if raw, cut a slice in dice, which scald before using; then more veal, and again ham. If forced-meat balls are liked, make some force-meat as for Windsor pie, using, if you prefer it, chopped hard-boiled eggs in place of chopped meat, and binding into a paste with raw eggs; then make into balls, which drop into the crevices of the pie; boil two or three eggs quite hard, cut each into four, and lay them round the sides and over the top; pour in about a gill of gravy, and cover the same as Windsor pie. In either of these pies the forcemeat may be left out and sweet-bread, cut up, or mushrooms put in.

ROAST VEAL.—When properly cooked it is an excellent foundation for a good dinner. Choose a piece which is firm and fat. When it has been in the oven long enough to be heated through, begin to baste it with melted butter and water which is well salted and peppered; keep this up until the meat is done, basting it every ten minutes. Do not leave the kidney in the meat to roast, but take it out, and let it brown and crisp over on the outside. Have a very fine oven and roast a long thing—veal needs to cook a third longer than beef. Add butter to the drippings for gravy. If you like stuffed veal, be sure that it is chopped very fine and well seasoned, as, unlike beef and lamb, the veal will add nothing to the flavor, so put in plenty of sage, pepper and salt, and let "onion atoms lurk within and scare suspected animate the whole."

SEVERAL WAYS OF COOKING TRIPE.—Buy the coarse honey-comb tripe; put it in an earthen crock and cover it with vinegar and a little salt to season it. Keep it in the vinegar for a few days, and then remove it and fry brown in hot fat, or stew, seasoning with butter and pepper. Do not add any water to the stew. Enough liquor will cook out of it, if it has been in pickle. Thicken with a little flour and serve hot. It is an excellent breakfast dish fried or stewed. No tripe requires much cooking, as it is always cooked when it is exposed for sale in the market.

MUTTON SOUP.—Boil a leg of mutton from two to three hours and season with salt, pepper, and about a tablespoonful of summer savory rubbed fine. Just before serving add noodles made in this way: Beat one egg light, add a pinch of salt, and flour enough to make a stiff dough; roll out in a very thin sheet, dredge with flour to keep from sticking, then roll up tightly; begin at one end and shave down fine like cabbage for slaw.

ORANGE PUDDING.—One dozen oranges. Make a thin corn-starch pudding to one quart of milk, two eggs, three teaspoonfuls corn-starch, leaving out the whites of the eggs. When corn-starch gets cold, pour it over the oranges already sugared. Beat the whites of eggs and sugar together, and put on the top of the pudding; then set in a pan of cold water, so the oranges will not heat while the meringue is browning.

DELMONICO PUDDING.—Stir three tablespoonfuls of corn-starch into one quart of boiling milk, and let it boil two minutes; beat the yolk of five eggs with six tablespoonfuls of sugar, flavor and stir in the corn flour. Put the whole in a dish and bake it. Beat the whites of the eggs and stir into them three tablespoonfuls of sugar, and when well done spread on the top and bake a light brown.

APPLE CHARLOTTE.—Cut pieces of bread into diamonds and squares, and fry to a light brown in butter. Stew good cooking apples, season highly and let cool. Pour one spoonful on every piece of bread, and send to table while the bread is hot.

SUET PUDDING.—One cup suet, one-half cup molasses, one and one-half cups milk, one cup raisins, three cups flour, one teaspoonful soda, one teaspoonful of cloves, cinnamon and nutmegs. Boil three hours. Serve with soft sauce.

Scientific.

WHAT CAUSES THE BLOOD TO CIRCULATE?—To what degree the heart is aided by other forces is yet a matter of investigation. Probably there are several forces assisting. The elasticity of the arteries increase their carrying capacity. They are firm, elastic tubes, which expand under the pressure from each heart-contraction, and then by their own elasticity contract and help the onward flow of the blood. In the smaller arteries the flow loses the intermittent character it possesses in the larger arteries, and becomes a steady stream. The elasticity of the arteries serves precisely the same purpose as the air-chamber of any force-pump, that of equalizing the flow, and so increasing the amount delivered. The whole force is derived from the heart; the arteries cause the force to act continuously.

The veins are lax tubes, somewhat larger than the arteries, and capable of holding all the blood of the body. They convey the same amount of blood as the latter, but more slowly. In the larger veins, however, near the auricles, the velocity may be two hundred millimetres per second. They are provided with valves which effectually prevent the blood from flowing backward toward the heart. Any compression, produced by muscular contraction, or otherwise, will therefore, assist the forward flow of venous blood. This is one explanation why exercise hastens the circulation. The movement of the chest in breathing probably aids the pulmonary circulation, the blood, as well as the atmosphere, tending to fill the vacuum during inspiration.

Physical capillary force is not generally regarded as an active force in the circulation. But there is an admitted force in the capillaries, resulting from the attraction of the tissues for the arterial blood, containing the required oxygen and nutriment. "The vital condition of the tissue becomes a factor in the maintenance of the circulation." It is this force, primarily, which adapts the amount of blood to the varying needs of any organ; the nervous system regulates the supply by varying the caliber of the vessels.

The force in the capillaries, or some other force, carries the blood, after death, from the arteries, where the heart leaves it, into the veins. Finding the arteries empty after death gave rise to the idea that they conveyed only air; whence the name. It was this belief which Harvey overthrew in 1620.—H. L. Faircild, in Popular Science Monthly.

GIANT POWDER.—Chemistry itself is at a loss to estimate the power of nitro-glycerine, and yet this new agent of death is twenty per cent. stronger. That our readers may be enabled to form a faint conception of the danger of such a preparation, we will give a brief description of the process by which nitro-glycerine, giant powder and Hercules powder are supposed to be manufactured, and of the extreme caution necessary in their manufacture. In the manufacture of nitro-glycerine, two tubes, each about a quarter of an inch in diameter and six inches in length, lead into a single tube of double their capacity but of the same length. Nitric acid is introduced into one and sulphuric acid into the other of these small tubes. The large tube containing glycerine. The two acids are then forced quite gradually into the glycerine, and the chemical combination thus forms an explosive of incalculable power.

So powerful and dangerous is this article, that not an ounce of it is allowed in the manufactory while this tube, six inches long and half an inch in diameter, is being filled, and this tube is kept constantly swathed in ice during the process. To make giant powder, this nitro-glycerine is allowed to drip upon a clay (similar to meerschaum) imported from Germany. This clay is the only perfect absorbent of nitro-glycerine known. As Hercules powder is darker, it is believed that that explosive is manufactured by the same process, charcoal, an imperfect absorbent, being used instead of said quality of clay. If in the manufacture of nitro-glycerine, a strong tube is kept swathed in ice, and a quantity of the liquid only six inches in length and half an inch in diameter is allowed in the building at the same time, no wonder that General Von Bokkelen, with his preparation twenty per cent. more powerful, remarked that he would have it handled thermometer in hand!—Virginia City Chronicle.

UNDER-WATER LAMPS.—A new method of illuminating the tanks at the Royal Aquarium, Westminster, was lately shown by means of the "Faure" electric battery, and which, so far as it went, was of a successful character. The lights shown were, to the number of six, submerged in the tank at the foot of the west staircase with excellent effect, showing up every fish and plant with great distinctness—a result impossible to attain under the old system of gas illumination. One of the great advantages of the electric over the gas-lighting system, is that the fish do not seem to mind in the least the close proximity of the incandescent lamps, while at the same time they do not suffer from the noxious emanations evolved during the combustion of gas. Under Mr. Faure's system a steady light of almost any intensity can be obtained, while the engines, which can be run without cessation during the whole of the twenty-four hours of the day, effect a great saving by their power of storing the electric energy, while at the same time they obviate the danger of a sudden accidental extinction of the arbor light employed. The electricity used for the lighting of the tank was generated in Woolwich and carried down to the aquarium, where it arrived but a short time before it was used.

—The crystals of *hæmoglobin* obtained from the blood of different animals have forms so distinct and characteristic that the origin of a sample of blood may thus be determined. The editor of the London Journal of Science, in calling attention to this statement, remarks that it is a serious argument in favor of separate creations of animals, as opposed to the law of evolution.

ELECTRIC LIGHT AND THE EYES.—The brilliant light of the electric arc is found to be much less dangerous to the eyes than was for some time believed. So high a medical authority as the London "Lancet" reports that but one case of serious injury from exposure to the dazzling light has come under its notice, and in that instance, the exposure was unusually severe and prolonged.

—The ashes and lava of the recent eruption of Etna have been examined by M. Cossa. The lava is formed in great part of triclinic felspar, disseminated in a crude mass made up of small crystals of the same felspar, augite, magnetite, and a little grayish vitreous matter. He is not inclined to believe that the crystalline elements of the lava had previously existed in the solid state.

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The Stone Hill People.

HOW THEY RAISED MONEY FOR MISSIONS.

A missionary came along to the Stone Hill Church. The members were really interested. They wanted to do something, they said, but they hadn't any ready money. The missionary replied that he didn't want money; he would take produce. He spoke to them thus: "I know your circumstances well. Here you are a little farming community; you've only got about sixty members in your church; most of you are scattered about on a dozen farms. Now, wouldn't you be willing to give a little wheat and potatoes and a few apples to spread your Master's gospel? Very well. Now I don't want money; I'll take produce. Honor the Lord with the first fruits of all thine increase."

"But how will you get possession of the produce?"

"Oh," he replied; "I will get you to bring it to the village some time when you are coming in on business. Brother Elwell will receive it at his store, and turn it into money; after which it will be easy enough to send it along."

In the main, the plan seemed reasonable; but they doubted whether it would work well.

"You leave all that to me," said the missionary. "You do just as I say. Get an old flour barrel or a bag, or a box of any kind, and chalk on it, 'For the Lord;' then, when you gather your wheat, take a bushel, or a half bushel if you think the other too much, and put into the sack that belongs to the Lord. At another time, do the same with your oats; and when the season comes round, put in a bushel of apples, and then, later, your bushel of potatoes. Perhaps your wives and daughters would agree to give a pound of butter or a dozen of eggs, the first yield of every spring. You will be surprised how it will foot up."

"Well, well," they said; "it looks fair enough; it would be no harm to try it for a single time; only we might not get a good price for these donations of produce."

"Don't trouble yourself about that," said the missionary; "as soon as you have measured out your bushel into the Lord's sack, your work will be over; let it remain at the Lord's risk; whether it sells for little or much, it is his business. If any of it rots or is eaten by rats, or if it meets with any accident, still consider it the Lord's loss, and not yours."

They laughed at his idea. Three or four said they would do it; others hung back. One man there was a day-laborer; every year, there were a few or more days in which he had little to do. He said he would give one day's work every year; he would fix on a certain day ahead; when that fixed day came round, he would consider it the Lord's day; whatever he might happen to make on that day should be the Lord's without fail. If that day should happen to be a rainy day, or, if he got nothing to do that day, it should be the Lord's loss and not his.

Another brother was a shoemaker. He offered to give the work of four Saturday nights in each year. It was agreed that it should be the last Saturday night of each quarter; those particular nights, and no other. Whatever jobs of half-soling and mending boots and shoes came to him on those evenings, were to be paid into the Lord's treasury. If no work should happen to come in, it was to be the Lord's loss, and not his; or, if he should be sick and unable to work, the loss still was the Lord's; he was free from his obligation.

A grocery keeper agreed to fix on one day of the year, to be determined on at least three months in advance, on that day, whatever might be the profits of his sales, whether five cents or five dollars, should be devoted to the spread of the gospel.

The results surprised them all. In previous years they had never taken more than six or seven dollars for mission purposes. Elwell, the grocer, had received the produce and made the sales and collected the little sums earned. He now rendered his account:

Received from John Pye, one day's work	75
Thomas Smith, four evenings' patching shoes	1 30
Edward Manly, one bushel of wheat	1 00
" " " " potatoes	40
" " " " corn	25
" " " " apples	50
" " pound of butter	15
" " dozen of eggs	12
John Elwell, one day's profits of grocery	2 25
Jas. Rees, bushel contributions, wheat, apples, etc.	3 35
John Kirk, bushel contributions, wheat, apples, etc	3 32
Henry Davis, bushel contributions, and other things	3 75
Timothy Dexter, bushel contributions, and poultry	5 50
Edward Redden, bushel contributions, a ham, wool, etc.	8 00

And so the accounts went on. Over forty-two dollars were raised, and sent on to the Missionary Union to support a native preacher somewhere in China.

The members enjoyed the giving. John Pye said he never put forth his strength with so much pleasure, as on that day when every stroke of his hand was to help his Master. It sweetened his toil for a month afterward. Thomas Smith said that on those nights when he was working for missions, the sound of his lap-stone was like music in his ears. John Elwell said, it was the easiest and smoothest day's business he ever did in the store. Edward Redden said that whether any missionary agents came along or not, henceforth the Lord's word should have a share in the yield of everything on his farm, from the sale of a fat ox down to a peck of turnips. Giving had been a blessing to him. It had kept God before his mind all the time. It had sanctified his flocks and his herd, and he meant to do a great deal more next year than he had done this year for missions at home and abroad. He wanted, also, about their being able to raise the pastor's salary next year. Money-getting might be a curse, or it might be means of grace; and so said they all.—National Baptist.

The Lessons of David's Life.

We ought to be deeply grateful to God for the inspired history of the life of his servant David. It was a great life, a vigorous life, a life spent in many positions and conditions. I almost rejoice that it was not a faultless life, for its failings and errors are instructive. It is the life of a man after God's own heart; but still, the life of one who went astray, like a lost sheep, and was recovered by the great Shepord's grace. By this fact he comes all the nearer to us poor, faulty men and women. I would venture to apply to David the description which has been applied to the world's own poet:

"A man so various, that he seemed to be
Not one, but all mankind's epitome."

Each one may find something like himself in the life of this wonderful and checkered man of the olden time. Among other things we learn this, that *where there is faith there is more to be tried*; for David, though he trusted God so heartily, had good need of all the faith he possessed. In his early days he was hunted like a partridge upon the mountains by Saul, and was constantly in jeopardy of his life. He had so choice a treasure of faith about him that Satan was forever trying to plunder him of it. Still, the worst trials that David suffered arose not out of his faith, but out of his want of it. That which he did to avoid trouble brought him into deeper distress than ordinary providences ever caused him. He left the country where he was so ill at ease, which was, nevertheless, thy land, O Emmanuel, and he went away into the land of the Philistines, expecting there to escape from further turmoil. In so doing he transgressed, and fresh trials came to him—trials of a worse kind than those which had happened to him from the hand of Saul. Brethren, the poet said:

"The path of sorrow, and that path alone
Leads to the land where sorrow is unknown,"

and he spake truly; for "in the world ye shall have tribulation."

Another lesson is this: Though we shall be tried, yet faith in God is an available resource at all times. Faith is a shield which you may use for warding off every kind of arrow, yea, even the fiery darts of the great enemy; for this shield can not be penetrated even by javelins of fire. You can not be cast into a condition in which faith shall not help you. There is a promise of God suitable for every state, and God has wisdom and skill and love and faithfulness to deliver you out of every possible jeopardy; and therefore you have only to confide in God, and deliverance is sure to come.

Mainly note this, that *even when your trouble has been brought upon you by your own fault faith is still available.* When your affliction is evidently a chastisement for grevious transgressions, still, trust in the Lord. The Lord Jesus prayed for erring Peter that his faith might not fail him; his hope of recovery lay there. Faith under a sense of guilt is one of those noble kinds of faith at which some are staggered. To my mind the faith of a saint is comparatively easy; it is the faith of a sinner that is hard. When you know that you have walked uprightly before God, and have not stained your garments, then you can trust him without difficulty; but, oh, when you have stepped aside, and when at last the Heavenly Father makes you smart under his rod—to cast yourself upon him then is faith indeed. Do not fail to exercise it, for this is faith which saves.—Spurgeon.

How The Great Amuse Themselves.

It is curious to notice how men who have been noted for their polish and culture as writers or conversationalists have in their leisure moments found a strange pleasure in associating with their inferiors. Prior, one of the most elegant of our minor poets, the companion of princes and diplomatists, constantly passed whole evenings in chatting with a common soldier and his slattern wife in a low public house in Long Acre. Thomas Wharton, the historian of English poetry and a singularly refined scholar, was often to be found in sordid taverns joking and being joked. Porson and Elmsley had similar propensities. So also had Turner, the painter. Machiavelli and Burke delighted to forget politics by sharing the labors of their farm servants; and even the stately Bolingbroke, as we learn from one of Pope's most delightful letters, was not above shouldering a prong. Byron's principal amusement during his residence at Venice was shooting with a pistol at a coin in a cleft stick, and that pursuit he practiced more methodically than any other thing in his unmethodical life. The conqueror was devoted to the hunting-field, "loving the tall deer as if he were their father," says the old chronicler, Henry V was the slave of tennis, and Edward IV of falconry. Tiberius and Louis XI—the Tiberius of modern Europe—delighted to shut themselves up with astrologers and quack prophets. But it is time to turn to more eccentric frivolities. Philip the Good, of Burgundy, spent enormous sums of money in contriving houses full of diableries, such as hidden trap-doors, spring snares, false roofs, undermined floors, and the like. He would then invite guests to a grand banquet, which would suddenly disappear; introduce them into magnificent saloons, which would suddenly dissolve in ruin, the miserable guest finding himself falling through space, at another time soused in water or banged with sacks which came tumbling, charged with flour, on his bewildered head. Into the still more extraordinary recreation of Alexander VI, and Cesar Borgia, in Italy, and Louis XIII, in France, we can not enter for reasons obvious to readers of the diaries and memoirs illustrating those periods.—Temple Bar.

THE MANUFACTURE OF PLATE GLASS.—To cast, roll, polish and burnish plate glass requires machinery of peculiar construction, and a "plant" that is costly by reason of its complex nature. The pouring of liquid glass from the furnace upon the cast iron plates, and the subsequnt rolling, are processes comparatively simple. Any house-keeper who has used a rolling pin on a batch of pie crust dough, performs an operation very similar to this stage of plate glass making. It is the succeeding processes of grinding and polishing and final burnishing that require time and costly mechanicism. After leaving the rolls and bed plate the glass is rippled and rough, and only fit for grating or skylights. Each plate must be transferred to machines that resemble the turn tables of a railway. On the revolving platform the glass is cemented into a bed of plaster of Paris, and the machine started. Bearing heavily on the surface of the glass are blocks of metal, and while in motion the surfaces are kept supplied with sharp sand and a constant stream of water. The next stage of the glass grinding process is the same as to machinery, but instead of sand, coarse emery is used. Then finer emery is used in another revolving table, and so on for a half a dozen times. The final polishing is done by heavy reciprocating devices, fed with rouge, and maintaining a constant back and forward motion, and also a lateral movement over the surface of the crystal. All this requires the assistance of a large force of men, many of them skilled laborers. After going through the different grindings and polishings the plate that measured an inch in thickness is only three-quarters of an inch thick, has lost all its roughness and is ready for the show window of the purchaser.

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My stock is comprised in part of Carpets, Oil Cloths, Upholstery Goods, Mattings, Wall Paper, Widow Shades, Cornices, Curtain Goods, Wire Screens, Frames, Mouldings and Mirrors.

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97 and 99 Camp Street,
NEW ORLEANS.

WATCHES.

LADY'S GOLD WATCHES, $30 and upward
GENT'S GOLD WATCHES, $45 and upward
GENT'S SILVER WATCHES, $12 and upward.
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All guaranteed.

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W. G. TEBAULT.

47 Royal Street,

desires to inform the public and his patrons that his Stock of Parlor Suits, Chamber Suits and Dining-Room Suits, both fine and medium, has never been as complete as at present, with prices lower than ever.

His stock of Furniture suitable for country trade is very large, and special inducements are offered to wholesale buyers.

Orders from the country will have especial care and prompt attention.

W. G. TEBAULT,
47 Royal Street,
New Orleans.

ADVANCE AND RETREAT!

Personal experiences in the

UNITED STATES and

CONFEDERATE STATES ARMIES,

BY J. B. HOOD,

Lieutenant General in the Confederate Army.

Published for the Hood Orphan Memorial Fund by Gen. G. T. Beauregard.

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SOUTHERN DEPARTMENT.

Office, Cor. Carondelet and Gravier Streets.

The capital of the Company is TEN MILLION DOLLARS, to which there must be added the unlimited liability of the proprietors.

STATEMENT OF THE COMPANY.
JANUARY 1, 1881.

Gross fire assets	$12,167,538 44
Fire liabilities, including paid up capital	5 875 957 54
Net surplus	$ 6,201,580 90

STATEMENT OF THE U. S. BRANCH.
JULY 1, 1881.

Assets	$4,592,248 18
Liabilities	2,550,166 52
Surplus	$2,042,081 66

Fire risks of all kinds respectfully solicited. The Board of Directors is fully empowered to adjust and pay all losses from this city, thus placing the Company on an even footing with the local companies chartered under the State laws.

BOARD OF DIRECTORS.

J. F. SCHRODER, Esq., Chairman, of L. Christ & Co.
NEWTON BUCKNER, Esq., of Buckner & Co.
PERRY NUGENT, Esq., of Nugent & Lallande.
PETER ANDERSON, Esq., of Anderson & Simpson.

HENRY V. OGDEN,
Resident Secretary.

JULES P. ROUX, Assistant Resident Secretary.
CLARENCE F. LOW, Deputy Ass't Resident Sec'y.
New Orleans, October 20, 1881. novcoin

Louisville and Nashville Railroad.

The Shortest and Quickest Route to all Eastern Cities.

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Nashville, Louisville, Lynchburg, Washington, Cincinnati, Columbus, O., and St. Louis.

ENTIRE TRAINS THROUGH FROM NEW ORLEANS TO LOUISVILLE.

	Leave.	Arrive.
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BEE CULTURE.

MANUAL OF THE APIARY.

By A. J. COOK,

Professor of Entomology in the Michigan State Agricultural College.

THIRD EDITION.

Revised, enlarged, mostly rewritten, and beautifully illustrated. Being new it is fully up with the Times on every conceivable subject that interests the apiarist.

It is not only instructive but intensely interesting. This work is a masterly production, and one that no bee keeper, however limited his means, can afford to do without. It is printed in the best style on fine book paper. Price, bound in cloth, $1 25 post paid.

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27 CAMP STREET.

Plumbers and Gas Fitters,

DEALERS IN

Pumps and Gas Fixtures of all kinds, Iron, Lead and Terra-cotta Pipes, Bath Tubs, Sheet Lead and Cooking Ranges; also, different kinds of Gas Machines, for country use.

All Orders Promptly Attended to.

40 ELEGANT CHROMO Cards, New Styles, 10c, Agents wanted. L. JONES & Co., Nassau, N. Y.

PRICES CURRENT.

REVISED AND CORRECTED WEEKLY.

ADVOCATE OFFICE,
New Orleans, Tuesday, Jan. 3, 1882.

Our readers should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher prices must be paid.

SOUTHERN STAPLES.

	To-day.	Ast.
Cotton, ₱ lb.		
Low ordinary	8⅛	8⅛
Ordinary	9⅜	9⅜
Good ordinary	10⅜	10⅜
Low middling	11	11
Middling	11⅝	11⅝
Good middling	11⅞	11⅞
Middling fair	12	12
Sales to-day	4,500 bales.	
Receipts since our last	67,283 bales.	
Receipts previously	951,156 bales.	
Sugar, ₱ lb.:		
Fair	6⅛	6⅛
Fully fair	6⅜	7
Prime	7⅛	7⅛
Choice	—	7⅝
Yellow clarified	8	8¼
White clarified	8¼	8¾
Powdered	—	—
Crushed	—	—
Molasses, in bbls., ₱ gallon:		
Common	40	42
Fair	43	45
Prime	49	52
Choice	57	58
Rice, Louisiana, ₱ lb.:		
Common	4	4¾
Fair	5¼	6
Prime	6¼	6¾
Choice	—	6¾

GROCERIES.

Butter, ₱ lb.:		
Western	12	46
New York	—	—
Coffee, ₱ lb.:		
Rio ordinary	9	9¼
Rio, fair	10⅛	10¾
Rio, prime	11¾	12
Cheese, ₱ lb.:		
Western factory	—	—
English dairy	—	—
Candles, ₱ lb.:		
Best brands	14½	15
Corn Meal, ₱ bbl.:		
Choice K. D	—	3 70
Flour, ₱ bbl.:		
Superfine	4 50	4 75
XX	5 25	5 50
XXX	5 75	6 00
Choice XX	—	—
Choice family	—	—
Fish:		
Mackerel, No. 1, in bbls	7 20	8 00
Half barrels	4 00	4 50
Kits	67	87
Mackerel, No. 2, in bbls	6 30	7 00
Half bbls	3 50	4 00
Kits	62	80
Mackerel, No. 3, in bbls	5 55	6 75
Half bbls	3 15	3 70
Kits	59	87
Codfish, ₱ lb	—	—
Herring, ₱ box	—	—
Oils, ₱ gallon:		
Coal, in cases	—	—
Coal, in bbls	—	—
Linseed, raw	62	62
Linseed, boiled	65	65
Cotton seed	38	47
Lard	80	1 00
Soap, ₱ box:		
Magnolia	—	2 40
Olive	—	2 85
Palm	—	—
Castile	—	2 75
Soda, ₱ lb	—	—
Starch, ₱ lb	3½	4
Salt, ₱ sack:		
Coarse	80	85
Fine	1 00	1 20

GRAIN AND FEED.

Corn, in sacks, ₱ bushel:		
Yellow	—	—
White	—	77
Mixed	—	81
	—	77
Oats, ₱ bushel:		
Western	55	55
sled run proof	—	70
Bran, ₱ 100 lbs.:		
Choice	1 17½	1 20
Hay, ₱ ton:		
Prime	22 00	23 00
Choice	—	25 00
Cow Peas, ₱ bushel:		
Mixed	—	—
Clay	—	—

PROVISIONS.

Bacon, ₱ lb:		
Breakfast	—	11
Shoulders	—	8
Sides, clear rib	10¾	10¾
Sides, clear	10¾	10¾
Hams, sugar-cured	11¾	13
Mess Pork, ₱ bbl	17 50	17 75
Dry Salt Meat, ₱ lb.:		
Clear rib sides	9¾	10
Clear sides	—	9¾
Shoulders	6	6½
Lard, ₱ lb:		
Choice, in kegs	—	—
Choice, in pieces	11¼	12½
		11¾

ESCULENTS.

Potatoes, ₱ bbl.:		
Irish	3 00	4 00
Sweet	2 25	2 50
Onions, ₱ bbl	2 50	2 75
Apples, ₱ bbl:	3 50	4 50
Cabbages, ₱ box	—	—
Sour Kraut, ₱ bbl	—	10 00

BALING STUFFS.

Bagging, ₱ yard:		
India	—	—
Jute	—	—
Baling Twine, ₱ lb	—	15
Ties, ₱ bundle:		
20 ties and buckles	1 50	1 60

SUNDRIES.

Poultry, ₱ dozen:		
Grown chickens	3 25	3 75
Young do.	1 75	2 50
Ducks	—	3 00
Geese	3 50	4 00
Turkeys	9 00	11 00
Eggs, ₱ dozen:		
Western	20	20
Southern	20	22½
Honey:		
Strained, ₱ gallon	—	—
Comb, ₱ lb	—	—
Pecans, ₱ lb:		
Louisiana	11	18
Texas	6	7
Oranges:		
Louisiana, ₱ bbl	—	14 00
Foreign, ₱ box	—	—
Wool, ₱ lb:		
Louisiana	22	23
Texas	—	—
Feathers, ₱ lb:		
Geese	—	—
Hides, ₱ lb:		
Country green	5	7
Dry salted	—	10
Dry flint	—	12
Ox Horns, each	—	8
Tallow, ₱ lb	6	7½
Cotton Seed, ₱ ton:		
In sacks	—	14 00
Meal	—	29 00
Oil cake	27 00	27 50
Cooperage, ₱ each:		
Sugar hogsheads	2 50	2 75
Molasses barrels	—	1 35
Half barrels	—	1 05
Kegs	—	70
Oak Staves, per 1000 t		
Kegs	—	60 00
Barrels	70 00	75 00
Extra claret	100 00	105 00
Extra hogshead	140 00	145 00
Extra pipes	100 00	105 00
Tobacco:		
Low leaf	—	6
Medium	—	7¾
Good to fine	—	—
Low leaf	—	—
Medium	—	8
Good	—	9¾
Fine	—	10
Selections	—	12½

KIDNEY DISEASE CURED.

CHRISTIANSBURG, Va., 1881.

Suffering from kidney diseases, from which I could get no relief either from medicine or the prominent physicians of our country, I tried Brown's Iron Bitters, which cured me completely. A child of mine recovering from scarlet fever, had no appetite, and did not seem to be able to eat at all; I gave him Iron Bitters with the happiest results. J. MYLE MONTAGUE.

—A friend has anonymously contributed the entire cost of the new steel boat required for the Baptist expedition on the African Lakes, and it is to be named the Plymouth.

NEWS OF THE WEEK.

DOMESTIC.

PENSACOLA, Dec. 26.—The city election passed off very quietly. A very large vote was polled. The entire Republican ticket was elected by some 300 majority. J. M. Tarbie, Republican candidate for mayor, was re-elected.

WASHINGTON, Dec. 26.—Col. Riley, of Virginia, has just received by the will of Col. Preston, of England, recently deceased, a bequest of $25,000 as a token of gratitude for having saved Col. Preston's little boy from drowning during a voyage across the Atlantic many years ago.

WASHINGTON, Dec. 27.—In view of the prevalence of small-pox at various points in the West, Surgeon-General Woodward, of the marine hospital service, has issued orders to his subordinates at Cincinnati, Louisville, Cairo and St. Louis to vaccinate, without charge, all steamboatmen on the Ohio and Mississippi rivers, who may apply for vaccination, without regard to the usual requirement of a certain length of service.

ATLANTA, Dec. 27.—The visiting members of the Tennessee Legislature were welcomed to-day with addresses in Judges' Hall, at the Exposition. At the closing exercises of the Exposition on Saturday, addresses will be made by H. J. Kimball, Hon. Jos. E. Brown, Col. W. C. C. Breckinridge, Hon. Daniel Dyugherty and Gov. Colquitt. The machinery will be stopped by Gov. Colquitt, and a poem will be read by F. H. Nort n.

NEW HAVEN, Dec. 27.—The funeral of the Rev. Dr. Leonard Bacon, was largely attended, at Centre Church this afternoon. Previous to the services, there was a short service of prayer at the late residence of the deceased. Theodore S. Walsey, ex-president of Yale College, conducting the services. The sermon was by Prof. Timothy Dwight. The pall-bearers were Dr. Francis Bacon, Leonard W. Bacon, Rev. Edward W. Bacon, Rev. Thomas R. Baron, and Theodore and Alfred Bacon, lawyers, all sons of the deceased.

MONTGOMERY, Dec. 27.—State Treasurer Vincent has forwarded to New York and Mobile, funds to meet the interest due January 1, on Alabama bonds. Interest will also be paid here on any bonds presented. More than half the bonded debt of the State is held by Alabamians.

AUGUSTA, Dec. 27.—Between 500 and 600 negroes from Edgefield county, South Carolina, passed through Augusta to-day on their way to Arkansas. They are under the leadership of a colored preacher named Hammond, who promised to have a chartered train waiting for them at Augusta, but failed to do so and the party had to pay full rates to Atlanta. They say they found it too hard work to make a living in South Carolina and determined to go elsewhere. Hammond went to Arkansas some time ago and examined the country, and on his return advised the negroes to go out there. It is expected a thousand altogether will go.

ABERDEEN, Dec. 27.—Fire broke out in J. F. Patterson's store last night. The damage was only about $500, and fully covered by insurance.

W. Robert Jones and the negro William Miller, murderers of the Walker brothers, have made full confessions, and on arraignment in the committing Court to-day, on being asked if guilty or not guilty, each replied, "I am guilty." They were remanded to jail without bail. Judge Greer has ordered a special term of court, to begin January 30 for their trial.

EL PASO, Texas, Dec. 28.—The capture and execution of Chief Arzofo, long the terror of Presidio del Norte and vicinity, and thirty of his band, near Chihuahua, is confirmed.

NEW YORK, Dec. 28.—The census report shows the wool clip of 1880 to be 155,000,000 pounds, but this does not include pulled or ranch wool, or the lamb clip, which is estimated at 55,000,000 pounds additional, or a total of 222,000,000, against 100,000,000 in 1870.

WASHINGTON, Dec. 28.—The Guiteau trial has had a new feature imparted to it to-day by the order of Judge Cox to put Guiteau in the dock usually assigned to criminals on trial. There is no earthly reason why he should not have been put there at the commencement of this trial; but the present order comes at a very opportune moment, to let the jury understand that the prisoner does not enjoy the sympathy of the Judge.

The evidence of to day and yesterday by experts has been very damaging to the prisoner.

TUSCALOOSA, Ala., Dec. 29.—A social event of great interest occured here to-day. Miss Minnie Gorgas, daughter of Gen. Josiah Gorgas, ex-Confederate chief of ordinance and late president of the University of Alabama, was married to Mr. Geo. D. Palfrey, of St. Mary parish, La., at three o'clock this afternoon. They left immediately for their Louisiana home.

WASHINGTON, Dec. 29.—The removal of Guiteau to the prisoners' dock has had no perceptible effect on his courtroom conduct. He persists in his interruptions and offensive babblings. The general impression becomes stronger from day to day that the jury will return a verdict of guilty. There is no doubt of the fact that Guiteau's relatives are fast losing the hope of his acquittal on the ground of insanity. They realize that the current of evidence has recently been strong, and unmistakably against the assassin.

PHILADELPHIA, Dec. 30.—Col. H. S. McComb, of Wilmington, Del., formerly actively engaged in Southwestern railroad enterprises, died here to-day.

Col. McComb died of apoplexy while conversing with a friend in the parlor of the West End Hotel.

ATLANTA, Ga., Dec. 31.—The Cotton Exposition closed to-day with appropriate and imposing ceremonies. At half-past 1 o'clock the judges' hall, which had been profusely decorated with flags and paper floral, was thrown open, and an immense throng entered, and as many as could secured seats.

The stage had been enlarged, and upon it were the officials of the Exposition, members of the Executive Committee, and orators, and orchestra, and chorus, which furnished music. The scene was an imposing one. Prayer was offered by Bishop H. E. Warren, after which some letters of regret from several distinguished men were read. Director General Kimball then delivered his address. He said the exposition depended wholly for its support on the voluntary subscription of its friends in many and widely separated parts of the country, it received no bonus from the city and no bounty from the State, but the countenance which the people's representatives refused, has fortunately been accorded by their Chief Magistrate. Sustained and applauded by the people themselves, the grand central idea of the exposition's main shaft, to which has been bolted every wheel that has worked for its success, is concentrated in one word—improvement.

As to the great resources at their command, what American ingenuity has adapted to the demands of American industries, productive and creative, has been shown far more abundantly and in a higher degree than ever before in the history of the country. Referring to cotton ginning devices on exhibition, he notes as wonderful the fact that every cotton gin was but a modification of Whitney's principle; this fact alone constitutes a valuable discovery, and enhances in no small measure the fame of an American inventor whose labors raised him to the rank of a benefactor. There has been here, also, brought to the attention of the cotton producers of the world a recent invention that is likely to be as grand a gift as the cotton gin was when it first revolutionized the industry; I refer to the cotton cleaner which has been declared the best device ever invented for the accomplishment of the universally desired end has been awarded the grand prize of this Exposition.

In announcing the close of the Exhibition he expressed the thanks of the directors and all concerned to their friends in the different cities of the Union who had aided the work, and to the press of the country which had so liberally upheld this cause. He thought every exhibitor must be proud of the success which the Exposition had achieved. Who can measure its beneficent effects? Who, after failing to estimate the results on our production and our industries, can hope to weigh the influence it has cast on the hearts of the people?

JACKSON, Miss., Jan. 2.—The Legislature meets to-morrow. Members are arriving by every train. The town is full of people.

The city election for mayor to-day resulted in the election of Jno. McGill, Independent, over H. M. Taylor, Democrat, by a majority of 225.

At the election in November the Independents carried Jackson by 169 majority. To-day's result shows an Independent gain of 58.

The Independents also elect the full Board of Aldermen, being a gain of three out of six Aldermen.

FOREIGN.

LONDON, Dec. 27.—The Pall Mall Gazette believes it to be substantially true that the government has divided the distributed localities of Ireland into five or six districts, each of which is to be under a superior sort of magistrate, who will be able to act without previous superior sanction, and have entire control of the troops and police, with a view to prompt action in the event of disturbance. The Gazette adds: Possibly this is a preliminary step toward the enforcement of the payment of rent.

The Dublin correspondent of the Daily News says: Appeals have been taken in 60 per cent. of the land cases decided by the Assistant Commissioners. There are now on the docket about 300 appeals for a hearing. The Chief Commissioners will sit for the first time as an Appeal Court, at Belfast, on January 10.

DUBLIN, Dec. 27.—The Gazette to-day contains a proclamation placing the city and county of Dublin and nine other counties under the arms act.

MADRID, Dec. 29.—Senor Armijo, Minister of Foreign Affairs, replying to a question in the Cortes yesterday, as to whether the government would intervene in the event of a powerful nation undertaking to protect the right of the Pope in Rome, said that as far as he was aware no power contemplated taking the rights of the Pope under its special protection.

LONDON, Dec. 29.—The Berlin correspondent of the Standard says: Since the anti-Socialist law was promulgated in 1878, 225 Socialist societies have been dissolved, and 758 Socialist publications suppressed.

BERLIN, Dec. 29.—Tagoblatt says: A French citizen named Hollander, who was arrested in Berlin at the instance of Russia, after the assassination of the Czar, on suspicion of being the person who threw the fatal bomb, is to be surrended to Russia in pursuance of an understanding with France.

GENEVA, Dec. 30.—The trial trip through St. Gothard Railway Tunnel yesterday was highly successful. The time occupied in the passage of the train was 50 minutes one way and 33 minutes the other.

LONDON, Jan. 2.—A dispatch to the Times from Tunis says: The reality and durability of the submission of the tribes in the south of Tunis are doubted by all who are acquainted with the native feeling. It is generally believed there will be an extensive rising in the spring.

TUNIS, Jan. 2.—The southern tribes have again revolted, and a small column of troops has been dispatched southward, with orders to proceed to Tripolitan frontier. The Governor of Tripoli has ordered that the insurgent Tunisian tribes be prevented entering the territory.

LONDON, Jan. 2.—Two mormon missionaries who attempted to conduct service in one of the suburbs of Loudon yesterday, were grossly maltreated by a mob.

GOOD FOR THE WOMEN.

Many ladies suffer from an extreme nervous, semi-hysterical condition. They have disturbing dreams, exciting muscular startings, peculiar painful symptoms of nightmare. They lie awake and suffer the brain to be flighty when that weary organ ought, according to nature, to be asleep. Brown's Iron Bitters give sweet repose and quickly remove all such nervous disorders.—Home Physician.

Quarterly Conferences.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—FIRST ROUND.

Canton	Jan. 1, 2
Jackson	7, 8
Edwards	14, 15
Hind's mission	17, 18
Bolton	21, 22
Madison, at Wesley	28, 29
Soule Chapel	Feb. 4, 5
Sharon, at Union	11, 12
Benton	18, 19
Silver City	25, 26
Yazoo City	Mar. 4, 5
Dover	11, 12
Mt. Carmel	18, 19

W. L. C. RUSHCUTT, P. E.

BRANDON DIST.—FIRST ROUND.

Marvin circuit, at Wesleyann	Jan. 7, 8
Cato circuit, at Clear Creek	14, 15
Trenton circuit, at Pokeville	21, 22
Raleigh circuit, at Raleigh	28, 29
Brandon station	Feb. 4, 5
Fannin circuit, at Hully Bush	11, 12
Lake circuit, at Lake	18, 19
Walnut Grove circuit, at Hillsboro	25, 26
Carthage circuit, at Gilchen	Mar. 4, 5
Newton circuit, at Newton	11, 12
Forest circuit, at Grange Hall	18, 19
Beech Springs mission, at Mill Dale	25, 26
Decatur mission, at Mt. Hebron	Apr. 1, 2
Philadelphia mission, at Philadelphia	8, 9
Ludlow mission, at Conrell	15, 16

District Stewards will meet at Morton, on Friday, February 3.

J. M. GANN, P. E.

WOODVILLE DIST.—FIRST ROUND.

Amite City	Jan. 7, 8
Clinton	14, 15
East Feliciana	21, 22
Ponchitoula, at Ponchitoula	28, 29
St. Helena	Feb. 4, 5
Amite	11, 12
Jackson	18, 19
Pipkins and Port Hudson	25, 26
Bayou Sara	Mar. 4, 5
Livingstone	11, 12
East Baton Rouge	18, 19
Wilkinson	25, 26
Woodville	Apr. 1, 2
North Wilkinson	8, 9

Address, Greensburg, La. Pastors, by card, inform Presiding Elder of place for First Quarterly Meeting.

35 D. A. LITTLE, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Crystal Springs	Dec. 31, Jan. 1
Wesson and Beauregard, at Wesson	7, 8
Hazlehurst	14, 15
Brandywine, at Rehoboth	21, 22
Summit, at Summit	28, 29
McComb and Magnolia, at Magnolia	Feb. 4, 5
Providence, at Bahala	11, 12
Bayou Pierre, at Pleasant Ridge	18, 19
Adams and Boguechitto, at Adams	25, 26
Scotland at Bethesda	Mar. 4, 5
Spring Ridge, at Forrest Hill	11, 12
Terry, at Pleasant Grove	18, 19
Brookhaven	25, 26

The District Stewards will meet in Hazlehurst, January 14, 1882.

52 J. A. B. JONES, P. E.

VICKSBURG DIST.—FIRST ROUND.

Natchez	Dec. 31, Jan. 1
Vicksburg	Jan. 7, 8
Warren circuit, at Bovina	14, 15
Port Gibson	28, 29
Rocky Springs, at Grand Gulf	Feb. 4, 5
Carnpa, at Utica	11, 12
Fayette circuit, at Fayette	18, 19
Meadville, at Oak Grove	25, 26
Kingston	Mar. 4, 5
Clover Hill, at Mayerville	11, 12
Rolling Fork, at Rolling Fork	18, 19
Mt. Olivet at Satartia	25, 26

The District Stewards will meet in the Methodist Church at Port Gibson, January 28, at 10 o'clock A.M.

52 R. S. WOODWARD, P. E.

SEASHORE DIST.—FIRST ROUND.

Ocean Springs ct., at Ocean Springs	Dec. 31, Jan. 1
East Pascagoula, at Zion	Jan. 6
Moss Point, at Moss Point	7, 8
West Pascagoula, at Oak Grove	14, 15
Handsboro, at Scot's Station	20
Pearlington, at Pearlington	21, 22
Franklinton, at Franklinton	25
Covington, at Covington	28, 29
Whittington, at Whittington	Feb. 4, 5
Spring Cottage, at Stewarts	11, 12
China Grove at Waterholes	18, 19
Mt. Carmel, at Mt. Zion	25, 26
Westville, at Pleasant Hill	Mar. 4, 5
Bethel, at Hebron	11, 12
Enon, at Soule Chapel	18, 19

52 T. B. WEST, P. E.

ALABAMA CONFERENCE.

PENSACOLA DIST.—FIRST ROUND.

Pensacola	Dec. 31, Jan. 1
Warrington	Jan. 7, 8
Milt view and Rose Point, at Milt view	7, 8
Powelton, at Powelton	14, 15
Milton	21, 22
Stockton, at Stockton	28, 29
Perdido mission, at High Pine	Feb. 1
Pollard, at Pollard	4, 5
Evergreen, at Belleville	11, 12
Repton, at Belleville	11, 12
Monroeville, at Liberty	18, 19
Herbert mission, at Union Camp Ground	25, 26
Georgiana, at Wesley Chapel	Mar. 4, 5
Sepulga, at Bethel	11, 12
Monterey, at Monterey	18, 19

Yellow River mission. We have an appropriation of seventy-five dollars for this work, and wish to employ a local preacher. Address me at Chronelle, Alabama.

Pastors will please urge their official members to be present at their first quarterly conferences.

52 S. H. COX, P. E.

GREENSBORO DIST.—FIRST ROUND.

Greensboro station	Dec. 31, Jan. 1
Newberne circuit, at Newberne, Wed'y	Jan. 4
Greensboro ct., at Union Chapel Friday	6
Havana circuit, at Havana	7, 8
Green circuit, at Salem, Wednesday	11
Gainsville circuit, at Gainsville	14, 15
Belmont circuit, at Wesley Chapel, Friday	20
Livingstone and Fotaw, at Livingstone	21, 22
Cuba circuit, at York, Tuesday	24
Gaston circuit, at Sharon, Thursday	26
Butler and Mt. Sterling	28, 29
Choctaw circuit, at Oak Grove, Tuesday	31
Forkland circuit, at Forkland	Feb. 4, 5
Demopolis station, Wednesday	8

DEAR BRETHREN: In order that we may get all to work as soon as possible, I have put a any of the above appointments in the week. I do not expect, in the end, to do you any the less service. Let us put everything into working order at once.

51 R. CRUCHART, P. E.

MONTGOMERY DIST.—FIRST ROUND.

Hartville circuit, at Seale	Dec. 31, Jan. 1
Elmore circuit, at Oak Valley	7, 8
Tallassee station	9
Tuskegee circuit at Warrior Stand	14, 15
Tuskegee station	16
Salem circuit, at Pierce Chapel	21, 22
Auburn station	23
Crawford circuit, at Mt. Zion	28, 29
Montgomery station	Feb. 4, 5
Tallapoosa mission, at Rock Springs	9
Loachapoka circuit, at Notasulga	10, 11
Opelika station	18, 19
Franklin mission, at St. John	25, 26

54 T. F. MARCUM, P. E.

PRATTVILLE DIST.—FIRST ROUND.

Wetumpka	31, Jan. 1
Clanton and Verbena	Jan. 7, 8
Lowndesboro	14, 15
Camden and Oak Lawn	21, 22
Bell's Landing	28, 29
Autaugaville	Feb. 4, 5
Prattville	11, 12
Pine Apple	18, 19
Randolph	25, 26
Jemison mission	Mar. 4, 5
Pleasant Hills	11, 12
Plantersville	18, 19
Coosa mission	25, 26
Deatsville	Apr. 1, 2

50 A. H. MITCHELL, P. E.

MOBILE DIST.—FIRST ROUND.

St. Francis street	Dec. 18
Eastern Shore, at Bay Minette	21
Whistler	25
Toulminville, at Four Mile Post	28
Franklin Street, Mobile	Jan. 1
Citronelle	7, 8
Grove Hill, at Tulion	12
Suggsville, at Suggsville	14, 15
St. Pauls	22
Dladon and St. Stephens, at St. Stevens	28, 29
Isney, at Isney	Feb. 4, 5
Escatawpa	11, 12

50 O. R. BLUE, P. E.

MARIANA DIST.—FIRST ROUND.

Geneva circuit, at Ella	31, Jan. 1
Cerro Gordo, at Otter Creek	Jan. 7, 8
Freeport, at Freeport	14, 15
Holmes's Valley, at Abigail	28, 29
Marianna, at Marianna	Feb. 4, 5
Big Creek, at Big Creek	11, 12
Greenwood, at Collins Chapel	25, 26
Headland, at Poplarhead	Mar. 4, 5
Chipola, at New Brittan	11, 12
Calhoun, at Bethel	18, 19

The District Stewards will meet at, Mariana, February 4, 1882.

J. S. FRAZER, P. E.

SELMA DIST.—FIRST ROUND.

East Selma	Dec. 10, 11
Selma	17, 18
Summerfield	24, 25
Orrville circuit, at Orrville	31, Jan. 1
Brush Creek circuit, at Providence	Jan. 7, 8
Marion	14, 15
Uniontown mission, at Brown's station	15
Spring Hill circuit, at Dayton	21, 22
Uniontown station	28, 29
Clifton circuit or Arlington	Feb. 4, 5
Members Hills, at Sweetwater	11, 12
Choctaw Corner, at Rashi	14
Lower Peach Tree circuit, at Peach Tree	18, 19
McKinly mission at Prairie Bluff	21
Perryville mission, at Mt. Pleasant	Mar. 7

The District Stewards will please meet in the basement of the Methodist Church, Selma, January 4 1882, at eleven o'clock, A. M.

50 J. M. BOLAND, P. E.

NORTH MISSISSIPPI CONFERENCE.

WINONA DIST.—FIRST ROUND.

Kosciusko circuit, at Marvin	Dec. 10, 11
Newport, at Harmonia	14
Attala, at Spring Ridge	15
Kosciusko and Durant, at Durant	17, 18
Richland, at Shiloh	24, 25
Lexington, at Lexington	31, Jan. 1
Zilpha, at North Union	Jan. 6
French Camps, at Shady Grove	7, 8
West, at Howell's Chapel	13
Winona and Valden, at Valden	14, 15
Walthall, at Spring Hill	16
Winona circuit, at Salem	21, 22
Carrollton, at Bluff Springs	23, 29
Black Hawk, at Acona	Feb. 4, 5
Minter City, at Minter City	11, 12

The district stewards will meet at Durant, December 17.

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3. The chemicals keep the glasses cold, and the result is that the optic nerves always cool, doing away with any feverish sensation to the eye.

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Christian Advocate.

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REV. CHRISTIAN KEENER.

A DAY'S RIDE—A LIFE'S ANALOGY.

Mid tangled forest and o'er grass plains wide,
Beguiled a devious path and bridle-way,
Through the short brightness of an Indian day,
In saddle wholly, 'twas my lot to ride,
Scaling the round-topped pine-clad mountain side,
While far away upon the steely sky,
Horizon, half concealed and half in view,
Hungry's peaks upreared their snow-crowned pride,
In utter purity and vast repose.
Ere the first faint blush of morning glowed
Within her eastern chamber, took the road,
And, slowly riding between day and night,
I marked how, through the wan, imperfect light,
The pine and gray-loomed cedar mingled,
Nearer they seemed, each crack and crevice small
Like bas-relief work showed, while, in the light
Of sickly, morn, gray changed through pink to white,
Between the sun, upclimbing, flooded all
The heavens, and then a chill and misty pall
Of exhalations rose, and pale of hue
And fainter ever those far summits grew,
Till the day waned low, and shadows fell
Nigh eastward. Then once more, in radiance clear
Piercing sunlight, beautiful as brief,
Each peak and crag stood out in bold relief,
Till slowly, pink-faded to ghostly gray,
So through life's morning, noontide, evening, may
Real hopes dawn, fade, and reappear.

—The Spectator.

Kentucky Correspondence.

We are in the midst of the holidays. Christmas trees have been numerous and fruitful, and the hearts of the children have been made glad. Happy childhood! We are transported to the scenes of other days; the old homestead—father, mother, brother, sister; the early rising to catch the Christmas gifts; the soft touch of the bare feet on the cold floor; the gentle turning of the latch on the door; the rapid cry: "Christmas gift! Christmas gift—everybody!" Renowned generals have not been more eager to surprise a foe nor to capture a stronghold. This parsonage has been peculiary fortunate this Christmas. The children are gathered in from their schools; kindly eyes of parishioners have looked in upon us; liberal hands have brought bundles and baskets—heavier gifts have been rolled in on wheels—till both pantry and wardrobe rejoice in their opulence. You may say what you please about these donations, but I confess I *rather* like them. Among other things that came in during the holidays were two new books: Andrew Jackson Potter, and California Sketches; each of which has contributed its share to the general pleasure. By the way, Bro. Potter's given name reminds me that Gen. Jackson's celebrated duel with Dickerson was fought within two miles of this place, on the banks of our Red river. I was over the ground but the other day. That duel came near being fatal to both men. What a pity that so many of our illustrious men have responded to calls under the so-called code of honor, thereby sullying their reputation and staining their very souls with blood! Old Uncle Joe Townsend, a colored centenarian, told me that his father got a bottle of whisky out of a hollow tree on the duelling ground some time after the event. Whisky and death! they travel together. But to return to my books. Potter is a remarkable man, bold, earnest, heroic. He has had hair-breadth escapes, some hard fighting, hard work, various experiences and has done a vast amount of good. He is just the man for frontier work, and he knows it—glories in it! His life has been really eventful and when completed, in competent hands, will make a first-class biography. Of California Sketches I will say this: "It is a thing of beauty," which you know, the poet says "is a joy forever!" Dr. Fitzgerald excels as a sketch writer. Why, sir, he is a poet born! His sentences are rythmical and often sparkle with the dew of poesy, even in his prose pieces. For purity of style, grace, beauty and life likeness of representation read California Sketches.

This has been a very favorable season for protracted meetings, and the results have been such as to inspire earnest gratitude to God. Our Sunday schools are doing finely—a number of them in the country refusing to go into winter quarters. Our local Bible Societies are holding their anniversaries; and from the efforts made to get speakers and to give prominence to these occasions, we believe that additional interest will be given to this great work.

We are having our first snow of the season. The thick-headed editors of country newspapers have greatly discouraged our young poets from trying their 'prentice hands on parodies of the Beautiful Snow by indiscriminate assaults with ridicule—a potent, but unfair weapon of attack. Looking over some papers the other day, I found some verses—let the critics sharpen their pencils—and this is the way they ran:

"Welcome the snow! the beautiful snow!
See how it flashes! see how it plays!
Over the house-tops, down through the ways,
All through the corn shocks, down the long rows,
All through the forest trees, under the rose;
Wildly careering wherever it blows,
Gleeful as childhood wherever it goes—
Welcome the beautiful snow!

"Welcome the snow! the beautiful snow!
Piled on the mountains, spread on the vales,
Robing the cattle grim, lofting the sails,
Flinging the trees with its lines of white
And delicate frost-work through the night,
Warmly clothing the tender green wheat,
And dropping a veil on the filth of the street—
Welcome the beautiful snow!"

A few years ago, a poetess of Louisville, Ky., Mrs. Maria R. Butler, wrote one of the prettiest Christmas poems I have read. It was entitled "Immanuel." I read it every Christmas. Take a few verses as a specimen of her genius:

His was the power sublime
That filled eternity and boundless space
Before creation of the earth or time
Beheld his radiant face.

His is the wondrous power
That breathed the soul-light into forms of clay,
To shine forever from that glorious hour
Lamps of immortal ray!

His loving, watchful eye
Looked down in pity while the angels wept,
When man—God's image—caught by Sin to die
In earth's dark bosom slept.

His was the *soul of love*
That stooped in pity from his shining throne,
Left the bright angels and the bliss above
To suffer here alone.

To suffer and to die
Meekly descending to the shrouded tomb,
Where generations of the years gone by
Sleep in mysterious gloom.

His was the mighty hand
That swept the shadows from the grave away,
And lit the portals of the spirit land
With hope's undying ray.

And many a tear-dimmed eye
Grows bright and brighter with each graveyard view,
Till at the door they lay them lowly by
And pass with angels through.

If I have offended against the generation of prose writers, I beg pardon; plead a dearth of local news, and promise not to offend in this way anymore.

VENOSTA.

Dec. 24, 1881.

Wood Notes.

FROM INVALID.

It is Saturday night—Christmas eve—and I am alone in my humble "bethel." It is so quiet within that the strokes of the tiny "watch-hammer" is heard distinctly across the room, while the cricket sings its cheery Christmas song to this accompaniment. "The fire burns low on the hearth" while I am musing—thinking of the past, "the loved and lost," the friends still true, the present with its lights and shadows. It is "passing strange," yet a reality, that at this blessed season, every year for many, while the world is jubilant, and joy as well as peace are expected guests in thousands of hearts and homes, that a shadow always falls across the threshold of our hearts and homes. Let the sun shine ever so brightly, let hope—like Bethlehem's radiant star—be beaming over all, a cloud will rise and dim its glory, the song of joy is brought low, or hushed, amid the hosts of the unseen heralds singing, "Glory to God in the highest."

So often it has been the shadow of Death that entered our home driving out the angels Joy and Peace. It is thus to night in the homes of some dear friends, and I am grateful to God it is not the chilling hand of Death that is laid upon the brows of my loved ones, yet there is sorrow and sickness within the walls of our "Woodland Home." We ask no earthly joy—no gaudy Christmas gift could bring the cheer that our hearts are craving. "The peace that passeth knowledge"—the gracious words of healing to both soul and body from him who can be "touched with a feeling of our infirmities"—this is all we ask.

The moments are passing, the cheerful song of the cricket in its cozy corner has a soothing charm for me—not alone because the story of Dickens is associated with it in my memory with other bright and beautiful things; but because of its gentle reminding that its Creator is mine also, and he is ready and willing to listen to my song of praise and thanksgiving.

"List! I hear a song." Voices—though not gay and glad—sing sweetly a Christmas carol:

"Once o'er Judea's hills by night, was heard a joyful sound;
A host appeared of angels bright, and glory shone around.
'Fear not,' they sing, 'to you we bring'
Glad tidings, peace on earth,
Good will to men,' they carried then,
And sang the Saviour's birth."

Oh, how that sweet story set to music—sung by men and angels—thrills my soul! Like Moses' rod it smites my heart, and tears, like waters, gush from their hidden fountain. O, come thou Saviour and Redeemer of mankind, thou Friend to the friendless, and be my Comforter in this my hour of pain and sorrow! O, thou great and good Physician, come and heal my stricken loved ones. Take me—a willing sacrifice—in their stead. Lay all their burdens of sorrow and affliction upon me, and let me bear the cross; yes, let me die if needful, but give them life, joy and peace. Oh! I feel that this little prayer of faith has gone back with those white-winged heralds, and I know that the Christ-child, that came on "that first glad Christmas morn," can come into our hearts to night! His star still shines for those who watch and wait, and I feel that he will abide with us to-night. "My faith looks up" to him, and while I prepare my heart—"a guest-chamber"—my "heavenly guest" approaches.

"Sweetly the tones are falling,
'Open the door for me—
If thou will heed my calling,
I will abide with thee.'

"Oh! my heart, I hasten
Thee will I open wide.
Thou he rebuke and chasten;
He shall with me abide."

While he abides with me, I can bear this burden of pain and sorrow—"these light afflictions that bind my heart and brow." While walking through the flames I am not consumed; I am not alone; but "one like unto the Son of God" is walking with me. I have no fear, no doubts, no anxious care, no will but his; and "all things are mine since I am his." So welcome pain, suffering, and even death—"thy will be done."

Dr. Lipscomb Writing.

Dr. A. A. Lipscomb, writing in the Southern Christian Advocate, on "How a sick man has spent this year," says:

"Just here is the place to say that the invalid has kept up his habit of writing whenever able, and, moreover, he has done much of this work in bed. Between the paroxysms of pain he says that his mind is clearest, and that he specially enjoys the rhythmic action of language. How this is, I do not know, but he insists that pain, such he has to endure, intensifies the intellect, and most of all, its expressional faculty. There is another reason which he gives for writing, and that is, that a sick man should do his utmost to keep up nature's habits. To show his tenacity on this subject I quote his own words: 'A man's good habits are his safeguard sick or well, and he must do his best to hold fast to them. In sickness these habits are interrupted. Let him watch every chance to resume them as far as possible.' Philosophy in this, it strikes me. "Yes," he continued, "a man must fight off disease and death as long as he can by means of his good habits, these being the forces in him that disease and death first overpower." So devoted is he to this matter, that he has his meals brought regularly to him whether he can eat or not. The sight of food, he argues, does him good by putting his imagination to work, and thereby exciting the glandular system. So of other habits; he assumes the formula, if no more. This is his reason for writing while an invalid; it retains the hold on the past in him, and he urges that this is an excellent thing for a sick man to do. Periodicity is one of his hobbies, if I may venture to call it such. A man must organize himself into the solar system—these are his very words—or take the risks of Sisera. To illustrate this I state that whenever it is practicable, he rises very early and reads and writes before daylight. The morning lamp, not the midnight lamp, shines the brightest for the nerves and brains. Not seldom he has to go back to bed, but he says: "No matter, I've kept up the solar system!"

This year (1881) he has written two reams of paper, using one side of the page. And he takes great pains with his manuscripts. Editors and printers say kind words about him on this particular. One of his sayings is, that editors and printers are entitled to good manners on the part of their correspondents, adding a personal touch to the effect that he is so tortured by the inventions of illegible writing in the letters of some friends as to be conscientious in not inflicting this misery on others. I like to look at his manuscript; it is a bold hand, muscular, with that sort of erect look which a man has whose spinal column is not ashamed of the head it supports. "Don't your right arm get very tired of writing so much?" "Not often," he replied, "for I take good care to *groom* it." "Groom it, how's that?" "Why, you see," he answered, "the animal must be treated like an animal, like a good animal, like a Christian animal, rubbed and oiled, and all that, so as to be preserved in fine condition." I noticed another habit of his—he seldom interlines, and very few words are changed. And I learned from him that he never puts down the first word of a sentence till he has formed the whole sentence in his mind. "Slow work?" "Not so," said he, "slow it was when I began it years ago, but let me tell you something: There's a secret in forming our habits. This is it—the slower a habit is acquired, the faster becomes its action afterwards."

The line of thought we were on led the invalid to say some things about the non-volitional forces of thought as exercised in writing, which interested me much. He remarked "that these were the main feeders of a process of thinking. Watch yourself when composing an essay. If association and suggestion stop, you stop. If they get off the track so will you, unless your will interpose. Without doubt, they are spontaneous activities, and yet the will may act indirectly on them by the habit of cultured attention, and as a matter of experience it does so act in every regulated intellect. Fix the attention on the leading or formative idea; keep it always in front; give it a luminous spot; never allow the light to abate; intensify the light as you go on with your composition; and this method of working will react in time on the associative and suggestive energies. It will enhance their quality. More than this, and far better than this, it will improve their quality. When reading the best authors, study with eager watchfulness *how* their associations and suggestions arise, by what laws or methods, and practice yourself in tracing an idea from its germ to its full development. All your reading will thus be applied mental philosophy, and this is precisely what you need. But that involves," said the invalid, "the education of the body, of the nerves, of the breathing, of the arterial circulation; and just here most students break down. The mind can not be cultivated without cultivating the body, and especially the nervous system. These nerves are very worrying things—rampant often, born rebels, opposed to the solar system—and St. Paul's doctrine of the body must be put in practice and then kept *under*. Every Christian knows that his worst enemies are the nerves, and that this is the case because Satan sneaks into them as he sneaked in the toad to the ear of Eve, according to the 'divine John,' Paradise Lost, fourth book. Whether students or saints, or both together, if we can manage the filibustering nerves, we can easily conquer the devil and ourselves."

From Meridian, Miss.

MR. EDITOR: Let me wish you and the publisher a happy new year! The pastor of the Methodist Episcopal Church, South, in Meridian, had a pleasant Christmas. The occasion was made pleasant, in part, by the kind remembrances of some of his flock at the Christmas time. These remembrances were expressed in turkies, hams, cake, fruit and many *edibles*. We begin this second year with hope for abundant success. A kind and thoughtful people make the pastor cheerful and willing to labor for them. Our city is constantly and rapidly growing in population and financial importance. There is not now a vacant house in the place, and twelve or fifteen persons wanting to get homes for their families in our midst. The first shovelfull of dirt in the construction of the new railroad from this place to New Orleans, was thrown on Monday last. The vice-president, Capt. Hardy, promises that the road will be completed in twelve months. When this road is completed, Meridian will be in seven hours' run of your own city. East Mississippi Female College is moving off bravely. President Atkisson and Prof. R. J. Jones, with a very ample and competent number of female teachers are at work. Let me say, Mr. Editor, to all who may read this, that if they desire a good school where everything essential to the mental, physical and spiritual welfare of the young ladies are attended to, let them patronize this college. I am sending three daughters to the school and ought to know, and think I do know, whereof I affirm. The city is growing, as we have already said, and the church and college will and must grow with it. I do not forget the ADVOCATE. I regard it as *my pastor* and as my assistant in every house where it enters. Indeed, what would we do without the ADVOCATE?

W. D. SORSWORTHY.

MERIDIAN, Miss., Jan. 4, 1882.

The Church Paper.

Good books are useful if they are read; but for every reader of books, there are ten readers of newspapers. It is the periodical literature that molds the thought and character of our age. The devil knows this and acts accordingly. He fills our homes with papers and magazines that misrepresent Christianity, sneer at orthodoxy, and insinuate that the piety of the church is sheer hypocrisy. How can our families be protected against this subtle influence? Manifestly, in one way only—by a Christian literature: where the enemy comes we must countermine. If the daily paper or the fashionable magazine brings poison into our homes, and we can not exclude them, we should at least provide antidote, and no antidote is so cheap or so effectual as a religious newspaper. It is the pastor's best assistant in his work. It is the parent's ablest auxiliary in training his children. Go into families where a good church paper has been taken and read, and you will find there intelligent views in regard to the great moral questions of the day. Infidelity does not recruit its ranks from such households. Visiting some years ago where there were grown-up children, and finding them unusually well-grounded in both theoretical and practical orthodoxy, we asked: "Why are you so different from the conceited boys and giddy girls around you?" "Oh," replied one of them, "we have been brought up on the Bible and the Catechism, and the Christian Herald." This was a much more healthful and nutritious pabulum than ultra novels and the daily newspaper. The Bible and the Catechism are indispensable; but they do not satisfy the natural desire to know what is going on in the world. We want the news. The church paper gives it from a Christian standpoint. It tells what the God of the Bible is now doing in the world.—Occident.

Animal Vaccination.

Thus, then, it becomes possible to affect sheep and cattle with a form of anthrax-disease so mild as to bear much the same relation to the severer forms that cow-pox bears to small-pox; and for this artificial affection with the mitigated disorder, Pasteur uses the term "vaccination." The question which now arises—to which the whole previous investigation has led up—is the most important of all: Does this "vaccination" with the mild virus afford the same protection against the action of the severe, that is imparted by cow-pox vaccination against small-pox? To this question affirmative answers were last year obtained by Prof. Greenfield (on Prof. Burdon-Sanderson's suggestion) in regard to bovine animals, and by M. Toussaint in regard to sheep and dogs; the former, when "vaccinated" from rodents, and the latter from fluids "cultivated" outside the living body after a method devised by M. Toussaint, proving themselves incapable of being infected with any form of anthrax-disease, though repeatedly inoculated with the malignant virus, and remaining free from all disorder, either constitutional or local. The same result having been obtained from experiments made by Pasteur himself, probably about the same date, with charbon virus, cultivated in the manner previously described, it was deemed expedient by one of the Provincial Agricultural Societies of France that this important discovery should be publicly demonstrated on a large scale. Accordingly, a farm and a flock of fifty sheep having been placed at M. Pasteur's disposal, he "vaccinated" twenty-five of the flock (distinguished by a perforation of their ears) with the mild virus on the third of May last, and repeated the operation on the seventeenth of the same month. The animals all passed through a slight indisposition, but at the end of the month none of them were found to have lost either fat, appetite, or liveliness. On the thirty-first of the month, all the fifty sheep, without distinction were inoculated with the strongest charbon-virus, and M. Pasteur predicted that on the following day the twenty-five sheep inoculated for the first time would all be dead, while those protected by previous "vaccination" would be perfectly free from even slight indisposition. A large assemblage of agricultural authorities, cavalry officers and veterinary surgeons having met at the field the next afternoon (June 1), the result was found to be exactly in accordance with M. Pasteur's predictions. At two o'clock, twenty-three of the "unprotected" sheep were dead; the twenty-fourth died within another hour, and the twenty-fifth an hour afterward. But the twenty-five "vaccinated" sheep were all in perfectly good condition; one of them, which had been designedly inoculated with an extra dose of the poison, having been slightly indisposed for a few hours, but having then recovered. The twenty-five carcasses were then buried in a selected spot, with a view to the further experimental testing of the poisonous effect produced upon the grass which will grow over their graves. "But the result," says the reporter of the Times, "is already certain; and the agricultural public now know that an infallible preventive exists against the charbon-poison, which is neither costly nor difficult, as a single man can inoculate a thousand sheep in a day." I have since learned that this protection is being eagerly sought by the French owners of flocks and herds; and, if any severe epidemic of the same kind were to break out in this country, our own agriculturists would probably show themselves quite ready to avail themselves of it.—Dr. William B Carpenter, in Popular Science Monthly.

—The Seventh-Day Baptist Missionary Society returns for its mission at Shanghai, China, one missionary and his wife and a missionary teacher, two native preachers, one Bible-woman, a Sabbath-school and two day schools, a church of about twenty members, and mission buildings valued at $14,800. The Board is considering the subject of extending its mission work in Holland beyond the bounds of the church at Haarlem.

Good Words.

The smallest bark on life's tumultuous ocean,
Will leave a track behind forevermore.
The lightest wave of influence set in motion,
Extends and widens to the eternal shore.
We should be wary, then, who go before
A myriad yet to be, and we should take
Our bearing carefully, where breakers roar,
And fearful tempests gather; one mistake
May wreck unnumbered barks that follow in our wake.

—Man is higher than his dwelling-place; he looks up and folds the wings of his soul; and when the sixty minutes, we call sixty years, have passed, he takes flight, kindling as he rises, and the ashes of his feathers fall back to earth, and the unveiled soul, freed from its covering of clay, and pure as a note of music, ascends on high. Even amidst the dim shadows of life, he sees the mountains of the future world gilded with the morning rays of a sun which rises not here below. So the inhabitants of polar regions look into the long night in which there is no sunrise; but at midnight he sees a bright light like the first rosy rays of dawn, gleaming on the highest mountain-tops, and he thinks of his long summer in which it never sets.—Jean Paul.

—An old citizen died the other day, in want, though he had large sums in the bank. His neglect to draw on his stores was attended with the same fatal consequences as real poverty. Many Christians live and die with a meagre experience because they fail to apply to the "bank of heaven" where untold spiritual wealth has been deposited by their Lord, subject to their order. To live poor when God has endowed us with true riches is a sign of ingratitude, carelessness and unfaith, rather than humility.

—One perfect diamond is more valuable than many defective ones. One truth well fixed in the mind and comprehended is better than many half-understood. A small opportunity fully realized is better than a great one misimproved. The wealth of affectionate sympathy and aid is better than gold, and fills the soul with most perfect peace. Faithfulness lays up treasure in the heavens which nothing can injure and no one remove.—J. M. Leighton.

—A Christian is always on the perch, or on the wing; he is always reposing in God, or in flight after him; and the latter is as good an evidence of religion as the former; for delight is not only a part of complacency and affection, but also fear, complaint, desire, fear of losing the object, complaint of our enjoying so little of it, desire to attain and feel more.—Henry.

—A word infused into the minds of men as the only force that can withstand the chilling easterly winds sweeping over from the universities of Holland and Germany, threatening by false logic, unfair criticism, blighting skepticism and satanic cunning to undermine our blessed Bible, from which comes all our knowledge of divine things, and on which does rest all our hopes.—Howard Crosby.

—There are a few Abrahams; not a large number of Isaacs; but a great many Jacobs, to whom it is most comforting to know that however poor stuff we are made of by nature, God can make use of us, if only we will yield ourselves to him, "vessels unto honor, sanctified and meet for the Master's use, and prepared unto every good work."—John Monroe Gibson.

—Our hope is not hung on such an untwisted thread as "I imagine so," or "it is likely;" but the strong cable of our fastened anchor is the promise and oath of him who is eternal verity. Our salvation is fastened with God's own hand and Christ's own strength to the stronghold of God's unchanging nature and truthfulness.

—Under the laws of Providence, life is a probation; probation is a succession of temptations; temptations are emergencies; and for emergencies we need the preparation and the safeguard of prayer.—Austin Phelps.

—We can easily manage if we will only take each day the burden appointed for it. But the load will be too heavy for us if we add to its weight the burden of to-morrow before we are called to bear it.—John Newton.

—That may be right which is not pleasant, and that pleasant which is not right; but Christ's religion is both. There is not only peace in the end of religion, but peace in the way.—Henry.

—Get your doctrine from the Bible, get your example from Christ. A day will not pass after you have closed with Christ's promise, ere he will meet you with a counsel. Embrace both.

—Wealth and social position, unfortunately, go further to determine one's standing in most of our churches than real piety and active godliness.—Spurgeon.

—Men of great genius and large hearts sow the seeds of a new degree of progress in the world, but they bear fruit only after many years.—Mazzini.

—We behold all round about us one vast union in which no man can labor himself, without laboring at the same time for all others.—Longfellow.

Christian Advocate.

THURSDAY, JANUARY 12, 1882.

UNQUESTIONING.

BY MARY M. GUNNISON.

I question not this cross of pain
That wearily I bear,
I dare not think that aught is vain,
Where he hath borne a share.

I know not why the pastures green
Are barren wastes for me,
Or why he bids me trust unseen
The years that are to be.

His purposes I dimly guess,
His mercies are not plain:
I only trust his righteousness
And know that naught is vain.

I ask not why the chastening rod
On me so oft hath lain:
For I am Christ's, and he is God,
The Lamb of Calvary slain.

I question not, nor care to know,
I follow him, the "way."
He leads me on, I trusting go,
Nor dare my feet to stay.

And so through every passing day
I trusting watch for him.
Sometimes I miss the narrow way,
Sometimes his face grows dim,

But whether darkness clouds my path,
Or with glad eyes I see,
Through all the doubts that cloud my years,
A pleasant help is he.

And helping thus, my every doubt,
Before his face recedes,
My foes within, my foes without,
He leads me, oh, "he leads me."

Sunday-School Lesson.

PREPARED BY REV. CHRISTIAN KEESER.

First Quarter—Lesson III.

SUNDAY, JANUARY 15, 1882.—MARK 1:29-45.

GOLDEN TEXT.—"I am the Lord that healeth thee."—Exodus xv, 26.

POWER TO HEAL.

OLD VERSION.	NEW VERSION.
29. And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.	29. And straightway, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.
30. But Simon's wife's mother lay sick of a fever, and anon they tell him of her.	30. Now Simon's wife's mother lay sick of a fever, and straightway they tell him of her.
31. And he came and took her by the hand, and lifted her up, and immediately the fever left her, and she ministered unto them.	31. And he came and took her by the hand, and raised her up; and the fever left her, and she ministered unto them.
32. And at even, when the sun did set, they brought unto him all that were diseased, and them which were possessed with devils.	32. And at even, when the sun did set, they brought unto him all that were sick, and them that were possessed with devils.
33. And all the city was gathered together at the door.	33. And all the city was gathered together at the door.
34. And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.	34. And he healed many that were sick with divers diseases, and cast out many devils; and he suffered not the devils to speak, because they knew him.
35. And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.	35. And in the morning, a great while before day, he rose up and went out, and departed into a desert place, and there prayed.
36. And Simon and they that were with him followed after him.	36. And Simon and they that were with him followed after him;
37. And when they had found him, they said unto him, All men seek for thee.	37. And they found him, and say unto him, All are seeking for thee.
38. And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.	38. And he saith unto them, Let us go elsewhere into the next towns, that I may preach there also; for to this end came I forth.
39. And he preached in their synagogues throughout all Galilee, and cast out devils.	39. And he went into their synagogues throughout all Galilee, preaching and casting out devils.
40. And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou will, thou canst make me clean.	40. And there cometh to him a leper, beseeching him, and kneeling down to him, and saying unto him, If thou will, thou canst make me clean.
41. And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean.	41. And being moved with compassion, he stretched forth his hand, and touched him, and saith unto him, I will; be thou made clean.
42. And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.	42. And straightway the leprosy departed from him, and he was made clean.
43. And he straitly charged him, and forthwith sent him away;	43. And he sternly charged him, and straightway sent him out,
44. And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.	44. And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing the things which Moses commanded, for a testimony unto them.
45. But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.	45. But he went out, and began to publish it much, and to spread abroad the matter, insomuch that Jesus could no more openly enter into a city, but was without in desert places: and they came to him from every quarter.

The Sabbath service in the synagogue, which had been interrupted by the outcry of the demoniac while Jesus was preaching, would seem to have been enough work for one Sabbath, and so it would for any mere man, but this mighty worker was without pauses in his works; he was wonderful for the lavish use of his power. After this wonderful cure in the synagogue he goes with his four disciples to the humble home of Andrew and Simon. It seems they had moved to Capernaum, and had left their old home at Bethsaida, where they lived when they first heard of the Messiah. Here he finds Peter's wife's mother sick with a fever. Luke, who was himself a physician, calls it a *great fever*. The doctors in that age did not have fevers classified as scientifically as our present Board of Health; they had only two sorts, great and little; the great were, no doubt, malarial types, lasting long and prostrating the whole system; the *little fevers* were the third day chills, which one can stretch and shake through, and live to eat more than a well man's allowance. But this was a malignant type of fever. Mark says she lay sick. She was prostrate; in the very worst condition to be situated for entertaining anybody, save Jesus. He brings his entertainment with him. Jesus never appears more beautiful or speaks more graciously than in the darkened chamber of sickness, where the sufferer is shut out from the world, and shut in to reflection and meditation. I have visited sick-rooms where the presence of the Saviour was as real as my own. The next best thing to talking to the Saviour is to be in the company of a person who sees and talks with him. The family are not long in letting the Saviour know of her condition, "anon they tell him of her." Notice the gospel injunction in these words that follow, and he *came* and *took* her by the hand and *lifted* her up, and immediately the fever, rebuked by the Lord of Life (Luke,) left her; there was no period of slow convalescence, and she *ministered* unto them. Wonderful cure, which at once healed the disease and imparted strength to the patient. So with all his cures. Every one he heals receives a measure of strength for the immediate service of their Lord, and, if it is not rendered, it is because of a shameful ingratitude, and not for want of strength. Let those who have just been lifted by the Saviour out of the low fever of sin begin at once to serve the Master. None can work with better success in the service of Christ than the young convert, fresh from the touch of the Divine hand. His heaven-sent faith, burning with its original flame from heaven's altar, shines in his eyes as he faces his old comrades in sin, and invites them to Jesus. To be waited on by this woman's hands was like being waited on by Jesus himself, for he gave her the strength to rise and minister unto them. It is this serving with the Saviour's strength which accounts in part for the success of the early ministry of preachers. The young preacher, on his first work, often sees more souls converted than in after years, in spite of his riper experience and better ability to preach the gospel. It is Christ in him, as an experience, working.

The rest of the Sabbath evening was spent in healing all that were *diseased—dis-eased—the absence of ease*. There are divers ways of losing ease and peace. Christ could ease all that came to him; he gave an invitation that cured every case of disease: "Come unto me all ye that labor and are heavy laden, and I will give you rest."

He cast out many devils, and suffered not the devils to speak, because they knew him. More knowledge is not the only qualification for a witness; he must know of what or whom he speaks, but he must also have a good moral character.

Christ will not accept the witness of evil. It might have been a stumbling block to some had he allowed his holiness to be proclaimed by devils, and, besides, some would have declared such witness to be lying witnesses. Remember, then, when you single out some poor inconsistent church member as an exponent of the church you receive testimony from a witness which the Lord has challenged and rejects, and whom the church itself trusts not, but only bears with. It is not fair to judge of a nation's currency by the counterfeits that may be extant in the country. Test some of the good coin. We are not surprised to hear that after this day of work, in which Christ was giving all and receiving nothing, to find him up early refreshing his soul in prayer. His whole life was divided between labor and prayer. Blessed are they who, like him, can rescue from sleep precious hours for that silent and undisturbed communion with God which the busy day denies. In this prayer he was interrupted. The disciples tell him that all men seek for him; that is, all the men of that place; but Christ's time was precious; he hurries to other towns, to preach the gospel in other cities.

The church Christ came to set up was not national, but catholic. He slights no place, no matter how poor and illiterate its inhabitants. Mark abruptly cites another instance of his power to heal. A significant cure of a leper. Leprosy, though a most foul and loathsome complaint, was not contagious; that is, it did not spread by touch as is sometimes supposed, so that the law which obliged lepers to remain apart from others was not to prevent the spread of the disease, but had, like other ceremonial laws, a much deeper meaning; it was to teach a spiritual truth; to picture and represent the foulness and defilement of sin; it was the type of sin. What leprosy was to the body sin was to the soul; and, as the anti-type always exceeds and transcends the type, so we may expect to find in sin that most dreadful malady of soul, something more awful in its effects upon the soul than the effects of leprosy upon the body. This miracle of healing was an acted parable, teaching us the power of Christ to heal the soul, and the conditions upon which the services of this Physician can be had.

The strength of this man's appeal lay at first in the profound sense of his own need. He was suffering under an incurable disease, which eventually would cause his death. It ostracised him from the company of men, and shut him up to the company of lepers. He desired to be healed, and felt his need. This felt need of a Saviour is a long step toward life. All men nearly will admit they are sinners, but few, very few, feel that they are. Another count in his favor was that he had come to the one sole man who could heal him. Men waste much time and spend much money on doctors that can not heal. He had some belief. He was persuaded that Jesus could make him clean, but, as to his willingness, he was in doubt; his unbelief in his willingness about neutralized his belief in his power; but just here Christ strengthened his poor belief, and helped his unbelief by saying: I will; be thou clean. The Lord was moved with compassion toward him, and he touched him. That touch saved him. It turned his half belief into faith, and faith put him in immediate connection with the Fountain of Life, and of course cleansing followed immediately. The unbelief of to-day is of worse form than this leper's, for men doubt not merely the willingness of the Lord to save, but also his power to forgive. The Lord sent him away, charging him to tell no man, but go to the priest and offer the gift; that is, bring the peace offering Moses commanded in such cases, which part, no doubt, he obeyed, in order that he might be restored again to the fellowship of man, but the command to tell no man he did not obey. We can not blame the man, but it is always best to obey the Saviour, as the sequel proved. His telling gathered such curious crowds about the Saviour that he was forced to leave the place. Mere curiosity is a hindrance to the work of Christ, and so some loud but sincere professors of our Lord's power to heal have the effect of driving the presence of Christ away. We have known all the religion driven out of communities by one or two of these irrepressible witnesses. Prayer doctors who insist on the power of Christ to heal the body and reject the entire *materia medica*, except a little oil for anointing. Such obtrusive witnesses have in every case succeeded in driving the Saviour clear out of the country, and leave the field open for the devil to reinstate himself in his original strength.

The Right Way.

Yes, there is always a right and wrong way to everything. But, alas! most of us choose the wrong, and keep it until reason, like a tender mother, draws us back to the starting point; or, having so enervated our will power by the habitual practice of sin, we move on until chaotic ruin stretches forth her gloomy arms, and pulls us down to her couch of blackness. Then we fully understand the meaning of the language—too late! Yes, and it would be well if the larger world would take a lesson from the individual or smaller world. For the individual mind is but a microscopic view of that united mass which we call world. And, having this object in view, we call the attention of our readers to the following remarks made by a leading citizen, of a certain parish in this State, to the writer as he was on his way to help a brother minister in a protracted meeting: "Mr. Galvin, the preachers are having a big time of it at ——, but I don't think their work will count for much." Why? "O, well, the fact is they haven't touched the leading people at all; none but the poor of the poor have united with the church so far." Now, this individual's language contains the *verdict* of the *secular* world at large. It falls out with Christianity, because her book of heraldry contains the coats of fishermen and the crooks of shepherds.

In blue blooded countries society demands a religion based upon "lions Rampant," and in those places where money is at a high par religion, to be popular, must possess a roll-call of merchant princes and bankers, otherwise it must be placed on the list of failures. Ah! foolish world! well might the apostle say: "The wisdom of this world is foolishness with God." Why? This *modus operandi* of Christianity contains the truth of Christ's prophecy, and shows us a divine Legislator at the head of the moral kingdom. Jesus, while on earth, declared that the poor should have the gospel preached unto them, and by way of example, as well as in proof of his Messiahship, preached the great truths of his Father's kingdom under the spangled sky, having for his carpet the grass of the fields, and the pebbly sands of the sea for his altar; and the church in every age since best proves her Master's presence when she is found walking in his footsteps. As a Methodist, I glory in the fact that I am a member of the "poor man's church," for our divine Pillar of Light, Jesus, traveled the same way, and if I am on the same road that he passed over heaven is at the other end.

His track I see, and I'll pursue
The narrow way, till him I view.

Yes, my friend, the majority of our people are very poor, but the church can not turn away from them. They are the heirlooms of her Father's household. When they leave her her charter goes with them; so, after all, we see that Christ's church can not be the world's church. We are not in the world, therefore the world loves us not. But we said that Christianity's *modus operandi* reflected the wisdom of a divine Legislator. In all ages man has been striving after the perfect. Humanity, having awoke up to a consciousness of its defects, has been fingering the beads of centuries in hopes that after making its *nolenda* its soul would be lifted up out of the purgatory of imperfection. But, alas! ere its lips could frame the first *gloria*, the beads had fallen on the granite floor of reality, and a new pair had to be made. Made for what? To be broken! The teachers and rulers of the past tried to spread the light of purity over all hearts, yet they could never say it is finished. Why? They began at the wrong place. As no man can build a house without a foundation, so no legislator can ever make a pure and good nation until he educates the lower ranks into a respect for his laws. Law left loose among a loose people "is dead." This embraces the two-fold nature of man—internal and external. Jesus, being the divine *logos*, saw that the hopes of a pure world must be based upon the lower strata of humanity, therefore he begins his work by preaching among the poor. And it was the right way; for if we desire the masses to enter into the enjoyment of and behold the glories of a pure life we must first emancipate their minds and hearts from the thralldom of the gross and impure. Then, as their minds expand more and more under the pure rays of the pure light, they will draw closer to our uplifted hearts, and, when the hearts of the nations beat in congenial rythm, then shall we see one common altar, and hear all the sons of men say: Behold, how good and how pleasant it is for brethren to dwell together in unity! Not till then. But why say more on this subject? The pages of the past and present corroborate our statement, and prove the wisdom of our divine Legislator. Whenever Christianity enters into the soul the external man puts on a new livery. Ah! how I do wish that some of our modern new lights would take the trouble of making one or two rounds with a piney woods circuit rider. Why, I have seen log cabins converted. Do you say how? By the preaching of the gospel. The wife went to church, heard the good word, and, like Mary, put it in her heart for safe keeping. But, as no part of the body can receive a galvanic shock without the other members feeling the intrusion, neither could this woman retain the good word without the hands showing its presence. Therefore the house assumed a new look. The once bare walls had their sad monotony broken by a few cheap pictures framed with pine bars. The plain table for the first time received a clean cover; in fact, the barren desert of a home covered itself with the thirty-fifth chapter of Isaiah. For as the months passed by the fruit of progress was plainly seen, until at last Sister F.'s house became the beacon light to which the circuit rider and his horse would often turn. Charles Dickens, in his sketches on gin shops, says: "If temperance societies could establish dispensaries for the distribution of bottles of Lilliputian water gin palaces would be numbered among the things that were." Now, may we not say that in one sense Christianity does that very thing? She draws the poverty of the "present" beneath the big waves of the Christians yet-to-be. She whispers to the bruised and bleeding soul of a life upon which rests no crown of sorrows, and of a home that is eternal, and this two-fold nature nerves the sinking heart, and enables it to write a life history well pleasing to God. If you doubt the truth of this picture please turn over the pages of our own Southern church. There stands a Bascombe, a Munsey and a Marvin. Where did they come from? From the depths; now they rest upon the heights. Yes, like the apostles, they came from the lowest seats of society, and passed on to the upper places of the church militant; and, if this was their reward here, what must it be in heaven? Here I must stop. The vision at this point becomes too bright for my flesh-veiled eyes. Then let us be of good cheer. We are in the way our fathers trod.

They are happy now, and we
Soon their happiness shall see.

P. GALVIN.

BAKERSFIELD, La., Nov. 4, 1881.

Winona District, North Mississippi Conference.

MR. EDITOR: I have just returned from the quarterly meeting at Durant. The presiding elder is T. Y. Ramsey, and the pastor is S. M. Thames. You will at once recognize these brethren as having been members of the Alabama Conference. Bro. Ramsey has not lost his life and vigor as a preacher. Bro. Thames looks healthy and strong, well able to do the work before him; but is in a state of great anxiety in behalf of an afflicted wife. May the Lord restore her health.

In looking over the Winona district, I see we have six of the Alabama preachers, and, the seventh, a son of one of my old votegans of the cross, William Murrah. This takes me back to days of the past, when we met on Alabama soil with so many of our dear friends and brethren. I will never forget the fourteen years of my life, spent in labor and rejoicing, with those brethren. Many of them have passed over to the better world; but in casting my eye over the appointments of the Alabama and North Alabama Conferences, I see many names in active work who were my schoolmates, or classmates, in the Conference. I also see many names who were my presiding elders, or associates with me in revival meetings. May the good Lord bless the brethren! I love them all, and would be glad to shake hands with them once more.

I transferred to this Conference, seven years ago, believing it to be a better field of labor for one of my age. I have become acquainted and identified with the brethren and country. I have had my crosses and losses, common to an humble transfer; but after all, I believe it was for the best. This year, myself and family have suffered greatly from sickness; for months we have not known what it was to have an uninterrupted night's rest. About the first of October I was attacked with hematiuria, or hemarragic fever, and have not been able to preach since. I am now recovering, and hope to be in the field in a few weeks. My pastoral charge, Richland circuit, deserves much credit for their energy in closing up my work so well, while I could not leave my room. Greater kindness I have never seen. Not a want but they appeared to anticipate. We have no *great* poundings, but a pounding from first to last. Above all, the Lord has been good. Not one of us have died. Oh! what sweet communion, what feasts of heavenly grace and views of glory world, when I was so near the grave. Religion is worth living, if there is no reward except in an hour of such severe sickness. My soul still grows happy when I think of what I have passed through. Religion, how sweet! heaven, how glorious!

I am sorry to see Alabama turning her attention to another paper than yours. I can not think they will do better until it is proven. Your paper stands at the head of the list. God bless you in your labor!

J. F. EVANS.

GOODMAN, MISS., Dec. 20, 1881.

Father Williamson.

On Sunday, December 18, I preached in the town of Greenwood, on the Yazoo, and the following morning rode out a few miles to visit that venerable father in Israel, the Rev. Humphrey Williamson. He is now, and has been for some years, a superannuated member of the North Mississippi Conference. Doubtless, his many friends in Mississippi and Alabama will be glad to hear that, considering his extreme old age, he is in the enjoyment of good health. Father Williamson commenced his itinerant career over fifty years ago. He was ordained deacon by Bishop Andrews at Greensboro, and elder by Bishop Morris in Mobile. After a half century of unremitting and successful warfare, he now rests upon his worn and beaten armor, awaiting the call to the King in his beauty.

The relation of incidents in connection with his early ministry was full of interest. During the Conference held in Mobile, one of the preachers died. Bishop Morris was requested to preach a sermon on the day of interment. The word preached was "in demonstration of the Spirit and of power." The hearts of the brethren were strangely warmed, and the service closed with shouts of praise. Bro. Williamson continued, "Those Mobile people must have thought we were strange beings to shout over a dead man."

Father Williamson stands very near the cold and silent river. Already he seems to hear the washing of the waves, his natural strength is abating; his eye grows dim, and the snows of age gather on his brow; yet, while the outward man perishes, the inward man is renewed day by day. Through the darkness he sees the harbor-lights of the eternal city, and he confidently expects

"To gain the coast of bliss securely."

JOS. S. OAKLEY.

CARROLLTON, MISS.

Expense of Preaching.

MR. EDITOR: The beginning of a new year will soon call together the stewards of stations, circuits and missions to make provision for the support of their preachers for the coming year. I believe, as a rule, our stewards are willing to do what is right by their pastors, but they are often at a loss to know what is right. In making their calculations for the expenses of the preacher and family the question is too often asked: "What will your church give?" Instead of this, the stewards ought to say: "Our preacher needs just so much if we expect he and his family to live comfortably." Then divide this amount equitably among the churches, and, if they fail to get the amount assessed, when they have done their duty, this is all that can be expected. I append to this a statement of actual expenses. The prices of some of the items named below may seem high, and so they are. But remember that the majority of preachers buy nearly all they use by what is known as the "paper bag system," and hence costs them much more than if they were able to buy in larger quantities. See account, to-wit:

PREACHER'S ACCOUNT FOR 1881.

25 cords of wood, at $2 25	$55 25
600 pounds meat, average 16 cts	96 00
150 pounds lard, average 17 cts	25 50
275 pounds rice, average 9 cts	24 75
200 pounds sugar, average 12 cts	24 00
40 pounds coffee, average 18 cts	7 20
52 packages meal, average 40 cts	20 80
25 packages grits, average 40 cts	10 00
4 barrels flour, at $10	40 00
50 bushels corn, average 81 35	34 50
36 bushels oats, average 75 cts	22 50
Laundry bill per month, $6	72 00
Cook, for three months	9 00
Tuition for four children	50 00
Repairs on buggy, and horse-shoeing	10 00
Medicine for family	25 00
Clothes for self, hats, shoes, etc	62 00
Clothing bill for wife and six children	150 00
Stationery bill	15 00
Traveling expenses to Conference	12 00
Total	$747 50
Receipts	$660 00
Paid by self for the support of the gospel	$87 50

which is $47 50 more than any other man on my circuit has paid for the support of the gospel the past year.

PREACHER.

Save Your Paper.

Save your paper for those who are not able to take it, for often you can thereby make the widow and orphan happy by loaning it to them. I am in favor of all paying for it that can, but often there are persons who are not able to do it; then I would say loan yours. I will just tell of one circumstance in which there was much pleasure derived by saving papers. I received a nice present from an old brother minister's widow, wraped in a piece of the ADVOCATE, which was very much defaced and soiled, yet I washed it and dried it, and drew much consolation from it; it had a communication from a man on his ninety-third birthday. The paper contained food both for body and mind. I do not say send them with food for the body, but as a feast for the mind.

Yours,

A WIDOW.

For the New Orleans Christian Advocate.

GOING TO CHURCH.

BY D. H. HARRIS.

Some go to church just for a walk,
Some go there to laugh and talk,
Some go there for observation,
Some go there for speculation;
Some go there their time to spend,
Some go there to meet a friend,
Some go there to doze and nod,
But few go there to worship God.

Marriages.

REDDITT—ISBELL.—December 29, 1881, at the Methodist Church, Floyd, La., by Rev. R. S. Isbell, Mr. Robert R. Reddit, of Columbia, La., to Miss Nina H. Isbell, daughter of Rev. R. S. Isbell, of the Louisiana Conference.

HESTER—HOLCOMB.—December 21, 1881, at the residence of the bride's father, by Elder J. Jasper Geen, Mr. L. P. Hester to Miss Dora T. Holcomb, all of Franklin county, Miss.

CAMNACK—HAYS.—December 22, 1881, at the residence of the bride's step-father, Rev. W. W. Simmons, by Rev. T. C. Bradford, Rev. W. W. Camnack, of the Mississippi Conference, and Miss Mollie J. Hays.

JEFFRESS—McDONALD.—December 22, 1881, at the residence of the bride's mother, at Rochester, La., by Rev. Philip Allen, Mr. Wm. D. Jeffress and Miss A. E. McDonald, all of Jackson parish, La.

MILLER—PALMER.—December 22, 1881, at the residence of the bride's mother, Mrs. Mary Palmer, by Rev. C. T. Munholland, Mr. J. W. Miller to Miss Della Palmer, all of Webster parish, La.

NORRIS—LUKENZIE.—November 27, 1881, by Rev. W. H. Jennings, Mr. Charles Norris to Miss Lukenzie Scott.

PURVIS—MOORE.—December 29, 1881, by Rev W. H. Jennings, Mr. S. J. Purvis to Miss Mollie Moore; all of Powelton circuit.

HOOPER—HAY.—December 28, 1881, at the residence of the bride's father, in Neshoba, county, Miss., by Rev. J. W. Ellison, Mr. W. R. Hooper and Miss Mary Ray.

RENCHER—RENCHER.—December 28, 1881, at the residence of the bride's father, Dr. C. R. Rencher, in Enterprise, Miss., by Rev. Joshua T. Heard, Mr. Abram Rencher, of Uniontown, Ala., to Miss Sue E. Rencher.

TAYLOR—LA RAVIA.—December 31, 1881, at the residence of Dr. J. E. Wright, Columbia, La., by Rev. C. R. Godfrey, Mr. M. Taylor to Miss Viate La Ravia.

Obituaries.

KERNAN.—MRS. SARAH C. WALL, wife of Judge W. F. Kernan, departed this life in Clinton, La. Saturday, December 17, 1881.

Prepared by months of suffering, which she bore with Christian fortitude, she carefully arranged many little things which pertained to her household, and awaited the call with full confidence in the realization of the divine promise of life, hereafter becoming cognizant of approaching dissolution—the night before the end—she tenderly caressed each of her loved ones, and during the succeeding day calmly and gradually breathed her life away—her life and her last day on earth ending together. Always a true Christian, her faith taught her how to die.

Mrs. Kernan was born near Jackson, La., February 28, 1835, and baptized in the Methodist church of that town by the Rev. Thomas Clinton. In childhood she was conscientious and religiously inclined, but did not assume the vows of the church until after her marriage, subsequent to which event she fully and deliberately acknowledged her belief in the doctrines of the church of her ancestors, and thereafter maintained, unshaken, the faith in which she had been baptized—being throughout her life a "bright examplar" of the grand effects of true Christianity. In the Sunday school she was ever at her post, and church and school knew no more faithful worker in their interest.

She was united to Mr. Kernan in Clinton, La., at which ceremony her maternal grand-father, Rev. Dr. Whann, officiated. As wife and mother she was self-sacrificing, and her fireside was a "charmed circle" within which her dear ones loved to linger. They will miss that cheerful presence; but her influence will be ever with them, for her life was like the vase in which roses have once been distilled—

You may break, you may ruin the vase if you will,
But the scent of the roses will hang around it still.

Her married life was one of peace and content, and her union was blessed with offspring whose lives were to her an enduring source of joy and gratification. Her stricken husband reminds to lament the lord has not permitted the companion of his young manhood to dwell longer with him; not to lament, but to regret; for the ways of Providence are inscrutible, and we must content ourselves as she did, with the invocation, "Thy will be done."

She has passed through the gates and has long since resolved all the doubts and uncertainties that perplex the "dwellers 'neath the stars"; while we remain to wonder and to wait; believing that

"——— hope will brighten days to come,
And memory gild the past."

G. P. D.

SMITH.—MRS. OPHELIA H. SMITH was born in Clark county, Alabama, near Coffeeville, September, 1842, and departed this life at her residence, near Destoville, Ala., December 19, 1881.

She was converted in early life, and joined the Baptist Church, at Flea-Nash, in Clarke county, Ala., under the pastorate of Rev. Wm. Campbell. She was a devoted Christian, always willing and ready to work for the Master. She loved the church of her choice, and delighted in its services, but she was catholic in her views of Christianity, and loved all God's people of whatever denomination. Her religion was unselfish. She was so kind and gentle in her disposition that all who knew her loved her, and the better she was known the more she was loved.

She was comparatively a stranger in our community, having been married to Capt. H. H. Smith, and having moved into this community not quite two years ago. Yet she had many warm friends, and all who knew her deeply mourn her loss, and truly sympathize with our dear brother in his deep affliction, and pray that God may give him supporting grace in this his hour of severe trial.

Capt. Pace, her aged father, arrived just in time to attend her funeral. In talking to him about Sister Smith, he said, with deep emotion, "I believe Ophelia is with her mother," who crossed the river some years ago.

The community at Coffeeville, where she was born and raised, and the church at Flea-Nash, where she gave her heart and life to God, will be deeply afflicted at the loss of our sister, but our loss is her eternal gain, for we believe that having borne the heat and burden of the day here, she has received the crown, and is now resting in that beautiful land, where sickness and death never come.

May our kind father in heaven bless the sorrowing ones left behind, and pour into their hearts the consolations of Christ, and thus sweeten this bitter cup by his own divine presence.

G. HAWKINS.

CASSABRA.—MRS. CYNTHIA CASSABRA was born April 7, 1859, in Jackson county, Miss., joined the Methodist Episcopal Church, South, at Salem Camp Ground, at the age of twelve years; was married to Mr. Oscar Cassabra, December 16, 1874, and died at Ferdland, Mobile county, Ala., December 2, 1881.

The death of Sister Cassabra, so sudden and so unexpected, threw a dark shadow over the entire community. Less than an hour before her death she was sitting in pleasant chat with her husband, but suddenly complained of feeling ill; a lady living near was summoned, but before other help could be obtained she had passed away—away from earth, home, friends, kindred, loved ones—away to the home of the good and pure, "the home of the soul," which in visions of faith she had so often seen.

Of a modest and retiring disposition, she was not demonstrative in her religious profession, yet sufficiently pronounced as to leave no room to doubt as to where she stood in all matters of Christian duty. Following the leadings of her heart's young affections, she had deliberately chosen her life work, and was content to perform that work as "unto God."

She leaves a husband and two lovely children—he, with widowed heart, to tread the path of life and bear its burdens alone, they, bereft of a mother's love, a mother's care. May he and they be kept by the mercy of God to a happy reunion in the "better land."

W. M. LOVELACY.

OLIVER.—SISTER SALETA A. MCCOY was born May 5, 1834, in the State of Georgia, and was married to J. N. Oliver in 1859. She professed religion and joined the Methodist Episcopal Church, South, in 1866, and died in Webster parish, La., June 29, 1881. Sister Oliver was left a widow with three children some six years ago. Her sickness was protracted, being several weeks confined to her bed with a slow grade of fever. She expressed herself reconciled to God, and perfectly resigned to his will. She leaves three children, a large family connection and many friends to mourn their loss. But the hope of the resurrection comes to light up the darkness of the tomb, and to cheer the bereaved heart.

JNO. A. MILLER.

Christian Advocate.

THURSDAY, JANUARY 12, 1882.

THE ROCK-TOMB OF BRADORE.

BY JOHN GREENLEAF WHITTIER.

"A drear and desolate shore!
Where no tree unfolds its leaves,
And never the spring wind weaves
Green grass for the lander's tread;
A land forsaken and dead,
Where the ghostly icebergs go
And come with the ebb and flow
Of the waters of Bradore!

A wanderer, from a land
By summer breezes fanned,
Looked around him, awed, subdued,
By the dreadful solitude,
Hearing alone the cry
Of sea-birds clanging by,
The crash and grind of the floe,
Wail of wind and wash of tide.
'O wretched land!' he cried,
'Land of all lands the worst,
God-forsaken and curst!
Thy gates of rock should show
The words the Tuscan seer
Read in the Realm of Woe:
Hope entereth not here!'

Lo! at his feet there stood
A block of smooth-hewn wood
Beside a rock-closed cave
By Nature fashioned for a grave,
Safe from the ravening bear,
And fierce fowl of the air,
Wherein to rest was laid
A twenty-summers' maid
Whose blood had found share
Of the lands of sky and snow,
Half French, half Eskimo.
In letters unefaced,
Upon the block was traced
The grief and hope of man,
And thus the legend ran:
'*We loved her!*
Words can not tell how well!
We loved her!
God loved her!
And called her home to peace and rest.
We love her.'

The stranger paused and read.
'O whiter land!' he said,
'Thy right to feel own;
God leaves thee not alone.
And if the fierce winds blow
Over thy wastes of rock and snow,
And at thy iron gates
The ghostly iceberg waits,
Thy homes and hearts are dear.
Thy sorrow o'er thy sacred dust
Is sanctified by hope and trust.
God's love and ours are here.
Still wheresoe'er it goes
Love makes us atmosphere,
The flowers of Paradise
Take root in the eternal ice
And bloom through Polar snows.'"

The Brahmo Somaj.

We have tried to keep our readers fully informed of the progress of the Theistic movement in India; but since Mr. Sen and his Calcutta friends have become separated from the body of the Somajes in India, and he has inaugurated what he calls "The New Dispensation," the development of ceremony and doctrine has gone on so rapidly that it has been difficult to keep pace with it in these columns. It is known to our readers that the great majority of the Somajes of India broke with Mr. Sen on the occasion of the marriage of his young daughter to the Maharajah of Cuch Behar. Not only was this marriage in violation of the rules on marriage reform, proposed by Mr. Sen himself and adopted by the Somaj, prohibiting marriage under a certain age, but heathen ceremonies were performed at the wedding. Each party has pursued its separate way since the division and the breach has become too wide probably ever to be bridged over.

In the supplement to The Sunday Mirror, of Calcutta, called The New Dispensation, Mr. Sen has given descriptions from time to time of the new ceremonies he has introduced in the worship of his Somaj. Among these ceremonies are those of the "Flag," the "Hom," the "Sacrament," and "Baptism." The "Hom Ceremony" is also called the "Ceremony of Overcoming Temptation." It was first performed in June last. An iron pan was provided, with a bundle of wood, a vessel of butter, and a spoon. The minister put the wood in the pan, put fire to it, and poured over it the butter, addressing solemnly the "Blazing Agni" as a "blazing witness unto the Lord," and whose glory was sung in the Rig Veda four thousand years ago. The closing part addressed "O Thou Resplendent God of fire," we copy:

"'O God of Agni, as Agnihotri and priest, I initiate the ceremony of the true Hom, under thy command, for the destruction of carnal propensities. Help us, God. Good God, help us. In thy holy fire we desire to burn to-day our sins and iniquities, our foul desires, and the lusts of the flesh. As the fire before us burns these pieces of fuel, so shall we burn our anger, avarice, lust and pride, and all our passions in the fire of thy holiness. We are not saved till the very root of sin and temptation is burnt up. The Son of God mean assistant bravely vanquished Satan and overcame temptation; and so the blessed Buddha indignantly drove away the tempter, Mara, and conquered flesh. Administer unto us, O Resplendent Spirit, fire-baptism, that we may vanish the tempter as those master souls did. Root out iniquity. Destroy the very seed of corruption, O Lord. Annihilate Satan and burn Death, that we may put on incorruption and everlasting life. These six pieces of fuel, tied together, which represent the six evil passions of the heart, do thou burn and destroy in the flame. And as these pieces of fuel burn and are reduced to ashes, may they typify the destruction of our carnal passions in the fire of thy holiness.'

"Thus saying, the minister cast the six pieces of fuel into the burning fire, the congregation exclaiming together: 'Victory to God! Victory to God! Victory to God! Peace! Peace! Peace!'"

This ceremony was followed the next Sunday by a "new baptismal ceremony." The minister, after an address to the "Great Varuna, Water of Life," read Matthew III, explained the secret of baptism, anointed himself with flower-oil, and immersed himself thrice in the name of the Christian Trinity, and once more in the name of the Vedantic Trinity, closing with an address to the "Lord of Rivers and Seas." The sacramental ceremony is thus described in the New Dispensation:

"Jesus! is the sacramental rite meant only for those nations that are in the habit of taking bread and wine? Are the Hindus excluded from partaking of the holy eucharist? Will thou cut us off because we are rice-eaters and toddy-drinkers? That can not be. Spirit of Jesus! that can not be. Both unto Europe and Asia thou hast said, 'Eat my flesh and drink my blood.' Therefore, thou Hindu shalt eat thy flesh in rice and drink thy blood in pure water, so that the Scripture might be fulfilled in this land.

"On Sunday, March 6, the ceremony of adapting the sacrament to Hindu life was performed with due solemnity, in accordance with the principle above set forth. The Hindu apostles of Christ gathered after prayer in the dinner-hall, and sat upon the floor, upon the bare ground. Upon a silver plate was rice, and in a small goblet was water, and there were flowers and leaves around both. The minister read the following verses from Luke xxii:

"'And he took bread, and gave thanks, and brake it, and gave unto them, saying: This is my body which is given for you. This do in remembrance of me.

"'Likewise also the cup after supper, saying: This cup is the new testament in my blood which is shed for you.'

"A prayer was then offered, asking the Lord to bless the sacramental rice and water:

"'Touch this rice and this water, O Holy Spirit, and turn their grossly material substance into sanctifying spiritual forces, that they may, upon entering our system, be assimilated to it as the flesh and blood of all the saints in Christ Jesus. Satisfy the hunger and thirst of our souls with the rich food and drink thou hast placed before us. Invigorate us with Christ-force and nourish us with saintly life.'

The Lord blessed the rice and he blessed the water.

"And these were then served in small quantities to those around, and men ate and drank reverently, and the women and children also ate and drank, and they blessed God, the God of prophets and saints."

The following is the address of Mr. Sen at the "Flag" ceremony:

"Behold the flag of the New Dispensation! The silk flag is crimson with the blood of martyrs. It is the flag of the Great King of Heaven and Earth, the One Supreme Lord. Victory flies around his holy banner. His almighty arm will crush all evil and annihilate sin and sensuality.

"Behold the spirits of all the prophets and saints of heaven assembled overhead, a holy confraternity, in whose union is the harmony of faith and hope and joy; and at the foot of the holy standard are the Scriptures of the Hindus, the Buddhists, the Christians and the Mohammedans; the sacred repositories of the wisdom of ages and the inspiration of saints, our light and our guide. Four scriptures are here united in blessed harmony under the shade of this flag. Here are knit together in international fellowship four great continents—Europe, Asia, Africa and America. Here you see the meeting-place of the East, the West, the North, and the South; of the young and old, of men and women; of the rich and poor, of the wise and the unlearned. Here is the harmony of the mind and the heart, the soul and the will, of knowledge and love, devotion and duty. Glory unto God in the highest! Honor to all prophets and saints in heaven and to all Scriptures on earth! Unto the New Dispensation victory, victory, victory!"

These ceremonies received a great deal of attention from the Somajes throughout India, and many protested against them, as conducted under the name of Brahmoism. One of these published protests declares that the New Dispensation is inimical to Brahmoism and seems to have arisen to swell the number of appalling superstitious creeds." It adds:

"If Keshub Babu and his disciples had only made a general acknowledgment that they were no longer Brahmos and had no sympathy with the Brahmo Somaj we should have said nothing upon this subject; but they are unblushingly preaching the religion of the New Dispensation in the name of the Brahmo Community and the Brahmo faith. This we can not endure. We can not bear such an unjust attack upon our dear Brahmo Somaj. Therefore, O Brahmos! let us gird on our armor for the defense of our beloved church and community. A very great responsibility lies upon us. Let us all, every Brahmo and every Brahmo Somaj, combine to let the world know that the New Dispensation is not the Brahmo religion; that it is quite opposed thereto; that we have not the least sympathy with this creed; and that, if any provincial Brahmo Somaj, in blind belief, has accepted or does accept this New Dispensation as Brahmoism, then the Brahmo Somaj will not have any sympathy with it." Some of the Theists of Western India, in a similar protest, says that Mr. Sen's religion will soon be as cumbrous as Hinduism and will lead to the destruction of pure Theism.

The Somajes who do not sympathize with "The New Dispensation" have organized what they call the Sadharan, or Universal Brahmo Somaj, which has its headquarters in Calcutta. Its general affairs are managed by a general committee. Its principles declare that no man or book shall ever be acknowledged as infallible; that the object of the Somaj is "to teach men and women to love God, to seek piety, to hate sin, to grow in devotion and spirituality, to promote purity among men and women, to uproot all social evils, and to encourage virtuous deeds;" that "anything that will directly or indirectly encourage idolatry, engender superstition, take away spiritual freedom, lower conscience, or corrupt morals shall never be countenanced;" and that, in order that the "spirituality of the doctrine" may be carefully maintained, it is determined that "flowers, spices, burnt-offerings, candles and other material accompaniments of worship shall never be used, and care shall be taken to avoid everything tending to reduce religion to mere parade and lifeless forms."

The whole number of Theistic Churches in India is 114. The exact number adhering to Mr. Sen is not given, but it is a very small minority.—New York Independent.

The Lord, with regard to the restoration of exiled Israel to their own land, said, "With supplications will I lead them" (Jer. 31: 9.) There is sweetness in the thought, that the Lord leads his people, and surprise in the thought, that he leads them with their own supplications. His guidance is already in their cries for guidance, for "he pours out the spirit of grace and of supplications", on them, (Zech. 12: 10) and through that spirit prompts the askings on their part which correspond to the purposed givings on his own. Both the prophets speak in the plural, intimating at once the *united* supplications of the body of believers and the *persevering* supplications of the individual believer, for the prayer which God answers is the prayer offered by his people with one heart and one soul, and none has a share in that answer but he who shows the fervency of his prayer by its frequency.—Christian Index.

Religious Intelligence.

MISSIONARY.

—The history of Sierra Leone has been one of great interest and Christianity has had no more notable triumph in Africa than it has achieved in this colony. A hundred years ago Sierra Leone was a great slave depot. Slaves were the circulating medium, and it was at the peril of his life that a white man landed among the savages, who committed most horrid acts, destroying crews and plundering cargoes and doing Satan's work generally. The nucleus of the present colony was formed by a free settlement of Negroes, who seemed to have no home or vocation in England. Early in the present century the Church Society began to send out missionaries for the benefit of the colonist and the surrounding heathen. In 1808 Sierra Leone became a crown colony and was made a settlement for released slaves. The present population, therefore, is of a singularly mixed character, embracing natives of all parts of Africa. It is said that sixty languages are spoken in the streets of Freetown, but the various tribes have become so thoroughly fused that the general harmony is scarcely or never broken by tribal riots, which were frequent enough some years ago. The missionaries, chiefly representing the church and Wesleyan societies, had, as may be imagined, a wonderfully difficult field. The climate was of the most deadly character. The rainfall is no less than 150 inches a year, or more than a foot a month, and the dampness, combined with the intense heat and noxious exhalations, were terribly destructive of life. Of eighty-seven missionaries and catechists sent out by the Church Society in forty years, thirty-five died and the Wesleyans also suffered terribly, but a wonderful work has been wrought. According to the government census of April of last year, there are 18,860 members of the Church of England; 17,000 Methodists, exclusive of 2,717 in Lady Huntingdon's Connection; and 400 Baptists. There are but very few white men in the colony, which, with its dependences, has a total population of upward of 60,000, of whom 35,430 are classified as "Liberated Africans or their Descendants." These Christian communities are very largely self-supporting. The native Christians connected with the Church Society maintain an independent organization, which is doing some missionary work and receives only a few hundred dollars from the parent society. The commissioner of the census says: "It would be difficult to point to a town or country which contains so many churches, chapels, preaching places, or meeting-houses as Sierra Leone and Freetown in particular." In the colony and its dependencies the pagan population, including Timmanees, Mandingoes, Foulahs, Soosoos, Mendis, and Kroomen, numbers about 16,000. The travel from interior countries to Freetown is very large, and the trade quite extensive, so that good opportunities are furnished of reaching the heathen tribes surrounding the colony.

—The Rev. T. W. Whitfield, Wesleyan missionary in Whydah, Dahomey, is meeting with great difficulties in carrying on his work. Last January he wrote that the school he had established in the capital had been broken up. Late in August he sent another letter to his society in London, in which he says he has been trying ever since January to re-establish the school, but with no prospect of success. Every time he made an application, he was told he must wait for a message from the king. At last, the message from the king came. He offered his compliments to Mr. Winfield, and, naively inquired how he was "getting along in my country." He went on to say that he could not permit his people to learn to read in the white man's book, nor the children to learn about the white man's God; because, if they came to know the book, they would no longer worship the fetish, "and we can not do without the fetish in this country. The King of Dahomey is not like any other king in the world, and he must keep slaves and have fetish, or else his country would be taken away and given to somebody else, in the same way Quittah and Lagos were given. If you like to come here to trade—to sell cloth and guns and rum—we shall be glad; but we can not have your book." It was in vain that Mr. Winfield sought to reason the matter. Those in authority seemed to have but two ideas—trade and war; and they could not see why the missionaries were in their country, if not to trade or as emissaries of the English government. The people had gladly heard the missionaries and expressed great regret at the failure of their plans. Their king is a great obstacle to civilization. He is probably the worst, vilest and most barbarous ruler on the face of the earth, sacrificing hundreds of poor slaves at the death of every notable personage, making war constantly on weaker tribes of the interior and enslaving or killing outright his unfortunate prisoners. It is a pity some government can not interfere in the interests of humanity.—New York Independent.

The Presbyterian Woman's Foreign Missionary Society have done a very commendable and we trust profitable thing in publishing separately in pamphlet form historical sketches of the ten foreign missions of the Presbyterian Board of Foreign Missions—viz., South America, India, Africa, Siam, China, Japan, Persia, Syria, Mexico, and among the North American Indians. The sketches are written by competent persons. Dr. Gosman writes that of the Japan Mission, Dr. Nassau that of Africa, Dr. Bradhead that of India, and so on. A map is given with each sketch, and the general features of the country and the people, the beginning and purpose of the mission, the difficulties encountered, the results achieved, etc., are outlined, and a list of missionaries is appended. The idea of presenting the salient points in each mission in a compact, attractive form, so that everybody can get easily the necessary information as to what the church is doing in the foreign fields, is a bright one and we should like to see other churches adopt it. It is not enough to urge people to give for mission work. They must know what their money accomplishes. These sketches are published at 1334 Chestnut Street, Philadelphia.—New York Independent.

—The Rev. C. F. Warren, of the Osaka Mission of the Church Missionary Society, refers in terms of high praise to the work of the American Board in Japan. He says it is the strongest mission "in this part of Japan," and "perhaps there is none stronger in the empire." He contrasts the modest efforts of his own society with the vigorous work of the Board, and says: "I am not aware that we have exercised more caution than they have, and yet they have a much larger number of converts and our best workers connected with their churches, several of which are presided over by native pastors, who are partly or entirely paid by their people." He mentions among the excellent features of the system of the Board (1) the concentration of its work, (2) the employment of female agents, (3) medical missionaries, (4) admirable schools.—New York Independent.

—The English Baptist Missionary Society reports, in its statistics for 1881, 38,397 members in its various fields, including 26,742 in the Jamaica Union. The baptisms for the year were 3,373, of which 2,391 were in Jamaica. The baptisms last year numbered 2,181. The net gain in communicants is 4,562. The net gain of the Jamaica Union is 3,945, from which it would appear that the work in the mission-fields proper has not been very prosperous. The pastors of self-supporting churches have increased from 57 to 61.

MISCELLANEOUS.

—In the Glasgow Free Presbytery, recently, there was an interesting discussion on a resolution protesting against lectures on merely secular topics on the Lord's day and exhorting all Christians to shun such meetings. The resolution was directed against the Sunday Society, which is in favor of the opening of libraries and museums on Sunday. Prof. Bruce and Prof. Lindsay earnestly opposed the resolution, on the ground that it made too much of a small matter and could result in no practical good. Prof. Lindsay said a good deal had been heard of the ministerial misuse of the Lord's day by the taking of cabs. He believed there was no minister in Glasgow had done so much preaching as himself and had taken fewer cabs, and he was perfectly prepared to join Mr. Gault, the mover of the resolution, and any number of his brethren, in some practical abstinence in the taking of cabs on the Sabbath, and he would be ready not to use one of these vehicles where the distance was not more than five miles. The result was the adoption of the motion by a large majority.

—A General Conference of representatives of Evangelical Deaconesses' houses has been held in Kaiserswerth, Germany. Thirty-nine mother houses were represented by 122 delegates, who came from Scandinavia, Denmark, Russia, Switzerland, France, Holland, and Germany. Pastor Ulrich, of Breslau, said the office of deaconess was becoming more and more an office of the churches. Several questions concerning the usefulness and permanency of the institution were discussed, and the Conference adjourned to meet in the same place three years hence. According to the statistics of 1880, fifty-three evangelical establishments had 4,748 sisters in the work at 1,436 stations, the total income being $1,206,944, and at expenditures $1,179,636.

—The act of synodical consolidation in the Presbyterian Church goes into effect January 2. The bounds of the new organizations will conform in most cases to state lines. That of New York will include two foreign presbyteries, besides that of New England. It will have 29 presbyteries, 1,010 ministers, 792 churches, and 130,374 communicants. That of Pennsylvania alone will have more communicants. This synod, which will include a foreign presbytery, as well as that of West Virginia, will have 131,054 communicants. The third in the list will be Ohio Synod, with 68,326, and the fourth, New Jersey, with 54,057.

—The Seventh Day Adventist General Conference has been in session in Battle Creek, Mich., the headquarters of the denomination. In connection with a suitable notice of the death of the founder of the Church, Elder James White, the Conference put on record its "confidence in the spirit of prophecy," which God has imparted to Sister Ellen White, who is now in a feeble condition, and expressed the hope that she might be vouchsafed strength to visit the different parts of the field and participate in general gatherings.

—Prof. Robertson Smith is to deliver a short course of lectures this winter in Edinburgh and Glasgow on the prophetical books of Scripture. His friends have raised him a fund which guarantees him a larger salary than he received in Aberdeen College. The money with which the books presented to Prof. Smith were purchased was raised in a few days, and the professor himself selected the books and manuscripts he wanted.

—The English Congregational Union adopted a resolution at its jubilee meeting, speaking of the Revision as "an important service rendered to the whole Church of Christ," thanking the revisers for their patient and scholarly work and congratulating them "on the favorable reception which their work has found at the hands of Christians of all denominations."

—Bishop Huntington a few days ago, at Syracuse, N. Y., ordained two young Indians who have been educated for missionary work; Paul Caryl, a chief of the Kiowa tribe, whose Indian name is Zotum, and David Pendleton, a Cheyenne, whose Indian name is Oakerhater. The two men were captured on the plains several years ago by United States troops.

Some English travelers have built an orphanage at ancient Nazareth. It has been open four years, and there are in it now thirty-six girls, of ages varying from four to fifteen. They are all taught, whatever may have been their parentage, to love the one true God, and Jesus Christ whom he hath sent.

—Rev. Thomas Harrison, the revivalist, is holding a series of very successful meetings in New Albany, Ind. During the coming winter he will conduct a series of meetings in St. Paul's Methodist Episcopal Church, Cincinnati.

—Mrs. Thomas H. Powers, of Philadelphia, has presented to the congregation of the Cummings' Memorial Reformed Episcopal Church of Baltimore, her check for $12,000 to buy in for the ground on which the church stands.

—At the cremation ceremonies of the Queen of Siam in March, Mrs. Dr. Dean distributed one hundred copies of the gospel of John to representatives from various sections brought together for that occasion.

—The peace commission charged by the General Synod with the task of harmonizing the differences of the two parties in the Reformed (German) Church has been in session at Harrisburg.

—York county, Pa., is the banner county for the Lutheran Church. Within its bounds are about eight thousand members of the General Synod Lutheran Church.

—The General Synod of the Disestablished Church of Ireland received a report from the representative body stating that the capital fund is now $5,162,665.

—The Presbyterian Church at Irwin, Colorado, is 10,500 feet above tide-water, and so is probably the highest Presbyterian Church in the world.

Our Young People.

THE FAIRY ARTIST.

BY NELLIE M. GARAGHANT.

O there is a little artist
Who paints in the cold night hours
Pictures for wee, wee children,
Of wondrous trees and flowers;

Pictures of snow-white mountains
Touching the snow-white sky;
Pictures of distant oceans
Where pigmy ships sail by;

Pictures of rushing rivers
By fairy bridges spanned;
Bits of beautiful landscapes
Copied from either hand.

The moon is the lamp he paints by,
His canvas the window-pane;
His brush is a frozen snow-flake;
Jack Frost the artist's name.

—*Our Little Ones.*

The Story of a Horseshoe.

BY MRS. CHRISTINE CHAPLIN MARSH.

When painted horseshoes first came in fashion, little Miss Mollie was so carried away with the work that she was often seen picking her way about through the shabbiest streets in town. One day she walked into Mr. Flaherty's shop. The blacksmith paused in his work, and asked, "Well, Miss, and what can I do for you? Do you want your horse shod?"

"No; I only want to buy old horseshoes."

We can not wonder that Mr. Flaherty was rather surprised at this.

He bowed politely, saying, "Wouldn't you prefer new horseshoes, miss?"

"Old shoes bring good luck, and they are easier to paint than new ones," said Molly. "I paint them to hang over parlor doors; everybody does them now."

He found some smooth ones and filed them neatly, but refused to take any money for them.

"But I'd rather pay for them; they are certainly worth something, and I have troubled you to file them," said Molly.

"Well, I'll tell you, miss; we'll settle it this way: You'll paint me a shoe, and we'll call it square!"

Molly agreed to do it. A little wreath of May-flowers trailed over the golden shoe; a dainty blue ribbon was passed through the nail-holes and tied in a handsome bow at the top. The word "*Glück*" was painted on it in German text. Molly presented it to Mr. Flaherty. He was charmed with it, and said he should carry it home to his little girl. He lived in a tenement-house with his wife, Margaret, and their only child, Rosie, who was nine.

You may fancy how pleased Rosie was when her father came home at night. He would make believe he was a strange man, and would knock on the door. When Margaret opened it he would say, "Is there a young lady here by the name of Miss Flaherty, who would like a call from a fine gentleman." Or, "How do you do, Mrs. Flaherty? I believe I met ye once in Ireland, and if ye're a mind I'll step in and take a cup o' tay wid ye."

But Margaret and Rosie had a great sorrow. Although Tim loved them, he would go off once in a while and drink.

One evening Timothy put his dingy face in the door with this inquiry: "Is there a young lady within by the name o' Rosie, who would like a present as would bring good luck to her?"

"I would," cried Rosie, the light coming into her pretty, pale face. Timothy laid a paper parcel down and carefully washed his begrimed hands. He next untied the pink cord, while Margaret and Rosie looked on.

"A gold horseshoe?" Rosie was fairly dazzled by it, with its blue ribbon fluttering around it. "What is it?" she asked?

"Its a horseshoe, and it was painted for me by a very foine young lady, and give to me for you! It's to be put over the door, and the word on it means 'Good luck,' in Dutch," said Timothy, confidently.

"O! let me put it up in the paper again," said the little girl. "I can look at it then, once in a while. It would be all spoiled out in the room."

"If our room was cleaner, I'd like to have it put over the door, like the young lady's," said Rosie to her mother the next day.

"I'll make it cleaner, then, my darlin'! But the trouble is it won't stay so."

Margaret went to work, however, and scoured and scrubbed so thoroughly that Rosie hardly knew the room when she was brought back from the small bed-room to her big rocking-chair.

"O, mother, this looks lovely. Now drive a big nail over the door, and hang up my gold horseshoe—and O, mother, can't I have on my best dress? And you put on your black alpacky?"

There was soon a sort of holiday air about the place. Margaret arrayed herself in her alpacky, and then set the tea-kettle on the shining stove.

"Mother," asked Rosie, "why can't we get down the sugar-bowl with the flowers on it, and the plates with the white edges to—for that was given to you before you was married—from the top shelf?"

"And so we will, Rosie!" And Margaret set the table, and drew it out from the wall where it usually stood during their careless meals.

When Timothy came, he stood still in utter surprise on his own threshold. There were Margaret and Rosie, all dressed up, and sitting at a tiny tea-table in the middle of the floor.

"If I'm invited to this tay-party," he said, "I'll scrub myself up a bit, for honor o' it? Have ye any soft-soap about, Margaret, to take the smut off my hands?" And he put on a paper collar, and wet his hair till it lay down smooth on his head.

"Hullo, hullo! There's the gold horseshoe over the door!" he cried.

Rosie laughed, and said, "We fixed up, so as to have things nice enough for the horseshoe. O, I wish we could look this way always!"

"An' so we will, dear, if father 'll dress up as fine every night, an' come home to us," said Margaret.

The evening was a very merry one, and Timothy was overcome with joy at owning two such lovely creatures as Margaret and Rosie. The next evening the room looked the same, and again Timothy washed himself. After tea he brought out a new corn-popper and plenty of corn, and he and Margaret and Rosie popped and ate the pretty white kernels as long as they could; and then they drank a great deal of cold water—a very great deal! Another night they made molasses candy; and other evenings they told stories. Margaret soon saw that these pleasant evenings at home were helping Timothy to be a better man. She kept her rooms bright and clean after that, and Rosie grew stronger and happier every day.

If every painted horseshoe brings the good fortune which Rosie's did, there will be a vast deal of good luck in the homes of the United States of America.—Wide Awake.

Newton's Childhood.

Sir Isaac Newton is the greatest of modern philosophers and mechanics. When he was born, December 25, 1642, three months after his father's death, he was so small and feeble that no one supposed he would live a day; but the weak infant grew to be a healthy, robust man, who lived until he was eighty-four years old. He began to invent or contrive machines and to show his taste for mechanics in early childhood. He inherited some property from his father, and his mother, who had married a second time, sent him to the best schools, and to the University of Cambridge. At school he soon showed his natural taste; he amused himself with little saws, hatchets, hammers and different tools; and when his companions were at play spent his time in making machines and toys. He made a woolen clock when he was twelve years old, and the model of a windmill, and in his mill he put a mouse, which he called his miller, and which turned the wheels by running around its cage. He made a water clock four feet high, and a cart with four wheels, not unlike a velocipede, in which he could drive himself by turning a windlass.

His love of mechanics often interrupted his studies at school, and he was sometimes making clocks and carriages when he ought to have been construing Latin and Greek. But his mind was so active that he easily caught up again with his fellow-scholars, and was always fond of every kind of knowledge. He taught the school boys how to make paper kites; he made paper lanterns by which to go to school in the dark winter mornings; and sometimes at night he would alarm the whole country round by raising his kites in the air with a paper lantern attached to the tail; they would shine like meteors in the distance, and the country people, at that time very ignorant, would fancy them omens of evil and celestial lights.

He was never idle for a moment. He learned to draw and sketch; he made little tables and sideboards for the children to play with; he watched the motions of the sun by means of pegs he had fixed in the wall of the house where he lived, and marked every hour.

At last, when he was about sixteen, his mother placed him in charge of a farm, and every Saturday he went with a servant to Grantham market to sell his corn and vegetables. But the affairs of the farm did not prosper; the young philosopher hid himself away in a room in a garret which he hired, studying mechanics and inventing a water-wheel on a new model, while the sheep wandered away in the field, and the cattle devoured his corn.

Next he went to Cambridge University, and became a famous scholar. At the age of twenty-four he began his study of the spectrum, as philosophers call that brilliant picture of the colors of the rainbow, which is shown by the sun's rays shining through a three-sided piece of glass, called a prism. It is one of the most beautiful objects in science or nature, and Newton's study of its splendid colors led to his greatest discoveries of optics, or the science of the sight. In our own time the use of the prism and its spectrum has shown us of what the sun and moon are composed.

One day, as Newton sat musing in his garden at his retired country home, an apple fell from a tree to the ground. A great idea at once arose in his mind, and he conceived the plan of the universe and of the law of gravitation, as it is called. He was the first to discover that famous law. He showed that the heavier body always attracts the lighter; that as the apple falls to the earth, so the earth is drawn toward the sun; that all the planets feel the law of gravitation, and that all the universe seems to obey one will. Newton soon became the most famous of living philosophers. But at the same time he was the most modest of men; he never knew that he had done anything more than others, nor felt that he was any more studious or busy. Yet he never ceased to show, even in late old age, the same love for mechanical pursuits and the study of nature he had shown when a boy. His most famous work, the Principia, proving the law of gravitation and the motion of the planets, appeared in 1687. He made beautiful prisms of glass and other substances, and two reflecting telescopes, the best that were yet known. He wrote valuable histories and works. He was always a devout Christian and scholar. He died in 1727, and was buried in Westminster Abbey.

This tiny baby that was scarcely thought worth the care of his nurses, became an active and healthy boy and man, with the clearest mind of his time. He was stout, ruddy, healthy, and never, it is said, lost a tooth. But he preserved his health by avoiding all that was hurtful. He was a philosopher at twelve years old, and the world owes much of its progress to Newton's well-spent childhood.

ALWAYS DO IT WELL. Whatever you do, do it well. A job slightted because it is apparently unimportant, leads to habitual neglect, so that men degenerate insensibly into poor workmen.

"That is a good rough job," said a foreman in our hearing recently; and he meant that it was a piece of work not elegant in itself, but strongly made and well put together.

Training the hand and eye to work well, leads individuals to form correct habits in other respects, and a good workman is in most cases, a good citizen. No one need hope to rise above his present situation who suffers small things to pass by unimproved, or who neglects, metaphorically speaking, to pick up a cent because it is not a dollar. Some of the wisest lawmakers, the best statesmen, the most gifted artists, the most merciful judges, the most ingenious mechanics, have risen from the great mass. A rival of a certain lawyer, sought to humiliate him publicly by saying:

"You blacked my father's boots once."

"Yes," said the lawyer, unabashed, "and I did it very well."

And he also of his habit of doing even mean things well, he rose to be greater. Take heart all who toil! All youths, in humble situations, all in adverse circumstances, and they who labor unappreciated. If it be but to drive the plow strive to do it well, if only to cut belts, make good ones, or to blow the bellows, keep the iron hot. It is attention to business that lifts the feet higher up on the ladder.

—A Chinaman has been appointed to a position on the Philadelphia police force, much to the disgust of the ward politicians.

Christian Advocate.

ORGAN OF THE MISSISSIPPI AND LOUISIANA CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

LINUS PARKER, D. D., Editor.

Corresponding Editors:

REV. J. W. RUSH, REV. W. L. C. HUNNICUTT
REV. C. B. GALLOWAY, REV. C. W. CARTER, D. D.

THURSDAY, JANUARY 12, 1882.

MEETING OF THE PUBLISHING COMMITTEE.—The regular annual meeting of the Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE will be held at the office of the ADVOCATE, Wednesday, January 25, at 11 o'clock, A. M.

By the Mercies of God.

These as the incentive to a consecrated and holy life. They are a storehouse full of the strongest motives to devotion and self-sacrifice.

They are not free from the element of fear, inasmuch as the mercies of God aggravate the guilt of negligence. The edge and point of our condemnation will be in the sense of mercies received for which no return has been made. Redeemed by the precious blood of Christ, enlightened by the patient ministry of the Holy Spirit, blessed with the gospel, and yet filled with self and worldliness! How, in the face of abundant privileges, the love of God exhibited in the gift of the only begotten Son, and the good providence which has conspired with the means of grace to bring us to the knowledge of Christ, can we meet the final account if we have not laid all upon the altar? These mercies of God, beneficent and sweet as the light, falling about us as softly and gently as the dew, and as pleasant odors distilling perfume in all the air we breathe! And yet there is fire in them, and blasting, and the terrible awakenings of the righteous judgments of God. "I beseech you therefore, brethren, by the mercies of God." There is in them death as well as life, danger as well as security.

And yet it is likely that the appeal is made to other considerations. The very thought of the mercies of God, blessings bestowed upon the unworthy, provided for those who have merited nothing but wrath, should stir the soul to its profoundest depths. The strange thing is, that believing souls should ever need to be reminded of these mercies, and especially that it should be needful to urge them as the incentive to more devoted and spiritual living. Can they ever for a moment lose sight of them; is it possible to walk in the light and not be conscious of the sun? As a matter of fact, it would seem to be so. The inward life may have lost much of its freshness, and the faith has become comparatively weak and inoperative, but there is the profession, and something of the experience left. Perhaps this act of presenting the body—the entire being—a living sacrifice, has not been distinctly brought before the mind. Conformity to the world has not been habitually regarded as the heinous sin that it is, and the necessity of a transfiguring power, that shall distinguish and separate from the world, has not been felt. Or under the pressure of the spirit of the age, its love of lucre, its engrossment with the pleasures and fashions of society, the mercies of God, once so strong to influence and mould the character, have become partially obscure.

It is probably true of all Christians, that without special effort to recall the goodness of God, and to establish this effort as the habit of the mind, they lose sight, in some degree, of what should be the absorbing object of their thoughts. It is in proportion, as the mercies of God are vivid, that there will be this continual endeavor to realize a complete sacrifice of self, and the fullest transformation of the renewed man. In one view of them they coerce. Their office is to drive and compel the laggard to a swifter step, and to a greater fidelity. But their nobler and more powerful office is to awaken the sluggish spirituality, to kindle the flame of love that burns languidly, and to arouse a gratitude that is torpid rather than dead. The mercies of God, rather than the wrath of God, are for the purpose of inciting in believers the spirit of complete consecration. The terrors of the Lord have their uses in moving men to repentance, and in toning up the piety of God's children. And yet the mercies of God are alone adequate to inspire the highest and most perfect spirit of self-surrender, and to change the mind into the attitude of complete submission to the perfect will of God.

However this may be, an appeal to Christians, based upon the mercies of God, is manifestly the exhaustive appeal. None but they are capable of feeling its full force, since none other have tasted of the good word of God and the power of the world to come. Others may have some conception of God's compassion in redemption, and of his goodness in Providence; but the Christian alone can know and feel the import of the mercies of God, in its widest sweep, as related to the redemption of the soul from death, and its preparation for the heavenly glory. As distinguished from others, this appeal is to the children of God, and as the crowning incentive to the most complete devotion. If this does not arouse them, bring them to the altar of personal sacrifice, and lift them out of the world and above it, nothing can.

By the mercies of God! It is not possible to think of the love of the world, and absorption in its fashionable and sensual pleasure, in connection with any adequate conception of these mercies. Do worldly Christians ever think of them? Do they pause in the whirl and excitement of worldly gayety to recall the agony of Gethsemane, the pain of the cross? The money-loving, the worshipers of mammon, those who dress richly, fare sumptuously, and deny themselves no comfort or luxury, while the poor are starving and the heathen are perishing, do they meditate upon the cost of their redemption?

Would it not suffice for all, for the awakening of a slumbering church, for the alarm of pleasure-loving and money-loving Christians, and for the complete separation of believers from the world, if we could induce all to think of the mercies of God? Adequately considered, they would so fill the thoughts, and so occupy the head, that every vestige of self and of worldliness would be expelled from the soul.

Louisiana Conference.

The Louisiana Conference met in the Carondelet Street Church, New Orleans, Wednesday, January 4, Bishop McTyeire presiding. John T. Sawyer was elected secretary, J. M. Beard and Samuel Keener, assistant secretaries. Among the visitors from abroad were W. T. Harris, D. D., and Dr. Duckworth, of the Memphis Conference, C. G. Andrews, D. D., president of Centenary College, and member of the Mississippi Conference, A. W. Wilson, D. D., secretary of the Board of Foreign Missions, Nashville, Tenn., C. F. Evans, D. D., of the Little Rock Conference, and Dr. H. F. Johnson, president of Whitworth College, Miss. Bishop Keener was usually present, and on the platform, evidently enjoying the Conference all the more because exempt from the labor and responsibility of the chair and the cabinet. A Bishop off duty must enjoy a Conference with a peculiar zest.

Bishop McTyeire believes in statistics, specially in having them read as the preachers' names are called, and he keeps an eye on the tables of last year as the reading proceeds, making comparison, and calling at times for explanation. This method is full of revelations, and of making manifest, enlightening the Bishop, the Conference and the people.

Much was heard about the drouth and the short crops, though the reports were generally better than last year. In the Shreveport station, for instance, besides a subscription for a new church of $20,000, the amount raised for other purposes averaged more than $17 per member. The best report that was made, in all respects, was, perhaps, from the Shreveport pastor, and from the pastor of Carondelet Street and Opelousas, although there were others nearly as good. The collections for foreign missions in the New Orleans district are $500 in advance of last year, and the pastoral support, and collection for Conference claimants, and for domestic missions in this district, are considerably ahead of last year. The other districts showed improvement in some respects.

Considering the drouth—which never seems to be out of sight in this connection—the Conference has done about as well as any we have heard from. In proportion to membership—say fifteen thousand—we imagine no Southern Methodist Conference has done as well. The faithful administration of Discipline has advanced, notably in the Shreveport district. Generally there has been less neglect in administering the sacraments. Bishop McTyeire made special inquiry in regard to the administration of the Lord's Supper, and emphasized the importance of it.

The preachers have not been adequately supported as a general thing, but they have not fared worse in this respect than heretofore. The impression from the reports—and the Bishop most heartily recognized and gave expression to it—was that the preachers of the Louisiana Conference have done a hard and most faithful work this year.

There are a few anti-missionary spots in Louisiana still, but they are slowly fading out before the advancing light of the gospel, and the persistent efforts of the church to inform and educate the conscience of the people. Much remains to be done in this direction to bring our most liberal charges up to the gospel standard, but the day is breaking. Dr. Wilson gave the Conference a very incisive and awakening talk when he was introduced, and the impression was deepened by his masterly address at the anniversary. There is a great deal of missionary ground in Louisiana, much land yet to be fully occupied, and the building of railroads will call for increased activity in church building and church work of every kind. Will the Conference move up to the opportunity and the necessity of the times now upon us?

Bishop McTyeire's address to the candidates for admission into full connection, bristled with clear and sharp points. "Are you willing to conform to the Discipline of the church?" received from him a very impressive and luminous exposition. "Conform" in reference to administering the sacraments, the order of public worship, doctrine, discipline, pastoral visiting, instructing the children. The importance of visiting the sick was specially insisted on. In this connection he referred to the fact that President Garfield, during his long illness, never saw a minister of the gospel at his bed-side. He thought he could locate the cause much more accurately than his doctors located the ball. Physicians sometimes make unreasonable opposition to the presence of ministers at the bed-side of the sick.

Incidentally, as the reports of pastors were being rendered, there were strong expressions from the chair, and from the floor, against building union churches, organizing union Sunday-schools, and using other than our own Sunday-school literature. We hope there were representatives of the laity from all parts of the Conference to hear and to make a note of these strictures.

We were glad to hear from the presiding elder of the Opelousas district that the French mission in the Attakapas, notwithstanding the fall of the missionary, is still alive, and likely to live and grow. It seemed to be the conviction of the Conference, and also that of the Bishops and missionary secretary, that this mission must be maintained and cared for.

Some promising young men were *admitted on trial*. They were: Hickson Capers, William Wimberly, Edmond B. Galloway and John W. Davis. *Admitted into full connection:* Chas. F. Stivers, Chas. T. Munholland, Robt. M. Blocker, Albert T. Galloway. *Elected and ordained elders:* John B. Cassity, Patrick Galvin, John L. P. Sheppard, Albert M. Wailes. *Local elder ordained:* Christian Schoffner. *The supernumerates are:* John S. Davis, Wm. E. Doty, E. W. Yancey, Philo M. Goodwyn, Joel Sanders, P. H. Diefenwierth, Jesse Fulton, W. D. Stayton, James L. Wright, James A. Parker. *Died during the year:* Dr. H. C. Thweatt, John C. Reed, Thomas Hall Jones.

Delegates to General Conference—*Clerical:* Linus Parker, C. W. Carter, B. F. Alexander. *Reserves:* James A. Parker, Christian Keener, John Pipes. *Laity:* W. H. Foster, Dr. A. S. Helmick, A. C. Mitchell. *Reserves:* A. E. Read, W. T. Blackshear, John L. Scales. Conference directed that a collection for expense of delegates to the General Conference be taken by the preachers in charge on the first and second Sundays in February, the collections to be forwarded to L. Parker, or to the nearest delegate as may be most convenient.

The attendance of laymen at the Conference was nearly full, and among them some of the best men—representative Louisiana Methodists. The clerical attendance was as full as we have ever seen it, and we were glad to see a number of the preachers' wives. It ought to be understood that they are welcome at Conference, and that places desiring the Conference session are expected to make provision for them. During the week there was preaching at night by members of the Conference and visiting brethren in our principal Methodist Churches. The missionary anniversary on Saturday night was well attended; addresses, excellent ones, were made by Bishop Keener and Dr. Wilson. Collection, $500. On Sunday the pulpits of the most of the Presbyterian and Baptist Churches, and that of Ames' Methodist Episcopal Church, were filled by members of the Conference and visitors. Bishop McTyeire preached at Carondelet Street at eleven o'clock, enlarging with great liberty and amplitude on the "Old Paths"—a most timely and useful deliverance. Dr. Wilson preached in the morning at Felicity Street, and at Carondelet Street at night—sermons of wonderful power and unction.

The report of the Conference Board of Finance showed: Collection for Conference claimants, $2,642 45; received from trustees of New Orleans Methodist Depository, $750; distributed to Conference claimants, $3,392 45; Bishop fund, $800; raised for education of young men preparing for the ministry at Centenary College, $517 45; collected for foreign missions in the churches, exclusive of collection at Conference anniversary, $3,283 16; for domestic missions, $878 85. From the Lowell estate, Rev. M. C. Manley executor, paid over to Dr. Wilson, for foreign missions, $850. The assessment for the aid of young men studying for the ministry in Centenary College is this coming year $800, the same amount as assessed for the support of the Bishops, and to be apportioned in the same way to the several charges. The collections, as above stated, have been remarkably good, especially that for the Conference claimants, being nearly up to the basis of the old quarterage claims.

In the report of the Committee on Church Publications a declaration was adopted disclaiming any responsibility on the part of this Conference, or of the Methodists of New Orleans, for the management of the affairs of the book depository of which R. J. Harp was the assistant agent, under the control and appointment of the book agent at Nashville. The NEW ORLEANS CHRISTIAN ADVOCATE was heartily endorsed, and the two ex-editors on the platform—Bishops McTyeire and Keener—gave good and entertaining talks in its behalf. Bishop McTyeire reminded us that on the tenth of February the paper enters upon its thirty-second year.

The memorial service at twelve M. Saturday was most impressive. Bishop Keener presided, and his remarks on the character of Dr. Thweatt were full of light and unction. The dead of the year were: Henry C. Thweatt, D. D., aged seventy-six, John C. Reed, a traveling preacher for more than thirty years, and Thomas Hall Jones, a young man of great promise, admitted on trial at the last Conference. Tributes were paid to the memory of these beloved brethren by several members of the Conference. As we have published obituaries of them it is not needful that we make further notice of them here.

The Committee on Education presented an excellent report through its chairman, Rev. J. T. Daves. On the motion to adopt, Dr. C. G. Andrews, president of Centenary College, addressed the Conference, and with good effect. By special resolution Dr. Andrews was welcomed to the sessions of the Conference, and invited to visit our charges whenever convenient for him to do so. Mansfield Female College was represented as enjoying a good degree of prosperity; Centenary as doing well for the times. The report on education will be published in the ADVOCATE at an early day.

Reports of Committees on Education and other interests occupied most of Monday. The Legislature of Louisiana was memorialized to submit to the people a constitutional amendment prohibiting the manufacture and sale of intoxicating liquors. The General Conference was memorialized to organize a Church Extension Society. The next session of the Conference will be held at Mansfield, DeSoto parish. There was a scarcity of preachers, several appointments being left to be supplied. Resolutions on observance of the Sabbath were discussed and adopted. Thanks were voted to lines of travel extending courtesies to members of the Conference, to the reporters of the city press, to the people for their hospitality. The appointments were read by Bishop McTyeire, after a brief and pertinent address, in the presence of a large congregation.

APPOINTMENTS.

NEW ORLEANS DISTRICT.—*Christian Keener, P. E.* Carondelet street, Felix St. (till); Felicity street, C. W. Carter; St. Charles Avenue, J. B. Walker; Morgan street, J. M. Beard; Louisiana Avenue, F. C. Butler; Algiers, Patrick Galvin; Lafourche mission, C. F. Stivers; Baton Rouge, J. T. Daves; Plaquemine and Grass Tete, T. S. Randle; Editor NEW ORLEANS CHRISTIAN ADVOCATE, Linus Parker; Agent Southwestern Bible Society, J. A. Ivy.

DELHI DISTRICT.—*B. F. Alexander, P. E.* Monroe, B. F. White; Delhi and Madison, R. S. Isbell; Trenton circuit, A. M. Wailes; Bastrop, J. E. Bradley; Lind Grove, J. M. McKee; Oak Ridge, N. S. Cornell; Rayville, C. W. Hodges; Winnsboro, to be supplied; Waterproof, St. Joseph and Vidalia, A. E. Clay; Tensas, W. Wimberly; Lake Providence and Pecan Grove, H. O. White; Floyd, J. Landrum.

HOMER DISTRICT.—*L. A. Cornett, P. E.* Homer, J. H. Stone; Tulip, Baxter Clegg; Haynesville, J. A. Miller; Minden, J. M. Brown; Sparta and Saline, C. T. Munholland, R. M. Crowson, supernumerary; Arcadia, R. T. Parish; Vernon, J. W. Medtack; Julian Village, R. S. Collier; Rochester, to be supplied; Downsville, J. F. Patterson; Farmerville, R. Parvin; Webster circuit, to be supplied.

SHREVEPORT DISTRICT.—*Thos. H. McClendon, P. E.* Shreveport, John T. Sawyer; Mooringsport, to be supplied; Caddo circuit, John Pipes, Hickson Capers; Logansport mission, to be supplied; Mansfield, J. J. Billingsley; Pleasant Hill, W. Hart; Natchitoches, R. Randle; Anacoco, to be supplied; Springville, John W. Hearn; Coushatta, J. B. Cassity; South Bossier, Enos B. Foust; North Bossier, R. A. Davis; Manny circuit, R. M. Blocker; President Mansfield College, J. Lane Borden; Sabine circuit, to be supplied.

ALEXANDRIA DISTRICT.—*F. G. Hocutt, P. E.* Pineville, J. L. P. Sheppard; Alexandria, J. M. Johnston; Winfield circuit, E. B. Galloway; Harrisonburg and Sicily Island, C. R. Godfrey; Jena circuit, to be supplied; Columbia, J. D. Harper; Castor, C. R. Bonson; Bayou Boeuf and Evergreen, G. M. Livermon; Spring Creek, Abel Hoffpauir; Simsport, A. T. Galloway; Black River, to be supplied; Little River, W. R. Whatley; Avoyelles French mission, to be supplied; Belle Cheney, F. White; Colfax, S. H. Whatley; Bayou des Glaize, Geo. Jackson.

OPELOUSAS DISTRICT.—*Lewis A. Reed, P. E.* Opelousas, T. J. Hough; Washington, M. C. Manly; Vermillionville, S. S. Keener; Plaquemine Brulee and Kimball's Chapel, J. F. Wynn; Abbeville, J. F. Scurlock; New Iberia, T. J. Upton; Franklin, T. K. Faust LeRoy; Pattersonville and Morgan City, R. S. Trippett; Lake Charles, S. H. Cooper; Sugar Town, J. W. Davis; Calcasieu mission, to be supplied; Grand Cheniere, to be supplied.

SUPERANNUATES.—John S. Davis, W. E. Doty, E. W. Yancey, Philo M. Goodwyn, Joel Sanders, Philip H. Diefenwerth, Jesse Fulton, W. D. Stayton, James L. Wright, James A. Parker.

TRANSFERRED.—John W. Harmon, to Mississippi Conference, and stationed at Marion, Miss.

John Mathews was transferred by Bishop Pierce to Southwest Missouri Conference, and stationed at Kansas City.

With Authority.

Jesus assumed his teaching function on the Mount of Beatitudes. In the beginning of his sermon there we have the most beautiful and the most consoling and the most inspiring words that ever fell upon human ears. All at once the speaker seems to rise up out of the dimness of Old Testament truth, and light gleams and flashes in every direction. There are clear revelations, which show heights of truth and depths of truth, of which the wisest never dreamed. He quotes from the Old Testament and his, "but *I* say unto you," though apparently in opposition to the quotations, shows how expansive was the nature of truth, and his interpretations of those quotations show how the truth ramified through the whole nature of man, and through the whole structure of society. At one point the truth appears to lengthen to an infinite length, because of the spiritual interpretations which he gave. At another point the whole is condensed to the perfect simplicity of love. Jesus began his teaching function by asserting his absolute authority in this department. "But *I* say unto you" is the way he begins, and *that* to people who recognized the words of Moses and the prophets as the words of God, and acknowledged the authority of no other. He not only asserts absolute authority, but it is an authority from which there is no appeal. "Whosoever heareth these sayings of *mine* and doeth them"—these words opened his prophetic ministry. "Teaching them to observe all things whatsoever *I* have commanded you"—these words closed that ministry. Now, between these opening and closing words of our Lord's teachings there is no word nor look nor act nor tone that diminishes aught from this high claim, or weakens in the least this absolute authority. When we read the record of his life we see this authority in every look of his eye; we feel it in every touch of his hand; we hear it in every tone of his voice. There is no weakening of this authority at any point in his history. None of his teachings wears the expression of being tentative. He never appears like a man walking an unknown path. There is always the firm tread of the man who knows the way, and who knows *all* the way. There is never a betrayal of the feeling common to all other teachers that he said too much or too little. He appeals to no man nor angel to support his authority. While other teachers are asking opinions, and putting forth theories, Christ comes directly to the heart of every subject he touches, and simply says: "This is the truth." All truth about any subject converges to and focalizes upon one point, and at that point is where the full and final truth on that subject is obtained. As a Teacher, Christ stood at this point, and all truth concentrated in him, and when he spoke, on any subject, what he said was final. When he said, "he that believeth the gospel shall be saved, and he that believeth not shall be damned," that is the last word of unappealable authority on that awful subject. Christ had perfect knowledge of everything, and this is the reason that he "spake with authority, and not as the scribes." He knew what men bore responsibilities, of which they could not divest themselves, and, as he came to teach them how to live, he spoke in words whose tones and meaning demonstrated his authority to teach. Now, this authority is what invests these "sayings" with so much awfulness. Life and death hang here. Out of these "sayings" come eternal life or eternal death. These words of Jesus are the words of salvation, or the words of damnation, according as they are heeded or not heeded. There is no appeal from them. They are final.

C.

Mississippi Notes.

With the close of another Conference session comes numerous journeyings of preachers and their families. Nearly all of the changed pastors are settled in their new homes, and many of them received greetings amounting to ovations. Such receptions compensate, in a large measure, for all the worry and expense of moving, and all the sorrow in giving up old friends. The pastor at the capital found the handsome parsonage nicely refurnished, brilliantly lighted and comfortably warmed, a delegation in waiting to receive him, an elaborate supper prepared, the store-room supplied, and a check for his first month's salary. Vicksburg extended her new pastor a similar welcome. But the moves of some of our brethren are very long and expensive. How they can start so readily and move so far on their meager income, and, withal, so cheerfully, is the perpetual wonder of our itinerancy. For like sacrifices and heroism, we look elsewhere in vain. But much of this inspiration and support under trial is found in the itinerant's home, in the heroine of the parsonage who "tarries by the stuff." When one brother returned from Conference with a heavy heart, and told his wife of an unexpected change, she replied: "Well, husband, it may be all for the best; I want you to go if it costs me my life." Noble words, and bravely spoken! A thousand blessings upon the glorious womanhood of our itinerancy.

The State Teachers' Association met in Jackson on the twenty-seventh ultimo, and remained in session two days. Many subjects of interest connected with the great cause of education were carefully considered. A paper on *normal schools*, read by Mrs. Walter Hillman, received hearty applause and favorable comment. It is a matter of imminent importance, and will receive the attention of the Legislature. Trained teachers is the imperative demand of the times. Our common school system must largely prove a failure until they can be secured. A resolution was introduced advising that the preparatory department of the University of Mississippi be abolished. This brought Prof. L. T. Fitzhugh to his feet, the principal of that department, and gave him an opportunity to make explanations that will effectually silence further clamor against that honored institution, the pride of Mississippi. He showed that the morals and discipline of the university would compare favorably with other colleges, and that the preparatory department could in no appreciable sense antagonize private high-schools in the State. His remarks were applauded to the echo, and the resolution withdrawn. The association also adopted a report, prepared by Dr. H. F. Johnson, on State Aid to Female Education. This report considered the much discussed State Female College project, and advised against it. The report was adopted without a dissenting voice, and in that the teachers acted wisely.

The Legislature met in biennial session on Tuesday, January 3. The Senate is presided over by the new Lieutenant Governor, G. D. Shands. The House organized by electing Hon. W. H. H. Tison, of Lee, as speaker. Mr. Tison has a legislative experience dating back many years, and was therefore most fittingly honored. On Monday next the Governor elect, Gen. Robert Lowry, will be inaugurated with appropriate ceremonies. Gov. Stone, who retires from office, after having graced his high position for six years, will be followed in his retirement with the plaudits and blessings of the entire State. It is doubted if Mississippi ever had a better Governor; certainly never one purer or more patriotic. He goes to his home without a blur on his name, or a stain on his shield. Yet in the prime of a vigorous manhood, he will doubtless soon be called to some conspicuous place of public trust.

A local option liquor bill was introduced in the House to-day by the Hon. W. M. Inge, of Alcorn. That and other similar bills were referred to a special Committee on Temperance. Petitions to the Legislature for a prohibitory constitutional amendment are coming in by every mail. A large number of our Legislators are strong temperance men, which causes us to hope for some much needed and wholesome legislation.

C. H. C.

From Texas.

MR. EDITOR: I have just finished reading the ADVOCATE of the twenty-second instant, giving account of my dear old Mississippi Conference, and, Oh! how great a feast wife and I have enjoyed all alone in our cosey little Texas parsonage, while we recalled precious memories of the brethren and friends beloved whose names still brighten the roll of the

Conference where we spent the earlier and better days of our itinerant life. But the pleasure is mingled with pain when we see the mortuary list and the number of faithful ones who constitute the "roll of honor"—superannuates.

I see that quite a number of changes were made in the appointments. Bishop Keener certainly exercised the episcopal prerogative, and I happened not to be one of those who were effected by it, but, familiar with the field, and well acquainted with the preachers, I feel free to say that, in my humble judgment, he exercised it most judiciously in most instances. There is no quesion but the work is benefitted often greatly by changing the preachers, and especially is it beneficial to change presiding elders, as well as other preachers, at least from one district to another, if not by putting new men into this office, when those already filling that place have served the disciplinary term. Many good and useful men have outlived their usefulness by being too long in the same field. I used to think it a little hard that I was moved so often, and so far, and others left to tramp around a stake until they had literally destroyed the pasture; but I feel to-day, after an experience of forty-two years, that the appointments I received, without any suggestion from myself, and solely in the exercise of the godly judgment of the Bishop, were best for me and for the work.

I am away off here in Texas, but the Master is here, and I find it is safe to trust him here as elsewhere. I find myself among a noble band of Methodist traveling preachers. Contrary to impressions made upon my mind before I came to Texas, my experience is that "transfers" from other Conferences have as fair showing in the way of appointments as original members of the Texas Conferences, and it is an injustice, I think, to charge the Texas brethren with undue prejudice against "transfers." Our church is connectional, and every true Methodist preacher will recognize the fact practically as well as theoretically.

My appointment for the ensuing Conference year is in the midst of the prettiest country, I am sure, that I have seen in Texas or elsewhere in all my travels. It is a small circuit, only four churches to serve, the furthest appointment from the parsonage only about twelve miles distant. The village of Ladonia, after which my circuit is named, is some twelve or fourteen miles from the T. and P. railroad, but we have daily mail communication—a hack line affording transportation for those who do not want to travel upon the railroad. We have a population of perhaps three or four hundred souls, two good school buildings, two churches—Presbyterian (which we occupy temporarily) and Baptist. Our people will soon have a church of their own. One member subscribes $800 toward the building. The parsonage is located here. It has been nearly finished since my arrival here, and the brethren promise soon to have additions and improvements made that will render it altogether comfortable. I feel like consecrating myself afresh to the work, and earnestly pray that this may be the best and happiest year of my life.

The tide of immigration pours in constantly into Texas from all parts, and "still there is room." It is certainly the most progressive land in all the South, if not in the United States. The Methodist Church is trying to keep abreast of the tide, and is waking up to every enterprise that contemplates thrift social and moral as well as the material development of the rapidly increasing population.

I hope the General Conference will reenforce the episcopacy with able-bodied as well as truly devoted men. Our beloved superintendents, with the exception of Bishops Keener and McTyeire, are physically unable to do the work that is imposed upon them. We need some younger men, and a sufficient number of them to afford the churches opportunity to see our Bishops more frequently than they do. There is no doubt of their support. Well, I have written enough for this time. Pray for us.

Your brother, R. J. HARRIS.

LADONIA, TEXAS, Dec. 26, 1881.

Bishop Wightman.

Rev. J. T. Wightman, writing in the Southern Christian Advocate, of a recent visit to Bishop Wightman, says:

At the close of the Conference I dropped down to Charleston, and had a pleasant interview with Bishop Wightman. He is at his comfortable home on Anson street, surrounded by his family, and is receiving all the kind offices of skillful physicians and devoted friends. He is very much emaciated, and is so weak that he can not turn himself in bed, from which now he is never moved. He suffers some days from neuralgic pains, which fly from limb to limb, but he is generally free from acute suffering; his tongue is furred and dry, his pulse 90 degrees, temperature normal, sleep good but short, appetite variable, though he relishes a little food. The physicians think that the point of impingement in the disease is the liver, which does not perform its function, and thereby deranges the kidneys and bowels. From the latter sources there has been a constant drain on his strength and vitality, and as soon as these are checked the liver threatens congestion. From this cause he has had recently several severe chills, and it is too painfully evident to the eye of his physicians that he can not survive many shocks of this character. It fills the minds of his friends with the deepest sympathy and anxiety to see this beloved and honored man of God prostrate, with no reasonable hope of his surviving more than a very short time.

The Bishop himself gave me an account of the probable cause of his sickness. He is now about entering his seventy-fourth year, and was never before on a sick bed. Possessing a vigorous constitution and of a long-lived family, his sudden prostration is almost a mystery to his friends. He was run down with fatigue in the summer of 1880, when he came from the malarial swamps of Virginia to attend a District Conference at Foster's Chapel, ten miles from Union, South Carolina. It was a sultry August day, and the chapel was crowded at the hour when the Bishop preached. The meeting was one of unusual interest, and though he complained of exhaustion, he made an effort to meet the occasion. It was his last *effort*. Immediately after preaching he drove to Union, and it is not improbable that a check of perspiration drove in upon the liver, which was already charged with malaria, the disease which seems now to have its center in that organ. His mother died from a cause very similar to this. He was confined to the house at Union, and part of the time in bed. His kind friends were very attentive and called in a physician, but they supposed that he would soon recover from the attack. He spent a week in this place. His friends tried to dissuade him from attempting to preach on the Sabbath following, but his reply was, "I will try if it kills me." This was probably his last sermon. He was very exhausted. After this he spent two months in Asheville, N. C., hoping to regain his strength in this salubrious region; but he returned with his family to Charleston in the fall of 1880, and from that time has not been able to leave the city, except on short excursions to Sullivan's Island and Summerville during the past summer. The physicians saw from the beginning that there was little or no hope of recovery. The wasting away of his strength and the threatened congestion of his liver rob his friends of almost all hope that he will ever again take his place on the walls of Zion to sound the trumpet of the Lord. But he lays him down on the battlefield as an old warrior, calm in the confidence of a glorious victory.

I was with him several days, and found him always calm, hopeful, cheerful. He was specially interested in the late session of the South Carolina Conference.

The good Bishop lies on the bank of the river waiting for the Master. In a moment he may cross. It strengthens the faith of all who visit him to see the calmness with which he surveys the passage over Jordan. When his blessed Master was about departing this life, there came one whose gentle ministry of love "prepared him for his burial." How often to his disciples does woman come again to repeat her office of affection, as to the person of her Lord and Master. One can not but be excited with the holy desire, when he stands at the bedside of the beloved Bishop, "let my end be like his," and let the hand of that one who stands nearest to me in life be placed on my brow, as the hand of a devoted wife is laid now upon his brow. Heaven is not far from a good man's death-bed.

New York Christian Advocate.

The coming on of the long and stiffening frost declares the dull and wintry stand-still of the natural world. The stagnation is not violent and forcible, for nature is generally mild and gradual in her transitions. Only man is paradoxical and abrupt. The spring-time and summer have been the time for growth and expansion, but the hour has now struck when the halt must be made. Why does nature need to stop? Why do not the seasons push on, now blossoming and now bearing fruit, without this waste of time which the dictionary calls winter? Whence the need of three, or four, or even a six months' hiatus in the march of the year? What is the use of the winding-sheet of snow, and the still ground, and the frozen fields, and icy streams? The frost is as much a necessity as the sunlight of June or the showers of May. There is just as great need for nature to stop and catch breath as for man. She must pause, and rest, and adapt herself to new surroundings before another sowing and another harvest can come. Men are frequently required to stop in the midst of their plans, and look over the past, and take note of the errors and failures, in order to do better work and have higher aspirations for the future.

When Whitefield was once compelled, to go into retirement for awhile, because of a diseased throat and failing voice, he had no language in which to describe his sorrow at the staying of his work. But when he was once in the harness again, he made ample amends for the interruption. His voice seemed never so eloquent or his heart so fervid. John Fletcher is, perhaps, our most notable Methodist illustration of how often a man may break down, and yet derive new strength for the Master's cause. We all knew Bushnell was a good preacher when in the midst of his Hartford ministry; but after his health gave way, and he had to stop and take his hearings, he began to publish those sermons, which have gone wherever the English tongue is spoken, and are to-day the best printed fruit of American pulpit eloquence. His ministry at large only began when he ceased to go up his pulpit steps in Hartford. The same applies to Guthrie, whose "Out of Harness" has done work enough for any dozen great books in other than the clerical field.

Church Dedicated.

MR. EDITOR: On this, the first day of the new year, Ebeneezer Church, DeSoto parish, La., was dedicated to the service of God. Rev. J. Lane Borden, president of Mansfield Female College, preached the dedication sermon which was appropriate and effective. At the close of the sermon, Mr. G. W. Sutherlin, Major Wilcox and wife joined the church, and two were consecrated to God by baptism and by taking the vows of the church. Then the collection was raised, the church debt liquidated and the balance of the preacher's salary raised. Then the dedication service was read, the doxology sung and the benediction pronounced, when the large congregation dispersed feeling that it was truly a happy new year. This closes our fourth years' labor on Logansport mission. We take away with us the warm sympathies and earnest prayers of this people.

J. PIPES.

MANSFIELD, LA., Jan. 1, 1882.

One of our contemporaries publishes an article by the Rev. Dr. John Hall, called "A Thing to Cry Over," which touches in a pathetic manner the common habit of laughing at drunken men. Dr. Hall stood on a boat in New York harbor. Not far off was a well-dressed but tipsy young man. Beside the doctor was a plainly dressed man. When Dr. Hall saw the people laughing at the drunkard, he saw in his neighbor's eyes such a sad, pitying look that he said to him, "They should hardly laugh at him." Said the man, "It is a thing to cry over." Then he told Mr. Hall of his own wife, who took to drink in Scotland, and who promised to reform if he would come to this country, but did not, and died of drunkenness; and when the doctor hoped that he had comfort in the children he said, "One, the second, is; she is a good child. The oldest is not steady, I can do nothing with her; and the youngest, a boy, can't be kept from drink. I've sold my place, and am going to a town in Ohio—where, I am told, no liquor can be had—to try to save him." Dr. Hall closes as follows: "Who would not wish for abstinence societies, tracts, books, ministers' sermons, young people's pledges, humane laws? One almost cries out for anything that will stop this slow cruel murder of home-love of men, of women, of little children, of hope, of peace, of immortal souls."—New York Christian Advocate.

The picture of General Garfield for Queen Victoria was recently forwarded to her through the State Department. The photograph was enclosed in an envelope bordered with mourning, addressed to Queen Victoria, and having the name of Mrs. Garfield written on the lower corner. It was inclosed in a box, lined with dark blue satin velvet, which was again inclosed in a mahogany box.

—Rev. Wm. E. Stuart, of Doniphan circuit, Missouri Conference, died December 19, 1881.

The Southern Christian Advocate of January 7, says: We are sorry to state that Bishop Wightman has not improved since our last report. He is still quite ill.

Renew! Renew!

Do not wait to renew your subscription until your paper fails to come. Remember that the ADVOCATE stops when subscription expires. Renew in time, and if possible, obtain and send another subscriber's name with yours. Let all our readers become agents to secure subscribers. Send in the names either through our regular agents, or direct to the office. Every post-office will register a letter for ten cents, in addition to regular postage, and we take all risk on registered letters. Postal notices are sent each subscriber a month before expiration, in addition to printed date on address slip giving standing notice of month with which it expires. You can not afford to miss a number; therefore, renew now.

Of recent gifts for educational purposes we notice the following: $125,000, by the late William Wheelwright, to found a school for instruction in practical business knowledge, in Newburyport, Mass.; $15,000, by the Hon. Henry H. Curtis, to found scholarships in Kenyon College; $2,000, by the legislature, to the University of Georgia, to make indigo free; $5,000, by the late H. Geo. Gilman Fogg, to Dartmouth College; $2,000, from Senator Smith and $1,000 from Willdigton and Dr Wm. S. Smith, toward the Garfield professorship at Williams; $10,000, from Mrs. J. S. Herrick, to Beloit College, for an observatory; $12,000, from various persons in New York City, to the Southern Baptist Theological Seminary; $2,500, by the late Rev. Jarad L. Elliott, chaplain U. S. A., to Princeton Theological Seminary, to the scholarship fund; $75,000, by Mr. J. R. Buchtel, to Buchtel College, Akron, Ohio, making his gifts aggregate $200,000; $500, by Mrs. Noah Woods, to found the Blake scholarship at Bowdoin. In Canada, McGill College has had a gift of $50,000.

—On his seventieth birthday, the Hon. John Bright, M. P., received an address from his constituents. In it they say: "Never, in the whole course of our connection, has there passed between us the faintest shadow of misgiving or distrust. At the outset we gave you our confidence without reserve. It has remained unabated and unbroken. To political confidence we have long since added the rare and precious gift of personal affection; for in your fidelity to us you have been unswerving, your service has been devoted, and your intercourse with us has been marked with a grace and a tenderness which have won our hearts. We promise you that so long as your life endures these relations shall continue. Between you and us there exists a bond that never can be broken."

—Ollve Logan, writing of the Marquis of Lorne as he appeared as an after-dinner speaker, recently, in England, says: "The young Scotch noble has greatly changed since he left these shores to assume the vice-royalty of the domain to the north of us. His bearing at that time was that of a shy, aristocratic, almost frigid, youthful noble, whose only conception of a fine manner is an essentially cold and unimpressioned one. Now, on my word, he seems like an American "of ours." He is jovial, hearty, off hand—I had almost written slap-dash. The Princess seemed to take the greatest pride in his success as a speaker and gave him many loving smiles of approval as he expatiated on the evils of smoke."

—The eminent British commander, Sir Garnet Wolseley, says in a letter to Mr. Masset: "I am one of those who have always felt that anything great done by our cousins on the other side of the Atlantic is a family achievement. I only wish more Americans would come here and more Englishmen travel in the United States, for I am certain that we have only to know one another well to join hands on all occasions as members of the same clan, the same family. If all the English-speaking provinces in the world were joined together in one federation, no Bismarck or king dare fire a shot in any part of the world."

—The battle of Trafalgar was fought seventy-six years ago; nevertheless, there are still alive five officers, who took part in that engagement—namely: Admiral Sir George Rose Sartorious, now ninety-one years old; Admiral Robert Pation, of the same age; Commander William Vicary, aged ninety; Commander Francis Harris, also ninety; and Colonel James Symmore, of the Marines; over ninety-two years.

—The Executive Committee of the English Liberation Society, at a late meeting, after expressing satisfaction at the statement of the colonial secretary that the government had decided on the withdrawal of ecclesiastical subsidies from Ceylon, declared themselves encouraged by this success to renew their efforts to secure the extinction of grants for ecclesiastical purposes in other crown-governed colonies.

LOTTERIES.—The Japan Mail reports that when application was made to the Japanese Government for permission to dispose by lottery of such articles as remained unsold at the National Exhibition, the authorities refused. The majority decided that it was a dangerous precedent, and the Government itself advanced the fifteen thousand yen necessary to cover the cost of the goods.

—Jennie Lind is only sixty years old and does not look fifty, her hair being but slightly touched with gray, her eyes still bright and happy, and her form well preserved. Her home in London is spacious and attractive. She retains warm memories of America, and has kindly welcomed and advised the young American singers who have sought her out.

—An advance guard of sixteen Jesuits, who have been expelled from the Republic of Nicaragua, have arrived in Panama and the others are expected shortly. They have been expelled on account of having stirred up, it is alleged, the Indian revolt last year and because they are regarded as dangerous to free institutions.

—Lady Burdett Coutts, of whom the gossips have written so much, is described as admirable for the singular sweetness and gentleness of her manners, as well as her boundless benovolence. There is hardly a charity in London, or in all England, which does not receive aid from her.

—As a speaker, the youthful King Alfonzo of Spain is called able, even in a country where oratorical gifts are prized, and predictions are made in London newspapers that he will ere long rank next to Queen Victoria as the most popular constitutional sovereign in Europe.

—The Duchess of Edinburgh lately said to somebody who wanted to sell her an expensive shawl: "I am not rich enough. Show it to the wife of one of my cooks." And she was right, for the cook has just purchased the hotel de Rhin, in Paris, for the sum of 1,200,000 francs.

—King Humbert, of Italy, anxious to pay his father's extraordinary debts, practices an economy unparalleled by a crowned head. Besides reducing the royal stud to a minimum and diminishing the court officials, he has tried to sell several of the royal palaces.

—Queen Victoria has authorized the publication of the musical works of the Prince Consort. In the dressing-room of the Prince Consort at Balmoral all remains as though he were alive. His hats and gloves are on tables and on the bed there is an effigy of him.

Books and Periodicals.

—Leaves of Life, poems by the late Francis Ridley Havergal, a beautiful little volume, containing some of the choicest gems of sacred poetry, from the pen of this gifted Christian author-ess, from the American Sunday-school Union, 122 Chestnut street, Philadelphia.

—The Nineteenth Century, December 1881, George Munro, Publisher, New York, Issue 1. The Irish Juggling. 2. The Scotch land question. 3. Recent Phases of Indian Opphobia. 4. Balloon and Pope. 5. Opium and Common Sense. 6. Dean Stanley, as a Spiritual Teacher and Theologian. 7. Gossip of An Old Book Worm. 8. The Position of the Whigs. 9. Industrial Schools and the Home Office. 10. Vivisection. 11. Palms and Its Uses, by J. Sir James Pagét, Bart., 2. Professor Owen, C. B. F. R. S., 3. By Wilks, F. R. S.

—The Contemporary Review, December, 1881, George Munro, Publisher, New York, has the following articles: 1. Two Studies in Dante. 2. Evolution, Physical and Dialectic. 3. National Wealth and Expenditure. 4. Old and New Canons of Footical Criticism. 5. Common Place Fallacies Concerning Money. 6. The Austro-Italian Alliance. 7. A Missing Science. 8. Fair Trade and Free Trade, a dialogue. 9. The Greek Text of the New Testament.

—The Season—Lady's Illustrated Magazine—"This Journal does not treat of science or literature, but is full of graceful and artistic designs for every department of the toilette, and fancy needlework, embellished with colored plates, containing pattern sheet, price of complete monthly part thirty cents. United States News Company, 55 Chambers street, New York.

The Cottage Hearth for February has been received. An unusually interesting number of this finely illustrated monthly. Cottage Hearth Company, Boston. Price $1 50 a year.

Annual Conferences.

CONFERENCE.	PLACE.	BISHOP.	DATE.
Western	Howard City	Pierce	Sept. 7
Kentucky	Danville	Keener	Sept. 7
Missouri	Moberly	Pierce	Sept. 14
Indiana	Gosport	Keener	Sept. 14
Los Angeles	Carpenteria	Kavanaugh	Sept. 15
St. Louis	St. Johns	Pierce	Sept. 21
Illinois	Ashley	Keener	Sept. 21
S. W. Missouri	Springfield	Pierce	Sept. 28
Pacific	Petaluma	Kavanaugh	Sept. 28
Indian Mission	Caddo	Pierce	Oct. 5
Louisville	Owensboro	Keener	Oct. 12
Montana	Helena	Kavanaugh	Oct. 13
Arkansas	Dardenelle	Pierce	Oct. 19
Tennessee	Lebanon	McTyeire	Oct. 19
Holston	Wytheville	Wightman	Oct. 26
Denver	Denver	Kavanaugh	Oct. 27
Memphis	Ballvar	Paine	Nov. 9
N. W. Texas	Waxahatchie	Kavanaugh	Nov. 16
N. Georgia	Athens	McTyeire	Nov. 30
Virginia	Charlottsville	McTyeire	Nov. 16
N. Mississippi	Grenada	Paine	Nov. 16
West Texas	Gollad	Keener	Nov. 16
N. Carolina	Durham	Wightman	Nov. 23
N. Alabama	Huntsville	McTyeire	Nov. 23
Texas	Houston	Keener	Nov. 23
Alabama	Selma	Pierce	Nov. 30
North Texas	Greenville	Kavanaugh	Nov. 30
German	Houston	Keener	Nov. 30
South Georgia	Columbus	Wightman	Dec. 7
White River	Helee	McTyeire	Dec. 7
Mississippi	Brookhaven	Paine	Dec. 14
S. Carolina	Union	Pierce	Dec. 14
East Texas	Jacksonville	Kavanaugh	Dec. 14
Little Rock	Pine Bluff	McTyeire	Dec. 14
Louisiana	New Orleans	McTyeire	Jan. 4
Florida	Monticello	McTyeire	Jan. 12
Baltimore	Fredrickburg	McTyeire	Mar. 10

Bishop McTyeire has charge of the Missions in China and Brazil.

Bishop Keener has charge of the Missions in Mexico.

Publisher's Department.

☞ *We shall do our best to exclude fraudulent advertisements of every description from the* ADVOCATE, *and trust our friends, in ordering goods from the leading merchants of New Orleans and elsewhere, as represented in our columns, will mention having seen the advertisement in the* ADVOCATE. *We will also take pleasure in attending personally to any commissions for our friends in the country, with which we may be favored, while endorsing our advertisers as being worthy of their patronage.*

THE BLUE-BOTTLE FLY.

Buzzing and gay in the early dawn,
Fresh from a nap on the parlor wall,
Out for a flight over garden and lawn,
Fearing no trouble and dreading no fall,
Came a fly;
A lively, frolicsom, blue-bottle fly;
And his feet
Were as neat,
And his style
As complete,
As his brain
Was replete
With the mischief that laughed in his eye!

"What glorious fun I'll have to-day,
When the baby's asleep and the nurse away;
When Rover lies by the kitchen door;
I'll wake them both and make them roar!
Oh, what larks!"
Cried the rollicking, reckless blue-bottle fly;
"What a cry,"
Said the fly,
"There will be
After me,
When I've done
With my fun!"
And the wickedly winked his wee eye!

"Then I'll go and dance on grandpa's head,
While he struggles to brush me away;
And tickle his ear till he'll wish I was dead;
And over the table at dinner I'll play
Back and forth,
And feast on crumbs from a freshly-baked pie!
And I'll sip
From the lip
Of each glass
That may pass
All sweet things
Dinner brings!"
Quoth this riotous blue-bottle fly.

But, alas for the plans he had laid!
And alas for the day just begun!
For this fly soon fell by the grateful shade
To escape the hot rays of the sun;
And to dream
Of the sights that should soon greet his eye;
When unseen,
From the green
Of a limb
Above him;
On his head,
By a thread,
Fell a spider,
Who coolly devoured that blue-bottle fly!

A motherly looking woman yesterday carefully handed the stamp clerk at the post office a letter marked "In haste," and inquired if there was any extra charge for writing that on. "Not a moment at all." "How soon will the letter go out?" "In about forty minutes." "No sooner than that?" "Well, we might hire a special train and get it out in about twenty minutes." "Would it be too much trouble?" "Oh! none at all." She thought for a moment, turned the letter over three or four times, and finally said: "I guess I won't ask you to hire a special train; but if you will be kind enough to telegraph my sister that I have written her a letter to tell her that I can't come till Monday, and to meet the depot to meet me, and that mother did not go to Toledo, after all, I shall be ever so much obliged. Good morning."

Clergymen, lawyers, physicians, farmers, merchants, business men, gentlemen of leisure and their women folk and their children all use Brown's Iron Bitters. It keeps them well.

A bright youth, undergoing examination a few days since, for admission to one of the departments, found himself confronted with the question: "What is the distance from the earth to the sun?" Not having the exact number of miles with him, he wrote in reply: "I am unable to state accurately; but don't believe the sun is near enough to interfere with a proper performance of my duties if I get this clerkship." He got it.

The great music house of P. Werlein continues to supply the world with musical instruments, and thousands of homes have been made happy by the possession of a piano or an organ through his low prices and astonishingly liberal terms. The name Werlein has become so identified with pianos that you hardly can think of pianos without thinking of Werlein's. Go and try him, and our word for it, you will be pleased.

The President has developed the highest qualities of constitutional statesmanship," were the words that Billie Mikhiades Marrowfat read from the paper he was holding, and then added: "What does that mean, Pop?" "It means, my boy," explained Mr. Marrowfat, "that the editor is probably a postmaster, and feels agreeably disappointed that he hasn't been turned out."

Beneficent nature seems to have planted in every clime the proper remedies for the diseases incidental to it. Laplace's Indian Turnip Pectoral Balm is made of an herb which grows all over the Gulf region, and it has never failed yet to cure all kinds of coughs and colds.

Elder Sistor—"What did cook say when you told her that the children didn't like the soup, Biddy—"Sure, thin, and what 'ud it be but her soup that dropped in, and she thought the children 'ud have it was pipper?"

"Just take a bottle of my medicine," said a quack doctor to a consumptive, "and you'll never cough again." "Is it so fatal as that?" gasped the patient.

Ask your neighbors to subscribe for the ADVOCATE.

Arithmetic: How many perches are there in a chain of lakes?

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Address G. T. LATHROP,
New Orleans, La.

Send for a dollar package and try it.

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O. P. Fitzgerald, D. D., editor Christian Advocate, M. E. Church, South, Nashville, Tenn., of this school says: "Unsolicited, we speak a word in behalf of this school. The Chapel Hill community is one of the best in the country, the location is beautiful and healthful, and Prof. S. V. Wall is a teacher whose skill as an educator is only equaled by his qualities as a Christian gentleman. All of which we say because we know it to be so."

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$72 A WEEK. $12 a day at home easily made. Costly outfit free. Address TRUE & Co. Augusta, Maine.

Agricultural.

LIME ON SOILS.—Prof. E. W. Hilgard, now of California, is deservedly prominent as a first-class authority in scientific matters, particularly such as relate to soils, etc. In his recent discussion on the "Objects and Interpretation of Soil-Analysis, he sets forth the advantages resulting from an adequate supply of lime on soils, and we work his showings down to "nut shell" proportions as follows:

1. Plenty of lime gives a more rapid transformation of vegetable matter into active humus, which manifests itself by a dark or deep black tint of the soil.

2. It favors the retentions of such humus against oxidizing influences of hot climates; witness the high humus percentages of such soils, as against all others, in the Southern States.

3. There can really be no humus without lime, and humus is necessary for the existence of phosphoric acid and potash so that, in the case of deficiency or absence of lime, the soil is practically sterile.

4. Lime tends to secure the proper maintenance of the conditions of nitrification, whereby the inert nitrogen of the soil is rendered available.

5. It exerts a most important physical action on the flocculations, and therefore on the tillibility of the soil.

Prof. Hilgard goes on to state that in the majority of the soils excepting those that are extremely sandy, the lime percentage is greater in the subsoil than in the surface soil. This is, doubtless, he explains; the result of the easy solubility of calcic carbonate in the soil water, which carries it downward and thus tends to deplete the surface soil. This fact is strikingly shown in the results of Loughridge's investigation on the composition of the several sediments. The efficacy of liming in preventing "running-to-weed" of cotton, and in favoring the production of fruit, is conspicuously shown in a number of cases.—Mobile Register.

CARE OF SHEEP.—The new Breeder's Gazette, of Chicago, deals in plain talk. It says the man who seeks to become a flock-owner, because he expects to escape the care and work to which he has been subjected in looking after the details of some other business, will certainly meet with disappointment in one of two ways. He will either find that negligence here, as everywhere else, will bring disappointment and disaster, or he will meet the requirements of the situation, and put in all the time and labor necessary to success. The merit of sheep husbandry is, not that it can be successful prosecuted without hard work and liberal expenditures; but that it will pay for these with so much certainty, and in such liberal returns, as to give it merited prominence among the industries. The man who seeks to demonstrate to himself and others the minimum requirements of the flock, may succeed until mistaken economy becomes manifest cruelty, and even then may "gather where he has not strewn;" but the highest capabilities of the flock will be left to the demonstration of the man who supplements the well-filled trough and teeming pasture, with a careful scrutiny and foresight into the comfort and convenience of every animal. He will have provision against inclemencies of cold and heat, wet and drought; will have winter and summer food convenient and plentiful; will carefully guard against danger and disturbance from every source—knowing from experience that these will ensure a compound return for the time and money required for their consummation. Parsimony never pays the sheep husbandman. In proportion to his liberality "such will the harvest be."

THE HORSE-SHOE.—The number and disposition of the nails depend upon the kind of shoe. For speed and light draft, from five to seven may be employed, while for heavy horses and for heavy draft the number may be increased. Where few nails are used they should be more widely distributed than is usually the custom. When it is remembered that the introduction of every nail is so much injury to the structures of the foot, it will be readily seen that the smaller the number requisite for the purpose the better for the animal. In driving the nails, it is essential that a thick short hold of the crust should be had, rather than a long thin one. Not only is the shoe thus held more firmly, but there is a probability that the nail holes may by the downward growth of the horn, be removed at the next shoeing, which in most cases should not exceed an interval of four or five weeks. The points of the nails should be shortened to just that length which will permit them to be turned over and hammered down smoothly, with perhaps the least possible rasping. The common method of rasping notches for the extremeties of the nails is not advisable. In fact, as I have already said, the rasp should never be used upon the external walls of the hoof except in cases of absolute necessity to prevent striking of the opposite limb. Its use destroys the natural polish, exposes parts beneath which are not fitted for such exposure, and renders the horn brittle, and liable at any moment to quarter cracks and other maladies.—American Agriculturist.

COTTON SEED.—The people are beginning to wake up on the subject of the value of cotton seed, but as yet scarcely more than the "a, b, c," of the subject has been reached. Cotton seed is becoming an important article of commerce, though, according to the best authorities, even but a very small proportion of it is being utilized, up to this time; the remainder is wasted. In a recent communication to the New York Herald, Mr. Edward Atkinson says of cotton seed that its value is still unknown, so to speak. If the entire crop was treated, as a small portion is now treated, the result would be wonderful. From a crop of 6,000,000 bales, which will be about the figure this year, there will be, after reserving enough for another year's planting, 3,000,000 tons of cotton seed. From this can be produced 90,000,000 gallons of oil, 1,300,000 tons of oil-cake, 1,500,000 tons of hulls, from which there is every reason to suppose, from recent experiments, 750,000 tons of paper may be made; otherwise, these hulls may be converted into oil-cake for food for stock, making in all 2,800,000 tons of that product. Each ton of this ground meal will carry at least five sheep six months; the rest of the year they would have ample food from the annual grasses that are the pest of the cotton planter, or from corn fodder, cow peas, or other refuse and fertilizing crops; in other words, what is now wasted at the cotton gin and the cotton press would be sufficient to maintain from 14,000,000 to 20,000,000 sheep, which would enrich instead of impoverish the soil.—Mobile Register.

HOME-MADE FERTILIZERS.—While the feeling in favor of special crops is inclined to be dying out, there are still many strong and earnest advocates of their proficiency and necessity. Messrs. Harrison Bros. & Co., of Philadelphia, stand prominent among those advocates. They have just issued a pamphlet setting forth the value of special fertilizers, and telling how the farmer may make many of them at home. From it we fix up the following formulas:

For potatoes—Irish or sweet—work well together sulphate of potash, 550 pounds; sulphate of ammonia, 200 pounds; ground bone, 100 pounds; oil of vitrol, 40 pounds; land plaster, 120 pounds; sulphate of soda, 40 pounds; making in all 1,050 pounds.

For onions—sulphate of ammonia, 120 pounds; ground bones, 150 pounds; oil of vitrol, 60 pounds; sulphate of potash, 250 pounds; land plaster, 120 pounds; making in all 800 pounds.

For turnips—Ground bone, 100 pounds; oil of vitrol, 40 pounds; sulphate of ammonia, 275 pounds; sulphate of potash, 600 pounds; land plaster, 150 pounds; sulphate of soda, 35 pounds; the total amount being 1,200 pounds.

For peas—Muriate of potash, 90 pounds; sulphate of ammonia, 250 pounds; ground bones, 100 pounds; oil of vitrol, 40 pounds; sulphate of soda, 60 pounds; land plaster, 160 pounds; making in all 700 pounds.—Mobile Register.

PROFITABLE POULTRY.—The Chicago Times discourses at length on the subject of "Profit in Poultry." It says that success in keeping poultry largely depends on having a good location. A farmer who lives a long distance from a large town will derive a little profit from sending fowls to market, as the cost of packages, expressage, and commissions will be large. He will however, find fowls profitable to raise for the supply of his own table, as there is difficulty in procuring fresh meat on farms during the warm months of the year. Generally, a farmer will do better by using the poultry raised at home, and sending more beef and pork to market. Fowls to sell well must present a fine condition when they are exposed for sale. They should not be dressed long before they are offered to customers. By dressing them at home, the feathers may be saved, and they will be quite an object where a large number of fowls are killed on a place. Turkeys and geese are more profitable to supply a distant market than chickens. The former are more in demand during cold weather, when poultry can be shipped to the best advantage and at the least cost. Turkeys are not in good condition to eat in the summer, and geese are most desirable during quite cold weather, as they contain much oil. Chickens are harder to transport than turkeys and geese, and are preferred for eating during warm weather.

RAW POTATOES.—Pigs, says a writer, will not always eat, and never can be fattened upon raw potatoes, while, if they are boiled, next to boiled peas, perhaps, will bring them to the greatest weight they are capable of attaining, and to greater perfection than anything else that may be continuously used with safety, admitting that three to four weeks' feeding upon corn, oats or barley is necessary to make the pork firm and impart flavor. It is the experience of very successful pork raisers that one bushel of corn meal mixed with four bushels of boiled potatoes gives a very satisfactory feed for pigs.

THEORIES.—Too much hollow and rapid advice is given to farmers in essays which tell them to use their brains. A writer who has never seen a farm—even a girl in a public school can write a "piece" advising farmers to be intellectual and brainy. The thing newspaper editors should do who write about farming topics is to give the latest practical hints. We do not write or quote long-winded theories, and are always thankful when we find a thorough going article about how to do anything on the farm.

TO PREVENT CATTLE FROM JUMPING.—A way to stop an unruly cow or steer from jumping—nail a common horse-shoe to one forward foot. This prevents the hoof from spreading, and consequently renders the animal unable to spring. This is claimed to be very effectual. It often happens that the best cow of a dairy will get into the habit of jumping into the meadow or corn-field when nobody is around to drive her out.

A PROFITABLE ACRE.—Waldo, says, in the Ohio Farmer, that he remembers one year making a very large profit from an acre of land managed in this way: He first grew a crop of Tom Thumb peas, with matured in time for cucumbers for pickles, and then he grew 500 bushels of turnips, sowed broadcast among the cucumbers. He found that these crops will mature without crowding each other if properly managed.

FARM STOCK.—Good stock can not be secured without care and attention. The ordinary farmer does not concern himself about pedigrees in his own stock, but he does care about the cattle he raises. Accordingly he should see that what he raises are from pure bred male animals and then that they are *properly* fed.—Home and Farm.

The Gardner's Chronicle says: "Pulverized fresh lime will effectually drive earth-worms from lawns. The lime also kills moss, which is so troublesome on old lawns, often destroying large patches of grass, and so sadly interfering with mowing. Mix the lime with twice its bulk of fine soil. Leached wood ashes we have found better than soil for mixing with lime."

BRAN FOR CATTLE.—It is claimed by some feeders that ten pounds of corn meal and ten pounds of bran mixed will give a greater gain in flesh than 200 pounds of meal fed alone. Meal and bran mixed is more perfect food than meal alone. Bran contains a larger percentage of phosphoric acid, potash, and nitrogen than Indian meal, while the latter contains more oil, sugar, and starch than the former.

PLANTING SEED.—The dryer the soil the deeper the seed must be planted. A common rule is to cover seeds with from three to five times their diameter of soil. Two inches is sufficient for wheat unless the soil is very dry. Grass seed will not bear more than half an inch and should never be harrowed in. Cover with a fine brush or roller.

More experienced gardeners condemn the practice of planting celery in trenches. It should be planted in rows four feet apart, and six inches apart in the row. If the transplanting can not be done in cloudy weather, it is better to do it after sunset, using great care to press the earth closely round the plants. Use water freely.

Household.

BEST WAY OF PACKING BUTTER.—Mr. X. A. Willard, in the report of the Vermont Dairymen's Association, has this to say in regard to the proper packing of butter:

Butter, to keep well for any considerable time, must be excluded, as far as possible, from the air. The usual way of packing in tubs and casks will not do this in as perfect a manner as is required to insure nice, fresh flavor. A better way is to surround the butter with brine on the plan of the white packages. In this plan the tub is made very much in the form of the old Welsh tub, except that it is more tappering The staves are heavy, and heads are provided at both ends, so as to make a package that will not leak. In packing, the tub is turned on the small end, and a sack of cotton cloth is made to fit the tub, and into this the butter is packed until it reaches to within an inch of the groove for holding the upper head. A cloth is now laid upon the top of the butter, and the edges of the sack brought over this and neatly pressed down; then the head is put in its place and the hoops driven home. The package is now turned upon the large end, and the sack of butter drops down, leaving a space on the sides and top. Strong brine is now poured through a hole in the small end until it will float the butter. The hole is tightly corked, and the butter is pretty effectually excluded from the air. Butter put up in this way—I know from actual experiment—will keep a year in sound condition, and I believe, would cross the Atlantic, and open as fresh in the London market as when it left the dairy on this side. Experiments have been made in sending butter from California to our Eastern markets packed in brine, and it came in prime, fresh condition, and altogether superior to the same kind of butter put in dry packages.

Those who are fond of pumpkin pies will be interested in what an exchange says about the mode of drying them for winter use:

We have tried all modes of drying, but no plan is equal, we think, to this: Take the ripe pumpkins, pare, cut into small pieces, stew soft, mash and strain through a colander, as if for making pies. Spread this pulp on plates in layers not quite an inch thick; dry it down in the stove oven, kept at so slow a temperature as not to scorch it. In about a day it will become dry and crisp. The sheets thus made can be stored away in a dry place, and they are always ready for use for pies or sauce. Soak the piece over night in a little milk, and it will return to nice pulp, as delicious as a fresh pumpkin—we think much more so. The quick drying, after cooking prevents any portion from slightly souring as is always the case when the uncooked pieces are dried; the flavor is much better preserved, and the after cooking is saved.

OYSTER SALAD.—One quart of oysters, one pint of celery, one third of a cupful of mayonnaise dressing, three tablespoonfuls of vinegar, one of oil, half a teaspoonful of salt, one-eight of a teaspoonful of pepper, one tablespoonful of lemon juice. Let the oysters come to a boil in their own liquor. Skim well and drain. Season them with the oil, salt, pepper, vinegar, and lemon juice. When cold put in the ice-chest for two hours. Scrape and wash the whitest tenderest part of the celery, and with a sharp knife cut in very thin slices. Put in a bowl with a large lump of ice, and set in the ice-chest until serving time. When ready to serve, drain the celery and mix with the oysters, and half of the dressing. Arrange in the dish, pour the remainder of the dressing over, and garnish with white celery leaves.

PREPARING CREAM.—Chop fine one and one-half ounce of sweet almonds; mix with one quart of thick sweet cream and one half pound of sugar; add a few drops of almond extract; the almonds should, of course, first be blanched by pouring hot water on them, when the brown skin will slip off easily; cut one ounce of citron in thin slices, and stir in with the almonds and sugar; freeze like ice-cream; when ready to serve, dip a towel in boiling water and put around the freezer; repeat this until the cream will slip from it, and you can then cut in slices.

STEWED MUSHROOMS.—Take a quart of fresh mushrooms, peel them and cut off the lower part of the stem, season them with a little pepper and salt, put into a skillet, with a lump of butter the size of an egg and sufficient cream or rich milk to cover them. Put on the lid and stew about quarter of an hour, keeping them well covered, or the flavor will evaporate. Some like the addition of one or two beaten eggs. Stir the eggs gradually into the stew after it is taken from the fire. Send it to table in a covered dish. We always cook a piece of silver with them; if any are not genuine the silver will turn black.

CHEAP GINGER CAKE.—One teacup of brown sugar, one of molasses, two light tablespoonfuls of lard or clarified drippings and two eggs, all beaten well together; then add a teacup of milk, two tablespoonfuls of ground ginger, a saltspoonful of mace and one of cloves; three cups of flour and a heaping teaspoonful of baking-powder. Pour immediately into a hot well-greased, large baking-pan and bake in a quick oven.

ESCALOPED CAULIFLOWER.—Cook the cauliflower one hour in salt and water, drain, and break apart. Put a layer of the cauliflower in an escalop dish, moisten it with Bechamel or cream sauce, and sprinkle in a little grated cheese. Put in another layer of cauliflower, and continue as directed before until all the vegetable is used. There should be two tablespoonfuls of grated cheese and one pint of sauce to each head of cauliflower. Cover with bread crumbs and cheese, and dot with bits of butter. Bake half an hour in a moderate oven.

APPLE PIE.—Pool and core one pound of apples, place them in a stewpan with eight ounces of sugar and a pinch of ground nutmeg. Let cook until tender; pass the apples through a sieve and let get cold. Whisk up rather stiff half a pint of cream, add the apple pulp, a little essence of lemon, one ounce of isinglass boiled in a gill of water, mix well together; pour into a jelly mold and let set. When required dip the mold into warm water for half a minute, wipe it with a cloth and turn it out on a glass or silver dish. Garnish with red flowers and slices of lemon.

HICKORY NUT COOKIES.—Two cups of sugar, one-half cup butter, two eggs, six tablespoons milk, one teaspoon cream tartar, half teaspoon soda, one cup chopped hickory nut meats.

Scientific.

—South Carolina now has 3,057 schools, with 3,249 teachers and 133,458 pupils. Of these pupils 72,119 are colored; of the teachers 1,223 are colored. As compared with the previous year, 1879-80, there is an increase of eighty-four in the schools, and of seventy-eight in the number of teachers. The school fund amounts to $420,000. The average monthly wages paid to male teachers are $25 45; to female teachers $21 48. The consolidated report of the male and female colleges of the State shows an attendance of 1,810 students. Claflin University for colored students has had the largest number—390. The high schools and academies report an attendance of 2,838 pupils. The State superintendent says that the prejudice against free public schools is diminishing, that educational questions are now actively discussed in the South Carolina newspapers, and that institutes—one for white and one for colored teachers—were successfully held in the past year. The Normal department of Claflin University has contributed some excellent colored teachers to the schools.

—Some of the most eminent of the academical teachers of medicine in Russia have given a deliberate preference in choosing assistants to certain ladies, who have given proof of genuine scientific attainments, both in practice and literature. During the last few years the members of female students of the medical faculty have risen to 400. The reactionary party believes or feigns to believe that the education of a women as a physicim is almost one and the same thing as converting her into a Nihilist, and it is pressing for government interference with the admission of women to the medical course. The new war minister has "advised" (possibly means commanded) the professors to dismiss all their female assistants, and to employ men; and in the military hospitals orders are given to exclude women students.

—The opposition of college faculties to secret societies has resulted in a lawsuit. A boy who belonged to one of the "Greek letters" applied for admission to Purdue College, in Indiana. The faculty, before receiving him, requested that he should pledge himself to sever his connection with the secret organization. He declined. Then they refused to take him as a student. He applied to the courts to compel his admission, on the ground that he was a taxpayer, of sound mind and body, and had tendered the usual fees in such cases made and provided. The court, however, ruled that the faculty had the right to take the ground they did, and added, suggestively, that the success of the college could be maintained without the secret societies.

—Aside from the $65,000 income from the Porter fund, the Academical Department of Yale received last year $151,572 45. Its expenses were $140,-733 52. Theological Department, with an income of $27,659 38, expended $25,-967 11. The Sheffield Scientific School is so flourishing that the salaries of its professors, which for several years have been materially curtailed, are to be restored. President Porter's report shows that all the departments are prosperous, but that the Academical Department, nevertheless, needs new dormitories, increased endowments for professorships, and an increase in scholarship funds.

—Colby University, Waterville, Me., has an attendance of 132 students. The college library contains 17,500 volumes and 8,000 pamphlets, and additions are made from the income of the library fund and from the Keely Memorial Fund, established by the alumni. Hon. J. Warren Merrill has authorized the president to offer, upon certain conditions, to students needing aid who may enter the university next year, a special prize, to be given to the one who, upon the competitive examinations, shall be found to be exceptionally well fitted for college. The prize, with the ordinary university prize, will secure to its possessor an annual income of $182 to $728 for the entire course.

—Wesleyan University, at Middletown, Conn., is growing in number and is very prosperous. The freshman class is larger than usual; and the prize for the large prize for superior scholarship by G. I. Seney has awakened a general interest and a more thorough preparation for earnest work. Dr. Beach has already secured $70,000 of the $100,000, and has received another $100,000 from Mr. Seney to the endowment fund.

—Zion's Herald says: "Greenwich Academy issues a very bashful calendar. It is just the thing for the desk, and is ornamented with a fine picture of the attractive suite of academic buildings, so well situated on the beautiful bill of Seisuite, overlooking Narragansett Bay. Any one sending a postal card requesting one can have it." We recently gave a wrong impression about the number of boarders, which is not twenty-nine but eighty-one.

—Archbishop Heiss, of Milwaukee, in obedience to a general order from Rome, has ordered the clergy of the city to require a year's attendance at a church parochial school of all applicants for confirmation. The Catholic Church has a strong hold upon its people in this country; but it is doubtful if it can bear the strain of a general attempt to enforce this order.

—Professor Sumner, of Yale, has given notice that the Colton Club medal awarded for excellence in political economy will be open for competition this year and there will be an examination in June. This is one of a number of medals given by this Colton Club to the principal universities throughout the world, to promote the study of economics.

—Cyrus W. Field has proposed to erect at Williams College a memorial window to the memory of the late President. There is also a plan to found a memorial professorship. The popularity of her great alumnus, doubtless, had something to do with the increased number of students this year. Williams needs a liberal endowment and deserves it too.

—President Burns, of the Central Ohio Teachers' Association, complains that with hosts of the children in his State no direct sustained effort is made either at school or at home to have them form the reading habit—or at least the habit of reading what will be best for them.

—Princeton Theological Seminary has forty men in each of the upper classes and thirty-five in the junior. The accession of Dr. Francis L. Patton to its faculty will probably mark an era in its history, if not in the history of theological development in the Presbyterian Church. He will be inaugurated October 27.

—The school authorities at Washington, D. C., by a vote of 17 to 3, have decided against the admission of colored children to the schools attended by white children.

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Christian Advocate.

Plain Speaking.

One will not be ashamed of what to him is real vital *truth*. Talking and acting religion timorously and mincingly, instead of in a plain, manly way, has made skeptics accuse Christians of not believing what they profess, and ministers of not believing what they preach.

Mr. Hastings, of the Christian Publishing Company, related some time since the following incident of an interesting winter in Troy, New York, about thirty years ago:

The pastor of one of the churches there became dissatisfied with his own religious life, and the religious life of his people, and entirely changed the style of his sermons. Instead of "prophesying" smoothly, as he felt that he had done, he began to speak boldly. Instead of paraphrasing the gospel timidly and cautiously, he began to preach it plainly.

This direct way of working cost him something at first; and terrified his careful friends. But it was only because it was *new*. The result was as full of blessing as was the result of the great change in the preaching of Chalmers. Idling Christians became wide-awake and busy, and wicked men forsook their ungodly ways. The first movers called the laggards forward, and those who felt the love of God strong within them visited their neighbors to bid them "come."

Two of those visitors called at the office of an eminent lawyer, a man who had long been a professed follower of Christ, and a church officer, but who had buried his active piety in the business cares of business. They waited some time, seeing him very much occupied, and then arose to leave without urging their errand.

"Don't go," he said, looking up from his writing. "I'll be with you directly."

Very soon after he laid down his pen, and locking the office door sat down beside them.

"I know what you have come for," he said, "and I can fancy what your thoughts are. The tempter tells you, now that Mr. C. is an elder, and a very busy lawyer. You are younger than he. Be modest, and handle it carefully. My friends, I want you to be no such thing, but tell me honestly just what you think of J. P. C. since he entered the matter."

Well, then," said one, "since you encourage us to be frank, I think J. P. C. more anxious to be an eminent lawyer than he is to be an eminent Christian."

"True," exclaimed the lawyer.

After that there could of course, be no restraint or reserve between him and his visitors. They kindly talked over the consequencies with him; and at last he charged them not to forget him in their prayers.

From that hour Lawyer C.'s professional ambition was chastened and made subsecondary to his zeal for Christ. He lived a bright example of fidelity and godly devotion. The Christian friends who had spoken so faithfully to him seemed peculiarly dear to him ever afterwards. He not only respected them for their plainness, but treated them as loving brothers.—Watchman.

The Writers of the Bible.

Moses wrote Genesis, Exodus, Leviticus, Numbers and Deuteronomy. Joshua, Phinehas or Eleazar wrote the book of Joshua; but it is not certain of them. Samuel is the penman of the books of Judges and Ruth. He wrote the first acts of David; and probably Nathan and Gad wrote his acts, and the whole was formed into two books, which were named after Samuel, as the most eminent person, of the first and second books of Samuel. Jeremiah most probably compiled the two books of Kings. Ezra compiled the two books of the Chronicles. He is also author of the book bearing his name. Nehemiah wrote his own. The author of the book of Esther is unknown. Elihu was most probably the penman of the book of Job. Moses may have written the first five Psalters and the last. Some think David wrote all the book of Psalms. Asaph penned a few of them. Solomon wrote Proverbs, Ecclesiastes and the songs of Solomon. Isaiah is the author of the prophecy of Isaiah. Jeremiah wrote the book bearing his name and the Lamentations of Jeremiah. Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, probably Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai and Zechariah wrote the books of the prophecies bearing their respective names. Matthew, Mark, Luke and John wrote the Gospels named after them. Luke wrote the Acts of the Apostles. Paul is the author of the Epistles to the Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, Thessalonians, Timothy, Titus, Philemon and Hebrews. James, the son of Alpheus, who was consin-german to Christ, and one of the Apostles, wrote the Epistle of James. The apostle John wrote the three Epistles of John. Jude, the apostle, the brother of James, called Lebbeus, whose surname was Thaddeus, a near relative of our Lord, wrote the Epistle of Jude. St. John, the divine, wrote the Revelations.

Summer in Norway.

BY H. H.

In the Norway summer one comes gradually to yearn for a little Christian darkness to go to bed by; much as he may crave a stronger sun by day to warm him warm, he would like to have reasonable night-time for sleeping. At first there is a stimulus and a wicked sort of triumphant sense of outwitting nature in finding oneself able to read or write by the sun's light until nearly midnight of the clock. But presently it becomes clear that the outwitting is on the other side. What avails it that there is light enough for one to write by at ten o'clock at night if he is tired and does not want to write, and longs for nothing but to go to sleep? If it were dark and he longed to write, nothing would be easier than to light candles and write all night if he chose and could pay for his candles. But neither money nor ingenuity can compass for him a normal darkness to sleep in. The Norwegian house is one all window: in their long winters they need all the sun they can get: not an outside blind, not an inside shutter, not a dark shade to be seen; streaming, ceiling, radiating in and round about the rooms, comes the light, welcome or unwelcome, early or late. And to the words "early" and "late" there are in Norway summer new meanings: the early light of the summer morning sets in about half-past two; the late light of a summer evening fades into an inadequate twilight about eleven. Enjoyment of this species of perpetual day soon comes to an end. After the traveler has written home to everybody once by broad daylight at ten o'clock, the fun of the thing is over; normal sleepiness begins to hunger for its rights, and dissatisfaction takes the place of wondering amusement. This dissatisfaction reaches its climax in a few days; then, if he is wise, the traveler provides himself with several pieces of dark green cambric, which he pins up at his windows at bed-time, thereby making it possible to get seven or eight hours' rest for his tired eyes. But the green cambric will not shut out sounds; and he is lucky if he is not kept awake until one or two o'clock every night by the unceasing tread and loud chatter of the cheerful Norwegians, who have been forced to form the habit of sitting up half their night-time to get in the course of a year their full quota of day-time.—Atlantic.

INTERCESSION.—If we love our heavenly Father there is a gentle constraint upon us to hunger for his glory; and souls are his honor, and sin his dishonor. Now, we may not be able to preach, or to write books, or to traverse distant lands as missionaries, or to give money to send others there. It may be little, indeed, that of ourselves and by our actions we can do for God's glory or conversion of souls. But intercession reaches everywhere. Neither time nor place bound it. Wherever grace can come prayer can reach. We hear of some land where God's glory is endangered; or, again, we read with burning eyes and heart of the spiritual destitution of the slaves or aborigines in certain countries. We may be the weakest and most obscure among God's children, yet we can reach all this by intercession, and reach it, too, with efficacy and power. We may work for it without interruption; our ordinary actions may go to it; we may do more than all the embassadors and legates that ever were, and yet not for an hour be distracted from our profession or our trade. We shall never know, till it meets us at the judgment—a goodly show, a beautiful vision—how much glory we have thus gained for God, without cost, without toil, almost without advertence, yet with such infinite and eternal recompense. Do at least as much as this: intercede for those who are being tempted with the same temptation as yourself. Intercession can shut up casinos, take away licenses of taverns, discountenance races, draw betting offices down to bankruptcy, and ruin unspeakable haunts of sin. If we can do such an immense work for Jesus with scarcely any trouble to ourselves, can we think to love him if we are not doing it?—F. W. Faber, D. D.

THE DEMAND FOR CANARIES.—The canary-bird season is, at present, at its height. The "crop" of birds raised in the Hartz Mountains is an abundant one this year, and it is expected that the peasants will raise fewer birds next year, in order to put up the price. This week ordinary birds are selling here at $18 a dozen. A little later the price will be raised to $24, and perhaps higher, as the season advances and the expense of keeping the birds accumulates. Mr. Reiche, who has catered to the public taste for tigers, elephants, and the like, and who has 40,000 canaries in his shop now, claims the credit of having educated the people to an appreciation of the canary bird. When he began business, in 1847, only 1,500 or 1,800 birds could be sold a year. Now his annual sales reach 80,000, and other dealers sell 25,000. It is estimated that at least one person in fifty throughout the country has a canary bird. Mr. Reiche also says that when he came here flowers were rarely seen in houses, while now they are frequently found; and he thinks that this love of flowers has been inculcated to some extent by the taste for canary birds, for which he claims credit. About five per cent. of the birds shipped from Germany are expected to prove a loss. There is hardly any demand here for the finer birds, which sell in Europe for $25 each or thereabouts.—New York Tribune.

SILENCE ABOUT OURSELVES.—Think as little as possibly about any good in yourself; turn your eyes resolutely from any view of your acquirements, your influence, your plan, your success, your following above all, speak as little as possible about yourself. The inordinateness of our self love makes speech about ourselves like the putting of a lighted torch to the dry wood which has been laid in order for burning. Nothing but duty should open our lips upon this dangerous theme, except it be in humble confession of our sinfulness before God.

Again, be specially upon the watch against those little tricks by which the vain mind seeks to bring round the conversation to himself, and gain the praise or notice which his thirsty ears drink in so greedily. Even if praise comes unsought, it is well, while men are uttering it, to guard yourself by thinking of some secret cause for humbling yourself inwardly to God, thinking into what those pleasant accents would be changed if all that is known to God, and even to yourself, stood revealed to man.

Place yourself often beneath the cross of Calvary; see that sight of love and sorrow; hear those words of wonder; look at the Eternal Son humbling himself there for you, and ask yourself, as you gaze fixedly on him, whether he, whose only hope is in that cross of absolute self-sacrifice and self-abasement, can dare to cherish in himself one self-complacent action. Let the Master's words ring even in your ears: "How can ye believe, who receive honor one of another, and seek not the honor that cometh from God only?"—Bishop Wilberforce.

A young man just entering business who wrote to the New York Tribune asking advice about books most likely to help him, received the following answer: "The best single treatise is *the New Testament*; next to this is the Book of Proverbs of Solomon. The best business man we have ever known memorized the entire Book of Proverbs "at twenty-two—carrying the American Tract Society's ten-cents edition in his vest pocket, and committing a half-dozen verses daily; and when he became an employer gave a copy of the book to every employe, with a friendly inscription commending it as *an admirable business guide*."—Central Christian Advocate.

—A business house in Hamburg has sent out an agent to attempt the culture of coffee in the region of the Ogové. A clearing has been made near Corisco Bay, where several thousand coffee trees have been planted, promising an abundant harvest this year. The American Presbyterians have a mission some hundreds of miles up the Ogove River, and the project is on foot to open a route this way to Stanley Pool, on the Congo.

MISCELLANEOUS.

MRS. S. PFISTER,

Millinery and Dressmaking,

539 Magazine Street,

Bet. St. Mary and Felicity. NEW ORLEANS.

Bonnets and Hats Cleaned, Dyed and Altered.

E. E. LELAND,

No. 185 Canal Street,

NEW ORLEANS.

IMPORTED

MILLINERY

French Flowers and Feathers,

ORNAMENTS

Fringes and Tassels, Dress Trimmings, Novelties in Buttons, Ribbons, Corsets, Novelties in Ladies' Neckwear, Veilings and Crapes, Velvets, Lace Goods, Etc., Etc., Etc.

Special attention paid to Country Orders.

CRESCENT INSURANCE COMPANY,

Incorporated as a Mutual Company in 1849—Re-organized as a Stock Company in 1880.

CASH CAPITAL, - - - - - - $100,000.

Has paid nearly NINE MILLIONS for losses Since 1849.

Annual and Term Policies Issued on Desirab Fire Business.

W. R. LYMAN.....President.
CHAS. H. DOLSEN.....Vice President.
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TRUSTEES:

Samll H. Kennedy, Victor Mayer, W. B. Couger, George W. Semell, Alf. Moulton, Charles Newman, C. Marinoni, Lucien Delery, Charles H. Dolsen, Reuben G. Rush, John Calder, S. C. Coulon, W. A. Phelps, M. Gillis, Paul E. Mortimer, Joseph Bowling, S. Hernsheim, Edwd. Naile, J. J. Reiss, Louis Prados, W. W. Swan, Harry L. Flash, John Brunaso, A. H. Sleverd, E. H. Adams, Sigmund Katz, N. D. Wallace, W. R. Lyman.

See our Agents throughout Louisiana Texas, Mississippi and Arkansas.

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INSURANCE COMPANY,

43 CARONDELET STREET.

Paid Up Capital.....$1,000,000.

ED. A. PALFREY, President,
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Issues Policies Covering Fire, River and Marine Risks at the Lowest Tariff Rates.

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John I. Nolde, Richard Milliken, R. M. Walmsley, T. Lyll. Lyon, Wm. J. Behan, Chas. Chaffe, Wm. Hartwell, A. T. Jahn, Henry Abraham, A. Britih, Wm. Cunningham, R. T. Buckner, John Chaffe, Sam'l Friedlander, A. H. May, Samuel H. Boyd, B. F. Eshleman, L. C. Jurey, C. J. Leeds, A. McBickham, Louis Bush, G. W. Sentell, John I. Adams, Wm. A. Gwyn, Chas. E. Black.

Unequaled Low Rates now Ruling at

JOHN GAUCHE'S

MAMMOTH

QUEENSWARE HOUSE.

We announce to our patrons that we are now offering our celebrated ROYAL SEMI-PORCELAIN DINNER SETS, 160 pieces, for $12.

ENGLISH STONE CHINA DINNER SETS, 124 pieces, $19.

REAL FRENCH CHINA DINNER SETS, 124 pieces, $17.

ENGLISH PRINTED TOILET SETS, $3.50.

ENGLISH CHINA PRINTED DINNER SETS, $20.

ENGLISH CHINA GOLD BAND and FLOWERED TEA SETS, 44 pieces, $5.50.

THE BEST SELECTION OF

CROCKERY

Glassware and Housefurnishing Goods

OF ANY HOUSE IN THE SOUTH.

The assortment for both city and country is very large, and the prices are guaranteed as low, if not lower than any establishment North or South.

REMEMBER THE PLACE, IT IS

JOHN CAUCHE,

AT THE MORESQUE BUILDINGS,

109, 111, 113 & 115 Camp Street,

Branch House, Nos. 508 and 510 Chartres Street.

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A new work by a Practical Painter, designed for the use of tradesmen, Mechanics, Merchants, Farmers, and as a Guide to Professional Painters. Containing a plain, common-sense statement of the methods employed by painters to produce satisfactory results in plain and fancy painting of every description, including formulas for mixing paint in oil or water, tools required, etc. This is just the book needed by every person having anything to paint, and makes

Every Man His Own Painter.

Full directions for using white lead, lamp black, green, yellow, vermillion, brown, whiting, glue, pumice stone, asphaltum and spirits of turpentine, oils, varnishes, varnishing furniture, milk paint, preparing kalsomine—

Paint for Out-Buildings,

—Whitewash, paste for paper-hanging, hanging paper, graining in oak, maple, rosewood, black walnut staining, decalcomanie, making rustic pictures, painting flower stands, mahogany polish, rosewood polish, varnishing furniture waxing furniture, cleaning paint—

Paint for Farming Tools,

and for machinery, and household fixtures,

To Paint a Farm Wagon,

to re-varnish a carriage, to make plaster casts.

The work is neatly printed, with illustrations whenever they can serve to make the subject plainer, and it will save many times its cost yearly. Every family should possess a copy.

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G. T. LATHROP,
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BROWN'S IRON BITTERS

TRADE MARK — QUALITY P PURITY — NOT QUANTITY — REGISTERED

A TRUE TONIC.

BROWN'S IRON BITTERS are a certain cure for all diseases requiring a complete tonic; especially Indigestion, Dyspepsia, Intermittent Fevers, Want of Appetite, Loss of Strength, Lack of Energy, etc. Enriches the blood, strengthens the muscles, and gives new life to the nerves. Acts like a charm on the digestive organs, removing all dyspeptic symptoms, such as tasting the food, Belching, Heat in the Stomach, Heartburn, etc. The only Iron Preparation that will not blacken the teeth or give headache. Sold by all Druggist at $1.00 a Bottle.

BROWN CHEMICAL CO.
Baltimore, Md.

Sole Proprietors. All Iron Bitters are made by Brown Chemical Co. Baltimore. Stamped or printed Trade and Crossed Red Lines and Name on wrapper. BEWARE OF IMITATIONS.

CHURCH AND SCHOOL BELLS.

SIZES AND PRICES.

Diam. of Bell.	Wt. with yoke & frame	Cost of Bell & Hang's.
No. 6, 25in.	230 lbs.	$ 25 00
No. 6½, 27in.	240 lbs.	36 00
No. 7, 30in.	490 lbs.	50 00
No. 8, 34in.	730 lbs.	75 00
No. 9, 38in.	925 lbs.	130 00

RUMSEY & CO.,
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H. D. McCOWN,

DEALER IN FINE

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AND

Mens' Furnishing Goods,

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Our Stock of Spring Goods is now complete, consisting of the latest novelties in

Silks, Laces, Dress Goods in Worsted Fabrics, Black Grenadines in Silk and Wool, Linen Lawns, Organdies and Percales.

HOSIERY in all Styles and Colors. A Complete assortment of MATTINGS.

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(Successors to Darcy & Wheeler and Pierson & Hewes.)

CLOTHING AND FURNISHING GOODS,

Nos. 13 & 15 CAMP STREET, New Orleans.

Black Cloth Suits, $20 to 40 — Business Suits, $12 to $25

6 Shirts for $9 — Collars, $1.50 per Dozen.

Orders from *Clergymen solicited*, and liberal reduction made to them.

Rules for self-measurement sent on application, and goods sent C. O. D.

Plantation Clothing for Country Stores at very low prices in our Wholesale Department up stairs.

U. S. BONDS.

Registered 3 1-2 Per Cent.

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MOBILE, ALA.

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112 Canal Street, from 11 to 4 P. M.

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I have decided to distribute the remainder of

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Among my customers, rather than sacrifice them. Any person buying $5 and upwards of other goods, will be entitled to select from a class of Pictures ranging in price according to the size of full cost purchase. No additional price will be put upon the goods, as this is entirely a bonus to induce sales during the dull Summer months.

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97 and 99 Camp Street,

NEW ORLEANS.

Louisville and Nashville Railroad.

The Shortest and Quickest Route to all Eastern Cities.

THROUGH WITHOUT CHANGE TO

Nashville, Louisville, Lynchburg, Washington, Cincinnati, Columbus, O., and St. Louis.

ENTIRE TRAINS THROUGH FROM NEW ORLEANS TO LOUISVILLE.

	Leave.	Arrive.
Express	7.02 A. M.	10.02 P. M.
Coast Accommodation	5.45 P. M.	9.12 A. M.
Fast Mail	5.00 P. M.	10.02 A. M.

ONLY ONE CHANGE OF CARS TO NORTHERN AND EASTERN CITIES.

Ticket office corner St. Charles and Common sts. where Sleeping Car accommodations can be secured.

C. P. ATMORE,
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FURNITURE.

W. C. TEBAULT

47 Royal Street,

desires to inform the public and his patrons that his Stock of Parlor Suits, Chamber Suits and Dining-Room Suits, both fine and medium, has never been as complete as at present, with prices lower than ever.

His stock of Furniture suitable for country trade is very large, and special inducements are offered to wholesale buyers.

Orders from the country will have especial care and prompt attention.

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Personal experiences in the

UNITED STATES and

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SOUTHERN DEPARTMENT.

Office, Cor. Carondelet and Gravier Streets.

The capital of the Company is TEN MILLION DOLLARS, to which there must be added the unlimited liability of the proprietors.

STATEMENT OF THE COMPANY.
JANUARY 1, 1881.

Gross fire assets	$12,187,658 44
Fire liabilities, including paid up capital	5,875,967 54
Net surplus	$ 6,201,690 90

STATEMENT OF THE U. S. BRANCH.
JULY 1, 1881.

Assets	$4,592,248 18
Liabilities	2,550,198 52
Surplus	$2,042,049 66

The risks of all kinds respectfully solicited. The Board of Directors, fully empowered to adjust and pay all losses from this city, and placing the Company on such even footing with the local companies that it is not under the State laws.

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J. F. SCHROEDER, Esq., Chairman, of L. Christ & Co.
NEWTON BICKNELL, Esq., of Bicknell & Co.
PERRY NUGENT, Esq., of Nugent & Lallande.
PETER ANDERSON, Esq., of Anderson & Simpson.

HENRY W. OGDEN,
Resident Secretary.

JULES P. ROUX, Assistant Resident Secretary.
CLARENCE E. LOW, Deputy Ass't Resident Secty.

New Orleans, October 20, 1881. novem10

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LADY'S GOLD WATCHES, $30 and upward.
GENT'S GOLD WATCHES, $35 and upward.
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BOY'S SILVER WATCHES, $12 and upward

All guaranteed.

A. B. GRISWOLD & CO.,
Cor. Canal and Royal Sts.

New Orleans Pacific Railroad.

TRAINS WEST.

	Freight and Accommodation.	Mail and Express.
New Orleans, leave		8.00 A. M.
Algiers	7.00 A. M.	8.20
Gretna	7.17	8.37
Company Canal	7.40	8.40
St. Charles	10.35	9.34
St. John	11.15	10.16
Vacherie	1.00 P. M.	10.57
St. James	1.43	11.56
Donaldsonville	2.50	11.57
Bayou Goula	4.13	12.21 P. M.
Plaquemine	5.15	12.46
West Baton Rouge, arrive	7.00	1.30

TRAINS EAST.

	Freight and Accommodation.	Mail and Express.
West Baton Rouge, leave	7.00 A. M.	2.30 P. M.
Plaquemine	8.25	3.41
Bayou Goula	9.14	3.25
Donaldsonville	10.11	4.20
St. James	12.10 M.	4.59
Vacherie	1.00 P. M.	5.17
St. John	2.06	5.43
St. Charles	3.14	6.47
Company Canal	6.12	7.11
Gretna	6.35	7.30
Algiers	6.45	7.35
New Orleans, arrive		8.00

For rates and full information address

H. S. MORSE, Superintendent. M. R. SPELMAN, G. P. and T. Agt.

New Orleans, October 15, 1881.

BEE CULTURE.

MANUAL OF THE APIARY.

By A. J. COOK.

Professor of Entomology in the Michigan State Agricultural College.

THIRD EDITION.

Revised, enlarged, mostly rewritten, and beautifully illustrated. Being new it is fully up with the times on every conceivable subject that interests the apiarist.

It is not only instructive but intensely interesting. This work is a masterly production, and one that no bee keeper, however limited his means, can afford to do without. It is printed in the best style on fine book paper. Price, bound in cloth, $1 25 post paid.

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Plumbers and Gas Fitters,

DEALERS IN

Pumps and Gas Fixtures of all kinds, Iron, Lead and Terracotta Pipes, Bath Tubs, Sheet Lead and Cooking Ranges, also, different kinds of Gas Machines, for country use.

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AGENTS WANTED, to sell Dr. CHASE'S 2000 RECIPE BOOK. *Sells at Sight.* You double your money. Address Dr. Chase's Printing House, Ann Arbor, Mich.

PRICES CURRENT.

REVISED AND CORRECTED WEEKLY.

ADVOCATE OFFICE,
New Orleans, Monday, Jan. 9, 1882.

Our readers should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher prices must be paid.

SOUTHERN STAPLES.

	To-day.	Sat.
Cotton, ₱ lb.		
Low ordinary	8⅝	8⅝
Ordinary	9⅜	9⅜
Good ordinary	10⅛	10⅛
Low middling	11⅛	11
Middling	11⅝	11⅝
Good middling	11⅞	11⅞
Middling fair	12⅛	12
Sales to-day	10,250 bales.	
Receipts since our last	14,736 bales.	
Receipts previously	915,340 bales	
Sugar, ₱ lb.:		
Fair	6⅜ @	7
Fully fair	7⅛	7⅛
Prime	7⅝	7⅝
Choice	—	8
Yellow clarified	8¼	8⅝
White clarified	8⅝	8⅞
Powdered	—	—
Crushed	—	—
Molasses, in bbls., ₱ gallon:		
Common	35	40
Fair	45	48
Prime	50	52
Choice	57	60
Rice, Louisiana, ₱ lb.:		
Common	4½	4⅝
Fair	5¼	5⅜
Prime	6⅛	6⅝
Choice		6¾

GROCERIES.

Butter, ₱ lb.:		
Western	12½	15
New York	—	—
Coffee, ₱ lb.:		
Rio ordinary	9	9¼
Rio fair	10⅝	10¾
Rio prime	11¾	12
Cheese, ₱ lb.:		
Western factory	—	—
English dairy	—	15
Candles, ₱ lb.:		
Best adamantine	11½	15
Corn Meal, ₱ bbl.:		
Choice N. Y.		3 90
Flour, ₱ bbl.:		
Superfine	4 50	4 75
XX	5 25	5 50
XXX	5 75	6 00
Choice	—	—
Choice	—	—
Fish:		
Mackerel No. 1 bbls	8 25	9 00
Half bbls	4 50	5 00
Kits	75	82
Mackerel No. 1 bbls	7 50	8 00
Half bbls	4 50	4 50
Kits	70	75
Mackerel No. 1 bbls	7 00	7 25
Half bbls	4 00	4 00
Kits	70	75
Codfish	11	12
Herring, ₱ box	—	—
Oils, ₱ gallon:		
Cod, ₱ bbls	—	—
Cod, ₱ bbls	—	—
Linseed, raw	67	68
Linseed, boiled	69	71
Cotton seed	45	47
Lard	80	1 00
Soap, ₱ box:		
Magnolia	—	2 40
Olive	—	2 85
Palm	—	—
Castile	—	2 75
Soda, ₱ lb	—	—
Starch, ₱ lb	—	5½
Salt, ₱ sack:		
Coarse	80	85
Fine	1 10	1 20

GRAIN AND FEED.

Corn, in sacks, ₱ bushel:		
Yellow	—	81
White	—	82
Mixed	—	—
Oats, ₱ bushel:		
Western	54	56
Red rust-proof	55	57
Bran, ₱ 100 lbs:		
Choice	—	1 20
Hay, ₱ ton:		
Prime	23 00	24 00
Choice	—	26 00
Cow Peas, ₱ bushel:		
Mixed	—	—
Clay	—	—

PROVISIONS.

Bacon, ₱ lb.:		
Breakfast	—	11
Shoulders	—	9½
Sides, clear city	—	10⅝
Sides, clear	—	10⅝
Hams, sugar-cured	11¾	12¾
Mess Pork, ₱ bbl	17 62½	18 00
Dry Salt Meat, ₱ lb:		
Clear ribsides	—	9¾
Clear sides	—	9¾
Shoulders	6	6¾
Lard, ₱ lb:		
Choice, in tierces	—	12½
Choice, in kegs	11¾	11¾

ESCULENTS.

Potatoes, ₱ bbl		
Irish	3 75	4 00
Sweet	2 25	2 50
Onions, ₱ bbl	3 00	3 25
Apples, ₱ bbl	2 00	4 50
Cabbages, ₱ bag	—	—
Sour Krout, ₱ bbl	—	10 00

BALING STUFFS.

Bagging, ₱ yard:		
India	—	—
Jute	—	—
Baling Twine, ₱ lb	—	15
Ties, ₱ hundred:		
3½ thousand to bales	—	1 50

SUNDRIES.

Poultry, ₱ dozen:		
Ground chickens	—	3 50
Young do	—	2 00
Ducks	—	3 00
Geese	—	5 00
Turkeys	9 00	11 00
Eggs, ₱ dozen:		
Western	17	20
Southern	22	25
Honey:		
Strained, ₱ gallon	—	—
Comb, ₱ lb	—	—
Pecans, ₱ lb:		
Louisiana	11	13
Texas	6	7
Oranges:		
Louisiana, ₱ bbl		8 00
Florida, ₱ box	—	—
Wool, ₱ lb:		
Louisiana	22	23
Texas	—	—
Feathers, ₱ lb:		
Geese	—	—
Hides, ₱ lb:		
Country green	—	7
Dry salted	—	10
Dry flint	—	12
Ox Horns, each	—	6
Tallow, ₱ lb	6	7½
Cotton Seed, ₱ ton:		
Bleached	—	14 00
Meal	24 50	25 00
Oil cake	27 00	27 50
Cooperage, ₱ each:		
Sugar hogsheads	2 50	2 75
Molasses barrels	—	1 35
Half barrels	—	1 05
Kegs	—	70
Oak Staves, per 1200:		
Kegs	—	60 00
Barrels	70 00	75 00
Extra claret	100 00	105 00
Extra hogshead	130 00	145 00
Extra pipes	80 00	185 00
Tobacco:		
Low lugs	—	6
Medium	—	7½
Good to fine	—	—
Low leaf	—	8
Medium	—	9½
Good	—	10
Fine	—	12½
Selections	—	—

GENERAL DEBILITY CURED.

CHESTERVILLE, KENT CO., MD., Jan. 31, 1881.

Feeling broken down and generally debilitated, I was induced by our druggist to try a bottle of Brown's Iron Bitters. From the third dose, I began to feel the good effects of your medicine, and I really think it did me more good than any medicine I ever took.

H. D'QUIMBY.

—A SINGULAR FACT.—It is a singular and as yet unexplained fact, that animals brought up from what may be called in these days of deep sea dredging soundings, moderate depths, are invariably found to be dead.

NEWS OF THE WEEK.

DOMESTIC.

WASHINGTON, Jan. 4.—Dr. Jas. R. Cabell, president, and Dr. Thos. J. Turner, secretary of the National Board of Health, and Dr. P. H. Ballhache, of the United States Marine Hospital service, had a short conference with the President this afternoon, in reference to the best methods to be employed in guarding against an epidemic from small-pox, which contagion has shown itself in different parts of the country.

They presented an address urging some action by the President and Congress, if necessary, to enforce the recommendations of the National Health Congress, which met here several months ago, touching that subject. The main recommendations of that Congress were that all immigrants not recently vaccinated be compelled to undergo that process, and that quarantine regulations be strictly enforced.

The President said he would consider the matter and would probably make it the subject of a special message to Congress, calling attention to the advancing prevalence of small-pox and the necessity for immediate legislation to its suppression.

WASHINGTON, Jan. 4.—Postmaster General James surrendered the postoffice department to Mr. Howe to-day. Mr. James says he is gratified with the outlook for next year in the postoffice department. The receipts for the quarter ended September 30, 1880, amounted to $8,351,587 76, and the expenditures to $8,737,554 23, making the excess of expenditures for the quarter $1,385,966 41. Receipts for the corresponding quarter of this year were $8,-240,706 45, and the expenditures $9,057,-183 67, making the excess of expenditures only $816,402 72. From this showing the Postmaster General expresses the opinion that the department will certainly be self-sustaining for the next quarter of the present fiscal year, and perhaps for the entire ensuing year.

CHATTANOOGA, Jan. 4.—A Telegram announces the death of the Hon. C. C. Clay, at his country residence, near Huntsville, Ala., Tuesday. He was buried at Huntsville yesterday with great pomp. Deceased was United States Senator of Alabama before the war, and a Confederate States Senator during the war.

NEW YORK, Jan. 4.—Dr. John W. Draper died this morning at the age of 71 years.

JACKSON, Jan. 5.—The Legislature is settling down to business in earnest, and to-day quite a large amount of work was dispatched. A joint convention of the two houses went through the form of counting the vote for Governor and declared the result. The war on the code of 1880 was begun by the introduction of several bills to amend and repeal some of its provisions.

In the Senate Mr. Noland gave notice of the introduction of a bill to establish a State college for the education of females. A bill prohibiting the purchase and sale of futures in the State was introduced in the House and referred; also a bill to restrain the issue of county bonds to aid railroads and other corporations. The election of commissioners of immigration was by resolution postponed till after the passage of the contemplated immigration bill.

Hon. Jefferson Davis was in the city for a few hours last night, en route to New Orleans from Vicksburg. He addressed an immense crowd from the Edwards Hotel, and was treated with marks of esteem nearly approaching idolatry. He appears to be in perfect health, and his voice is clear and ringing. Col. Lamar responded in a short speech.

KEOKUK, Jan. 5.—The president of the Keokuk Board of Health, in a letter answering an inquiry of the health authorities of neighboring towns concerning the spread of small-pox here, says: "There is a limited number of cases, confined entirely to medical students, and there is as yet no assured tendency to spread to citizens outside. It originated from an infected cadaver within the medical college. There have been nine cases in all; two fatal. The medical colleges have been closed by order of the health officers."

JERSEY CITY, Jan. 5.—Eleven new cases of small-pox were reported in this city and Hoboken within the past 24 hours.

CHATTANOOGA, Tenn., Jan. 5.—The Alabama Great Southern Railroad has reduced the passenger rate from four cents per mile to three cents. All the roads out of Chattanooga, the East Tennessee, Virginia and Georgia, Memphis and Charleston, Cincinnati and Louisville, Western and Atlantic, Nashville and Chattanooga and the Alabama Great Southern, now have the three cent rate, and they report that travel has increased to such a degree in consequence, that the aggregate receipts have not diminished.

SHREVEPORT, Jan. 7.—The special train, which started from New Orleans yesterday morning at 8 o'clock, over the Morgan and New Orleans Pacific railways, arrived here this morning at 8 o'clock, making the trip in about 20 hours' running time, the quickest time yet recorded between here and New Orleans, and the first time New Orleans papers were ever received in Shreveport the day after publication. The train had on board Mrs. Gen. G. M. Dodge and two daughters, Mrs. Gen. Chetlain and daughter, of Chicago, Chief-Engineer D. W. Washburn, of the Texas and Pacific Railway, Chief-Engineer D. H. Green, Superintendents H. S. Morse and Dunsmore, Engineer C. C. Barr, of the New Orleans Pacific Railway, the two latter accompanied by their wives, and about 20 members of the Legislature, who were returning home from the extra session.

RICHMOND, Jan. 7.—Dr. J. H. Cabell, president of the Board of Health, of Richmond, this evening makes an official report relative to the small-pox, by which it appears that there are 72 cases of small-pox and variloid in the city hospital and 26 in the city proper. Of those 78 are colored and 22 white. Two new cases of small-pox and three of variloid are reported to-day.

NEW YORK, Jan. 7.—Forty-three cases of small-pox were found last week in this city, and 300 persons a day were vaccinated at the vaccination bureaus.

NEW YORK, Jan. 8.—Small-pox has been spreading in Jersey City in a most alarming manner during the past few days. The Board of Health has made a number of appeals to the Board of Finance to have the streets cleaned.

In this city several new cases were reported to-day, and several of a virulent character were found in thickly settled tenement-house districts, which had been concealed from the authorities.

Dispatches from various parts of the country speak of the growing alarm and excitement over the spread of the dread malady.

WASHINGTON, Jan. 9.—When court opened its ninth week of the Guiteau trial this morning the crowd filled every nook and cranny of the chilly room, and ladies were decidedly in the majority.

The prisoner arrived at the courthouse at 9:30, and was taken to his waiting room. He appeared rather nervous and his countenance indicated anxiety.

When he had taken his seat in the dock he glanced around stealthily over the audience, and immediately began a harangue, evidently intended for the jury.

"I received," he said, "some eight hundred letters, a majority of them from ladies. When I get time, I shall attend to them. I want to send my greeting to the ladies of America, and thank them for their sympathy. They don't want me to be hanged; public opinion is fast changing.

"I received Saturday a check for $1,000 from the Stalwarts of Brooklyn, and another for $500 from the Stalwarts of New York. I want this jury to understand how public opinion is on this case.

The bailiff here tried to silence him, when Guiteau turned upon him in a most vicious manner and sneered out: "You keep quiet and mind your business; don't interfere with me when I am talking; if you had any sense you would understand your place."

With this opening breeze the proceedings in due form were begun, and Mr. Scoville resumed his argument.

FOREIGN.

PARIS, Jan. 5.—The Cardinal Archbishop of Rouen, who recently returned from Rome, has published a letter describing the position of the Pope. He urges the Italians to choose another capital and leave Rome to the Pope, in order to avert the necessity of his departure from that city.

ST. PETERSBURG, January 8.—M Saulkowski, who went in search of the Jeannette on board the Chassour, met the United States steamer Rodgers, engaged in the same mission, telegraphs from Irkoutsk, under date of December 26, as follows: We parted on August 2 from the Rodgers, which steered for Herald Island. The Streelook, with the Breinau expedition on board, then returned to Chinese ports, having previously accompanied the Rodgers in the search. An American schooner, having on board the captain of a steamboat whaler, had joined them in Providence Bay. The captain stated that he had seen the boat containing corpses, and also silver spoons, and other articles marked "Jeannette." The boat had been cast upon Herald Islands. The commander of the Rodgers therefore resolved to proceed thither. He anticipated wintering there, and aided by dogs purchased at Kamchatka, organizing parties to make a thorough search of the land.

WASHINGTON, Dec. 30.—The scope of the decision lately pronounced by the United States Supreme Court in the case of Eliza Davis vs. Myra Clark Gaines, seems to have been misapprehended in New Orleans. The decision is confined to the single case appealed to the Supreme Court, and does not touch, even inferentially, the other defendants named in the bill in equity filed by Mrs. Gaines, and which cases, it is here understood, were compromised. These other cases were not before this court, and it is not known how far they are similar to the cases now adjudged.

The Supreme Court in this decision does not reverse or modify any of its former decisions in which Mrs. Gaines was a party, but carefully distinguishes the present case from them. It says in the cases heretofore decided by this court in favor of appellee, except the case of Gaines vs. DeLacroix, from Relf, or Relf and Chew, executors of the will of 1811, under private sale made by them as agents of Mary Clark, devised under that will, and in their pretended capacity as executors, after their term of office had expired, and without any order of court, see Gaines vs. New Orleans, sixth Wall 642. In the case of Gaines vs. DeLacroix, sixth Wall 719, the court decided and on most satisfactory proof, that DeLacroix was a purchaser in bad faith, and upon that ground his title was declared invalid.

In conclusion the court cites all the cases in which this litigation has been before it in various forms, and says that the facts of this case distinguish it from all the cases above mentioned, and upon the averments made in the bill and the evidence adduced to support it, Mrs. Gaines is not entitled to a decree. So much therefore of the decree of the Circuit Court as relates to the property bought by Michel Fortier, and now claimed by the widow and heirs of Minor Kenner, deceased, must be reversed and the cause remanded with directions to dismiss the bill, so far as it concerns the appellant.

BIG LAND SALE.—News has been received in this city of the purchase by Messrs. Phillips, Marshall & Co., of London, of 1,300,000 acres of land from the State of Mississippi; 750,000 are known as the "Levee Lands," and are located mostly in the Yazoo valley, comprising some of the richest cotton and timber land in the South. The intention of the purchasers is to improve, cultivate and colonize these lands, and their action will be of great benefit to that section. Col. Evans is now in Mississippi concluding the arrangements.

CONSUMPTION.

Thousands who had long suffered from weak lungs, short breath, asthma, and consumption, have found relief in Brown's Iron Bitters, a true tonic.

Quarterly Conferences.

LOUISIANA CONFERENCE.

DELHI DIST.—FIRST ROUND.

Waterproof, at Waterproof	Jan. 21, 22
Tensas, at Jordan Chapel	28, 29
Monroe, at Monroe	Feb. 4, 5
Trenton, at Trenton	11, 12
Lake Providence, at Lake Providence	18, 19
Wilmsboro, at Wilmsboro	25, 26
Delhi, at Delhi	Mar. 4, 5
Bayville, at Bayville	11, 12
Oak Ridge, at Prairie	18, 19
Lind Grove, at Bartholomew	25, 26
Bastrop, at Bastrop	Apr. 1, 2
Floyd, at Floyd	8, 9

The District Stewards' meeting is to be held at Monroe, February 6. The district Stewards are: Dr. A. S. Heinlick, J. R. Edwards, D. S. Travis, P. A. H. Williams, G. H. Johnson, Joseph Gorton, A. J. Dibson, B. C. Currie, F. E. Bowman, J. M. Stafford, T. C. Standifer and Dr. J. W. Baker.

2 S. F. ALEXANDER, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Bayou Beouf and Evergreen	Feb. 4, 5
Bayou de Glaise and Avoyelles Prairie	11, 12
Spring Creek	18, 19
Alexandria	25, 26
Pineville	Mar. 4, 5
Colfax	11, 12
Winnfield	18, 19
Jena	25, 26
Dalton	29
Columbia	Apr. 1, 2
Harrisonburg and Shelly Island	8, 9
Little River	15, 16
Sunsport	22, 23
Bell Chaney	29, 30

T. O. MOUTT, P. E.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—FIRST ROUND.

Canton	Jan. 1, 2
Jackson	7, 8
Edwards	14, 15
Hind's mission	17, 18
Bolton	21, 22
Madison, at Wesley	28, 29
Soule Chapel	Feb. 4, 5
Sharon, at Union	11, 12
Benton	18, 19
Silver City	25, 26
Yazoo City	Mar. 4, 5
Dover	11, 12
Mt. Carmel	18, 19

1 W. L. C. HUNNICUTT, P. E.

BRANDON DIST.—FIRST ROUND.

Marvin circuit, at Wesleyana	Jan. 7, 8
Caio circuit, at Clear Creek	14, 15
Trenton circuit, at Pokeville	21, 22
Raleigh circuit, at Raleigh	28, 29
Brandon station	Feb. 4, 5
Fannin circuit, at Holly Bush	11, 12
Lake circuit, at Lake	18, 19
Walnut Grove circuit, at Hillsboro	25, 26
Carthage circuit, at Goshen	Mar. 4, 5
Newton circuit, at Newton	11, 12
Forest circuit, at Grange Hall	18, 19
Beech Springs mission, at Mill Dale	25
Decatur mission, at Mt. Hebron	Apr. 1,
Philadelphia mission, at Philadelphia	
Ludlow mission, at Contrell	18

District Stewards will meet at Morton, on 1 day, February 3.

1 J. M. GANN, P. E.

WOODVILLE DIST.—FIRST ROUND.

Amite City	Jan. 7, 8
Clinton	14, 15
East Feliciana	21, 22
Pontchitoula, at Pontchitoula	28, 29
St. Helena	Feb. 1, 2
Amite	11, 12
Jackson	18, 19
Pipkins and Port Hudson	25, 26
Baton Rouge	Mar. 4, 5
Livingstone	11, 12
East Baton Rouge	18, 19
Wilkinson	25, 26
Woodville	Apr. 1, 2
North Wilkinson	8

Address, Greenside, La. Pastors, by card, inform Presiding Elder of place for First Quarterly Meeting.

35 D. A. LITTLE, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Crystal Springs	Dec. 31, Jan. 1
Wesson and Beauregard, at Wesson	
Hazlehurst	14, 15
Brandywine, at Rehoboth	21, 22
Summit, at Summit	28, 29
McComb and Magnolia, at Magnolia	Feb. 4, 5
Providence, at Bahala	11, 12
Baron Pierre, at Pleasant Ridge	18, 19
Adams and Copperhatto, at Adams	25, 26
Scotland at Bethesda	Mar. 1,
Spring Ridge, at Forrest Hill	11, 12
Terry, at Pleasant Grove	18, 19
Brookhaven	25, 26

The District Stewards will meet in Hazlehurst, January 14, 1882.

52 J. A. E. JONES, P. E.

VICKSBURG DIST.—FIRST ROUND.

Natchez	Dec. 31, Jan. 1
Vicksburg	Jan. 7, 8
Warren circuit, at Rocinia	14, 15
Port Gibson	28, 29
Rocky Springs, at Grand Gulf	Feb. 4, 5
Cayuga, at Utica	11, 12
Fayette circuit, at Fayette	18, 19
Meadville, at Oak Grove	25, 26
Kingston	Mar. 4, 5
Clover Hill, at Mayersville	11, 12
Rolling Fork, at Rolling Fork	18, 19
Mt. Olivet, at Satartia	25, 26

The District Stewards will meet in the Methodist Church at Port Gibson, January 2d, at 10 o'clock A.M.

52 R. S. WOODWARD, P. E.

SEASHORE DIST.—FIRST ROUND.

Ocean Springs circuit, at Ocean Springs	Dec. 31, Jan. 1
East Pascagoula, at Zion	Jan. 6
Moss Point, at Moss Point	7, 8
West Pascagoula, at Oak Grove	14, 15
Handsboro, at Sun's Station	20
Pearlington, at Pearlington	21, 22
Franklington, at Franklington	26
Covington, at Covington	28, 29
Whittington, at Whittington	Feb. 4, 5
Spring College, at Stewarts	11, 12
Chinn Grove, at Waterhodes	18, 19
Mt. Carmel, at Mt. Zion	25, 26
Westville, at Pleasant Hill	Mar. 4
Bethel, at Hebron	11, 12
Enon, at Soule Chapel	18, 19

52 L. S. WEST, P. E.

ALABAMA CONFERENCE.

PENSACOLA DIST.—FIRST ROUND.

Pensacola	Dec. 31, Jan. 1
Warrington	Jan. 1, 2
Millview and Ross Point, at Millview	7, 8
Pewetton, at Pewetton	11, 12
Milton	21, 22
Stockton, at Stockton	28, 29
Perdido mission, at High Pine	Feb. 4
Pollard, at Pollard	11, 12
Evergreen, at Bethesda	11, 12
Gopher, at Bethesda	11, 12
Monroeville, at Liberty	18, 19
Morrell mission, at Cold Spring Ground	25, 26
Georgiana, at Wesley Chapel	Mar. 1,
Sojaula, at Bethel	4, 5
Monterey, at Monterey	18, 19

Yellow River mission. We have appropriated of seventy-five dollars for this work, and wish to employ a local preacher. Address me at Evergreen, Alabama.

Pastors will please urge their official members to be present at their first quarterly conferences.

52 W. H. FOX, P. E.

GREENSBORO DIST.—FIRST ROUND.

Greensboro station	Dec. 31, Jan. 1
Newberne circuit, at Newberne Wesley	Jan. 1
Greensboro circ., at Union Chapel, Friday	6
Havana circuit, at Havana	7, 8
Green circuit, at Salem, Wednesday	11
Gainesville circuit, at Gainesville	14, 15
Belmont circuit, at Wesley Chapel, Friday	20
Livingstone and Sumter, at Livingstone	21, 22
Cibb circuit, at York, Tuesday	24
Gaston circuit, at Sharon, Thursday	26
Shelby and Mt. Sterling	28, 29
Choctaw circuit, at Oak Grove, Tuesday	31
Forkland circuit, at Forkland	Feb. 4, 5
Demopolis station, Wednesday	8

DEAR BRETHREN: In order that we may get all to work as soon as possible, I have put in many of the above appointments in the week. I do and expect, in the end, to do you and the less service. Let us put everything into working order at once.

51 H. FRAUNBART, P. E.

MONTGOMERY DIST.—FIRST ROUND.

Hurtsville circuit, at Scale	Dec. 31, Jan. 1
Elmore circuit, at Oak Valley	7, 8
Tallassee station	9
Tuskegee circuit at Warrior Stand	14, 15
Tuskegee station	16
Salem circuit, at Pierce Chapel	21, 22
Auburn station	23
Crawford circuit, at Mt. Zion	28, 29
Montgomery station	Feb. 1, 2
Tallapoosa mission, at Rock Springs	6
Loachapoka circuit, at Sand Mine	10, 11
Opelika station	18, 19
Franklin mission, at St. John	25, 26

51 J. F. MANGUM, P. E.

PRATTVILLE DIST.—FIRST ROUND.

Wetumpka	31, Jan. 1
Clanton and Verbena	Jan 7, 8
Lowndesboro	14, 15
Camden and Oak Lawn	21, 22
Bell's Landing	28, 29
Autaugaville	Feb. 4, 5
Prattville	11, 12
Pine Apple	18, 19
Randolph	25, 26
Benson mission	Mar. 4, 5
Pleasant Hill	11, 12
Plantersville	18, 19
Coosa mission	25, 26
Huntsville	Apr. 1, 2

50 A. H. MITCHELL, P. E.

MOBILE DIST.—FIRST ROUND.

St. Francis street	Dec. 18
Eastern Shore, at Bay Minette	21
Whistler	25
Tumlinville, at Four Mile Post	28
Franklin Street, Mobile	Jan. 1
Citronelle	7, 8
Grove Hill, at Union	12
Suggsville, at Suggsville	14, 15
St. Paul's	22
Bladon and St. Stephens, at St. Stevens	28, 29
Laney, at Laney	Feb. 4, 5
Escambia	11, 12

50 G. R. BLUE, P. E.

SELMA DIST.—FIRST ROUND.

East Selma	Dec. 10, 11
Selma	17, 18
Summerfield	24, 25
Orrville circuit, at Orrville	31, Jan. 1
Rhode Creek circuit, at Providence	Jan. 7, 8
Marion	14, 15
Uniontown mission, at Brown's station	18
Spring Hill circuit, at Dayton	21, 22
Unionlown station	28, 29
Clifton circuit, at Arlington	Feb. 4, 5
Hembree Hills, at Sweetwater	11, 12
Choctaw Corner, at Bahal	14
Lower Peach Tree circuit, at Peach Tree	18, 19
McKinly mission, at Prairie Bluff	21
Perryville mission, at Mt. Pleasant	Mar. 7

The District Stewards will please meet in the basement of the Methodist Church, Selma, January 4 1882, at eleven o'clock, A. M.

50 J. M. ROLAND, P. E.

MISCELLANEOUS.

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1873	232,444
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1875	249,852
1876	262,316
1877	282,812
1878	356,432
1879	431,167
1880	538,609

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2. The chemicals make the glasses last, they retain their polish. Hence you will always see through them as bright and clear as at first.

3. The chemicals keep the glasses cool; and the result, is that the optic nerves always cool, so doing away with any irritation to the eye.

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Christian Advocate.

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LINUS PARKER, D. D., Editor.
G. T. LATHROP, Publisher.

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THE STORKS OF DELFT.

BY AUGUSTA LARNED.

The bells changed dread in every spire,
The watchman cried: "Fire! fire! fire!
The men of Delft, the city flames,
Run from your labors and your games.
The rich and poor, haste for your lives,
Snatch your dear children and your wives,
The lewd, aged, sick and blind,
The idiot and insane of mind,
Then think of household goods and gear,
Bird cages, tries and dragons dear,
And place wherewith your town makes cheer.
Run, burghers, for the flames are red!
They leap and crackle overhead,
And high above each lane and street
Hangs our brave city's whistling sheet."
And thus it chanced in Delft of fame
Lived many storks, that went and came,
Free from all harm, protected, blessed,
Because they cleared the city's pest—
Toads, frogs and noisome creatures foul,
So wise a bird some gave a soul,
And scarce a man but reared a thatch
Whereon the little storks might hatch.
Now, on that fatal third of May,
When lurid clouds obscured the day,
With nestling birds just out of shell,
A strange and piteous thing befell.
Soft, downy, formless wing and head
They lay within the natal bed.
The parent birds quick saw their doom,
Mid stifling smoke and sullen boom
Of falling roof and splintering wall,
And groan, and curse, and anguish call,
Mid swaying crowds and rushing feet,
And furnace-blasts of withering heat,
And flying sparks like living things,
That bore destruction on their wings.
And first they sought in haste to bear
Their nurslings through the heated air.
But no, their strength may not suffice;
They struggle, but they can not rise.
And, panting back upon the nest,
They hide their young with wing and breast,
And calmly wait the fiery wave
To lay them in a common grave.
The flying crowds with wonder saw
A sight to fill the soul with awe.
Those birds that chose not life, but death,
To shield their young with fateful breath;
Mounting in love their funeral-pyre
They gave their bosoms to the fire.
And thus perchance the storks that day
Taught some poor craven heart the way
To stay his feet for those to need,
To help the weak, the sick to feed,
Remembering those old words, how writ:
"Who saves his life shall forfeit it."
Amid the records of the town
This tale is truly written down,
In letters of the purest gold
Such noble story well were told,
Of birds heroic in their death
Teaching Christ's truth with failing breath,
And glazing eye and fluttering wing
Those storks of Delft whereof I sing.

From Virginia.

MR. EDITOR: You are doubtless familiar with the fact that a promise easily made is easily broken. It is now a little over a year since I agreed to write an occasional letter for the ADVOCATE; and, yet, unless my memory fails me, I have never sent you a single scratch. My conscience has not been entirely at ease on the subject; but, still, when it has been disposed to twit me, I have given it a soporific dose in the shape of the suggestion that, after all, nobody was loser by my neglect. As the new year is now opening, I have concluded to follow "a far more excellent way," and to acquit myself of my obligations, whether anybody is to be benefitted by the process or not.

Enclosed you will find a small draft, which you will please hand to Mr. Lathrop. It is to pay for advertising Emory and Henry College. I take pleasure in saying that the advertisement has paid. In fact, no twenty dollars that we have spent in this way has been more remunerative.

There is scant material for letter-writing in this "hill country." We are far removed from the busy centers of life, and our days go on without unusual events to vary their monotony. Little by little, however, the tides are beginning to sweep in upon us from without, and, in less than twenty-five years our mountain Arcadia will be a part of the world. I confess that I do not contemplate the result with unmixed pleasure. There ought to be one place in America where everything is still, not with the stillness of death, but of rest and peace; where people are not always in a hurry; where neighbors have time to be neighborly; and where the amenities of social life are regarded as of more worth than the products of the field, the forge, or the loom. Say you not so?

The summer and autumn just past have been very remarkable. The former was dry—so much so as to cut short all our crops, especially the grass. It was feared that the farmers would have difficulty in getting their stock through the winter; but September brought copious showers and started the grass. The weather since has been simply delightful. In fact, we have had no winter until the past ten days. Only one week ago, my short-horn cow was getting good pasturage in the meadow and showing no relish for fodder or hay. This open fall has been a great blessing, as you can well see. Our trust of Providence is always too narrow. We try to measure God's way with the two-foot rule of our own intelligence, and we fail. Shall we ever learn that sweet and comforting lesson which bids us free ourselves from carking care concerning those things which constitute the sum of material good? But the winter has come at last, and in goodearnest. Four days ago, after heavy rains, it began to freeze and to snow; and ever since, it has been stinging cold. The earth is wrapped in a mantle of purest white. Along all the valleys, over the sloping hills, on the lofty mountains which encircle us and look down upon us, the fair covering is spread. O, it is a grand sight to see! I wish that you could look out upon it to-night. Lying clear and cold under the moon, it is lovely and enchanting as any dream of fairy land. Perhaps, you shrug your shoulders and say to yourself: "I prefer a climate where one is in no danger of losing one's nose or toes from frost-bite." I have known good people to indulge in Sybaritic reflections of that sort. But if you could muffle up yourself in good flannels; enshroud your whole body in a huge overcoat; encase your feet in stout Arties, and go forth to snuff the life-giving air that sweeps in rapid eutrents over this lofty plateau, you would call it grand.

How the boys do enjoy it, those from the far South more than others. They have worn their coasting-place as smooth as glass, and their light-running sleds fly like the wind. Such exuberance of animal life as they have! How they run and shout for very joy! To me the noise which they make is most unsied, and I trust that the day will never come when the gleeful shout, or even the lusty yell, of a full-chested and broad-shouldered young man will have any other than a pleasant sound. Here, at Emory, we have 600 acres to ourselves, and are not near enough to anybody else to be a disturbance.

I see that the Alabama Conference has withdrawn its support from your paper, to join with the North Alabama in maintaining one of their own. This is a free country, and the church has a right to as many papers as it wants; but I must doubt the propriety of multiplication. Here, in Holston, we are beginning to agitate the question of consolidation; not, it is true, in regard to papers, but in regard to colleges. We are convinced that it would be the part of wisdom for the Baltimore, Virginia, and Holston Conferences to unite and keep up one first-class school; and we have asked the brethren of these Conferences to consider the propriety of a movement looking in that direction. Whereunto it will grow, can not be told. There are many interests involved; and everything that is done will have to be done in the spirit of self-restraint and mutual concession. The Northern Methodist Church, with all its wealth and numbers, has only four colleges and universities east of the Alleghany mountains; but every one of them is well endowed, and one or two of them are positively rich. In respect to the whole question of education, we need a *method*, broad and liberal. What we have done hitherto has been "by main strength and awkwardness." Is it not possible to organize a *scheme*, which shall be as comprehensive as the wants of the whole church? Let doubters stand aside. We need men of faith to give an affirmative answer, and then proceed to do the work.

Emory and Henry has had a good year—the best since 1877, and the prospect for an increased attendance is constantly brightening. Our spring session will open on January 25, and no pains will be spared to secure proper classification for students who may enter at that time. Any letters of inquiry will receive prompt attention. We think we are in position to do good work, and we hope for a continuance and enlargement of the patronage which we have hitherto had from the Southern States.

The editor is no novice. He knows how to put communications of this sort "where they will do the most good," and is at perfect liberty to make such a disposition of this particular one as may seem to him best.

E. E. ROSS.

EMORY, VA., Jan. 3, 1882.

A Dreadful Throat Trouble.

Did you ever hear what a trouble Wilkins had with his throat? It was a sad and singular case as sure as you are born. I can't see why the doctor did not make a report of it through the medical journals. The world ought to have had the benefit of this case. I am not a doctor, nor the son of a doctor; but I feel inclined to report this case in the language of the common people, hoping it may help some other poor sufferer from a similar throat trouble. Poor Wilkins suffered untold agonies from his throat, and lost all he had, before he consulted a doctor about it, and then it was too late. The doctor could do nothing in the world for him. I suppose it was his extreme modesty that kept him from consulting a physician earlier than he did. When he concluded to call in a doctor, he chose Dr. Smith, a well-educated and thoroughly competent physician, whose skill in throat and stomach troubles was known all over the land. Before this terrible affliction came upon Mr. Wilkins he owned one of the finest farms in the State where he lived, and he was one of the most enterprising, thrifty farmers in the country. He had a fine residence, elegantly furnished, and a highly-accomplished Christian wife and four lovely children, two boys and two girls. He also had about ten thousand dollars at interest, well secured. After his throat became affected, he lost all interest in his farm, his home and his family. His property was soon squandered, his money all gone, and his wife, sad and broken-hearted, took her children and returned to her father. Fortunately, the old gentleman was able to provide for them. This loss of property and destruction of his home was one of the strongest features in Wilkins' throat trouble. Wilkins' throat grew rapidly worse. At last, he determined to seek medical aid. He went to see Dr. Smith, and found him in his office among his books and bones. Wilkins sat, or rather fell down, in a large cushioned chair and said: "Dr. Smith, I want you to examine my throat and tell me what is the trouble with it." The doctor took a tongue-depressor and wheeled a chair near the window, and asked Wilkins to take a seat. The doctor examined his throat carefully, and said: "Mr. Wilkins, I can't discover any trouble in your throat, save a slight inflammation of the tonsils." "Well," said Wilkins, "that is strange. My throat has ruined me, and now you report no trouble beyond a slight inflammation of the tonsils. Doctor, you must be mistaken!" "Let me examine again," said Dr. Smith; but he found nothing, and so reported. Wilkins said: "Well, doctor, that is strange. Twenty-five negroes, a square section of fine land, a good home and elegant furniture, fifteen fine mules, three good horses, seventy head of hogs, fifty head of cattle, two fine wagons, a fine carriage, a buggy, and one thousand dollars in cash have all gone down that throat, and now you report no trouble in my throat. It is strange, doctor, it is strange." "Oh! oh! yes! yes! I see! I see!" said Dr. Smith: "Whisky, yes, whisky, has been the trouble with your throat."

This is a strange case, and ought to have been reported long ago.

GILDEROY.

The Law as Regards Conference Claimants.

MR. EDITOR: As the law now stands, "the financial board has the power of discrimination to subtract from amount of the less needy and add to amount of the most necessitous." But it is "modestly" suggested, that "the General Conference remove the authority for discrimination and then give us a just and equitable gage, regulated and controlled by the number of years in actual itinerant service." I think the law as it now stands is holy, just and good; but having seen this suggested change recommended in the ADVOCATE, at least once before, and having heard the chairman of a Board of Finance, at a recent Annual Conference, propose the same policy, I really fear that it is possible for the General Conference to abolish the equitable law now in the Discipline.

I dislike the proposed amendment because it would not be an "equitable gage." It is true that we justly honor our aged veterans in the ministry for their long and devoted services, and if the Board of Finance could always amply supply the wants of the most dependent and then have a surplus left, it might not be wrong to appropriate it, by way of honor, according to "the number of years in actual itinerant service." Even then justice might not be met; for has not a person a right to compensation according to the amount of work he does, regardless of the length of time he is at it? But, I imagine it is rarely the case that our financial boards have money to apply this way. The most necessitous are nearly always left somewhat necessitous, and none have their wants fully met. To see that such a law would not be equitable, let us test it by an illustration. Here are two superannuated ministers. A. has served thirty years, B., twenty. A. has served on good salaries most of his time, and now has a good home to which he has returned. He has some property which brings him a handsome income, and his necessities are not very great. B. has served on starvation salaries, is now worn out and feeble with age, has no home and is entirely dependent. Does equity say, give A. one-third more than is given to B.? Never, never; no never. Equity, when not misnamed, says, Don't base your appropriations upon the length of time the recipient has served; nor upon his "standing" in the Conference; but upon his actual necessities. The law, as we now have it, is right. The financial boards can discriminate and thus be just to all claimants. I think, if the General Conference see fit to adopt this change, we shall find it much more difficult to raise our Conference collections, for while many are willing to help the needy, comparatively few are willing to give money to honor men.

MINGO.

Report of Committee on Church Publications.

LOUISIANA CONFERENCE.

The Committee on Church Publications beg leave to report: First, that they have read with interest and satisfaction the exhibit of the publishing agent at Nashville. Your committee recognize the divine blessing on the wisdom which devised, and the zeal which has worked the plans for the payment of our Publishing House debt, and the establishing of that great interest upon a better and more solid basis than ever before.

Four years ago, the indebtedness of the Publishing House was near $300,000, at an interest of $60 per day—nearly $20,000 annually. During this quadrennial, the debt has been so reduced and modified in its interest, that the interest account is not more than half what it was four year ago. During the past year the patronage of the church has enabled the agent and Book Committee to spare and apply $31,000 from the cash receipts of the house to payment on debts contracted prior to June 1, 1878.

Our connectional property is all in a good state of preservation and secured by insurance. If the present management is continued with the prosperity of the past four years, our Publishing House will in a few years be free from debt. All our own publications, and the standard religious publications of other houses can be had at Nashville on the best commercial terms.

Your committee is pleased to learn that our central organ, the Nashville Christian Advocate has a circulation of between 16 and 17,000 subscribers, and that its cash receipts for the past year were $25,000. Our excellent Sunday school publications are meeting with some of the success they deserve. These publications have yielded last year $49,443. Upon a review of the situation, we think we have cause to thank God and take courage.

Before leaving the consideration of the agent's report, we beg leave to call attention to the latter part of the report touching the New Orleans Depository. Rather by general implication than by direct statement, the impression seems to exist that New Orleans Methodism and Louisiana Annual Conference Methodism sustained closer connectional and more controlling relations to the New Orleans Depository than to the Publishing House of the Methodist Episcopal Church, South, located at Nashville. Your committee deem it a proper time to say that the Louisiana Annual Conference and New Orleans Methodism are in no sense responsible for the management of the business of the New Orleans Depository, wisely, or otherwise, more than they are for the management of the business of the Publishing House in Nashville. We had nothing to do with it save furnishing a house free of any other rent, save expense of maintenance. We always understood, and thought that the Church, South, generally understood, that our brother, the Rev. R. J. Harp, was the properly appointed agent and representative of the general book agent, and that he was legally responsible to the agent and Book Committee at Nashville, and never in any commercial sense to us.

NEW ORLEANS CHRISTIAN ADVOCATE.

Your committee would call special attention to the claims of our own excellent and indispensable NEW ORLEANS CHRISTIAN ADVOCATE. In all the elements which conspire to make a first-class religious and family newspaper, it yields the palm to none. Its editorials are models of religious journalistic writing. It has an able corps of contributors, and its selections contain the latest, the most important public news, foreign and domestic, secular and religious. If a subscriber can take but one paper, we know of none that will meet all a family's newspaper needs better than the NEW ORLEANS CHRISTIAN ADVOCATE. Your committee is gratified to learn through the report to the Conference that the permanent success of the paper is assured, and that it has so large a circulation. Southern and Southwestern Louisiana is, for the most part, populated with the descendants of nationalities who but slightly sympathize with our religious views and plans; but, doubtless, a diligent and systematic canvassing of the field would largely increase the list of subscribers.

Your committee can not but deplore the increase of local Methodist papers, for though we regard them but as temporary experiments, still the experiments will divide and partially waste our strength. But as this tendency can not now be arrested, we must, by increased diligence and devotion, see to it that the hurt and harm be as little as may be. We should all regard our paper as one of the most effective arms of our spiritual warfare, both conservative and aggressive. No agency that we can wield is better adapted to promote the connectional spirit among our people than a good Methodist paper. The importance of this connectional bond can scarcely be overstated; let us foster it then by heartily sustaining our Conference organ.

In conclusion, we submit the following resolutions for adoption:

Resolved, That the Louisiana Annual Conference reads with satisfaction the encouraging and hopeful report of the agent of our Publishing House at Nashville.

Resolved, That we pledge our continued support of our connectional publications issued from our Publishing House.

Resolved, That the Methodists and ministers of the Louisiana Annual Conference recognize no responsibility in the commercial results of the management of the New Orleans Depository.

NEW ORLEANS CHRISTIAN ADVOCATE.

Resolved, That our publisher, Mr. G. T. Lathrop, deserves well of the patrons of the NEW ORLEANS CHRISTIAN ADVOCATE for the excellent paper, superior typography, and prompt weekly publication of the same.

Resolved, That the Louisiana Annual Conference most heartily endorse the editorial management and conduct of the NEW ORLEANS CHRISTIAN ADVOCATE.

Resolved, That in view of the claims of our paper, and the increase of Methodist papers, we feel the necessity of pledging ourselves to make increased exertions to extend its circulation within our bounds.

Resolved, That the Publishing Committee for the NEW ORLEANS CHRISTIAN ADVOCATE be, Linus Parker, F. R. Hill and Christian Keener.

J. H. WALKER, Chairman.

Report on Temperance.

Adopted by the Louisiana Conference, January 9, 1882:

Having been appointed by the last Conference as a delegate to a National Temperance Convention to be held on June 21, 1881, at Saratoga Springs, New York, we offer the following as our report of said convention.

There were some 380 delegates in attendance at the convention from all parts of the United States and Canada.

They consisted of men and women, many of them of the first order of talent, and occupying high positions in the Church and State.

These delegates coming as they did from all parts of this broad land, it afforded them an opportunity of adapting a uniform sentiment upon the subject of temperance, and of setting forth a uniform method of labor and concert of action. The universal sentiment of the convention was, total abstinence from all intoxicants for self-security and legal prohibition as the only security for a commonwealth. To these ends they resolved to work. We believe the convention gave new impetus to the cause of temperance generally, and thereby effected good.

We were also requested, as chairman of the standing committee on temperance, to prepare a petition or memorial, to the Legislature of the State, to provide for a legal prohibition of intoxicating liquors in the State. Accordingly, we have prepared the following form of petition, viz:

To the Honorable, the Senate and House of Representatives, of the State of Louisiana, in General Assembly Convened:

We, the undersigned citizens, respectfully memorialize and petition your honorable body to propose an amendment to the Constitution of the State to be voted for at the next general election, prohibiting the manufacture and traffic of intoxicating liquors, except for medicinal, mechanical or scientific purposes.

Resolved, By the Louisiana Annual Conference that the manufacture and traffic of intoxicating liquors should be prohibited by constitutional amendment.

Resolved, That each preacher of the Conference shall be furnished with a copy of the aforesaid form of petition, which petition he shall have signed by as many citizens as may be willing, and forward the same on the first day of May, 1882, to the Representative from his parish at Baton Rouge, La.

All of which is respectfully submitted.

JOHN PIRÉS, Chairman.

The Sabbath.

The Louisiana Conference, at its late session, adopted the following:

Whereas, We believe the Sabbath to be of divine institution and of perpetual obligation. *And whereas*, The Sabbath is a great sanitary, social, domestic and religious good. *And whereas*, The growing forgetfulness of the sanctity of the Lord's day, and its frequent and flagrant violations call for our most serious consideration as Christians and citizens; therefore,

Resolved, That we will, from the pulpit and the press, give increased and special prominence to the claims and obligations of the Lord's day; setting forth its divine institution, its perpetuity and manifold benefits to men in all relations.

THE DANGER OF SUCCESSFUL SERVICE.—When the apostles came back to Jesus, to make report of their ministry—to "tell him all things," as St. Mark so simply and strikingly expresses it, "both what they had done and what they had taught"—he receives them with an invitation into solitude: "Come ye yourselves apart into a desert place and rest awhile," as though he saw that the excitement of a successful service needed its counteraction; that there was something in them of a spiritual elation, akin to self-complacency if not to self-glorying, requiring therefore that discipline—not always for the present joyous—of a wilderness sojourn, literal or figurative, by which the soul recovers its juster, healthier estimate of greatness and littleness, of itself and God.

Ministry is a gift—it is also a peril. Just in proportion to its prominence, to its efficiency and to its success, is its danger to the human being, man or woman, entrusted with it. It is easy to say that of course we are nothing, God is all. It is easy to call one's selfish humble instrument, and to bid men to look from us to him whose we are. It is easy to speak thus, easy, in general intention, to mean thus. But, in fact—constituted as we are, circumstanced as we are—the remembrance, the realization, are not easy. Even he who comes back to tell Jesus what he has done and what he has taught—it is no common grace to do this—may make his report in a tone which the Heart Searcher reads as self-satisfaction or self-sufficiency, and to which he will apply that divine medicine of which we have in the text the label and the superscription, "Come thou thyself apart into a desert place, and rest awhile."—Vaughan.

Good Words.

There's bonds binding me very round my way,
I can not see,
But through the darkness I believe
God watcheth me.
He sweeps to keep my hand in his,
While all is dim;
So trusty, nothing eyes
And follow him.

Through many a thorny path he leads
My tired feet;
Though many a path of pain I go
Still it is sweet
To know that he is close to me,
My God, my guide,
He taught me, and so I walk
Quite satisfied.

—Christian at Work.

—Wherever a man would and can not, there is servitude. He may be unable to control his expenditure, to rouse his indolence, to check his imagination. Well, he is not free. He may boast, as the Jews did, that he is Abraham's son, or any other great man's son; that he belongs to a free country; that he never was in bondage to any man; but free in the freedom of the Son he is not.—Robertson.

—The Christian may shine by example. "That they may see your good works," says the Saviour. Good works and those only can be properly expected from those who have been illuminated from above and become the children of light.—Rev. L. Bailey.

—Remove Christian churches from the world, and how deep would be the moral gloom which would overspread the earth. With all the human imperfections which enter into them, they are indeed the light of the world and the hope of humanity.

—In the character of Christ, everything good, true, righteous, holy and lovely is conspicuous by its presence; while all opposite qualities are conspicuous by their absence, so far as their remoteness permits them to be conspicuous.

To think we are able is almost to be so; to determine upon attainment is frequently attainment itself. This earnest resolution has often seemed to have about it almost a savor of omnipotence.—Samuel Smiles.

—The life and power of godliness in the heart will give that affection, warmth and pathos to the pulpit addresses which the learning and rhetoric of the schools may glisten and direct, but can not excite.

—God loves to give; and he loves to have his people give. He does not like to have them covetous, he does not like to see them hoard; so, when we learn to give and love to give, we become like him.

—Education alone can secure social peace, an orderly, progressive government and true liberty—not the false liberty which was a mere sophism for extinguishing all enlightenment.—Gambetta.

—Church quarrels and dissensions between church members are what the enemy of souls delights in; thus those who engage in them serve him in the most effectual way.

—During his last illness, Andrew Jackson said, pointing to the family Bible on the stand: "That book, sir, is the rock on which our republic rests."

—How often do we look upon God as our last and feeblest resource. We go to him because we have nowhere else to go.—George Macdonald.

—Beware of detraction, and cultivate a spirit of Christian kindness; guilt, darkness and pain always attend scandal.

—Absence destroys trifling infirmities, but it invigorates strong ones.

Christian Advocate.

THURSDAY, JANUARY 19, 1882.

For the New Orleans Christian Advocate.

A SONG.

BY MISS MAGGIE R. BEALE (INVALID.)

Air—"Juanita."

Dark o'er life's ocean
Clouds of grief and billows roll;
Saddest emotion
Fills my anguished soul.
While the waves dash o'er me,
And the tempest's voice is shrill,
Sweetest calm comes o'er me,
Jesus speaks—"be still."
Jesus! O Jesus! sweetest words of cheer to me.
Jesus! O Jesus! Let me fly to thee.

In life's dark hours,
Saviour, be the lilings cheer;
Break thou the powers
That would hinder me.
Thro' life's march so dreary—
In the conflict strengthen me—
When my heart grows weary,
Thou my refuge be!
Saviour! O Saviour! Thou art "all in all" to me!
Saviour! O Saviour! Whom have I but thee?

Thou art life's Fountain,
In my weary spirit give,
To Calvary's mountain
Let me look and live.
What is all earth's treasure?
What to me is pain and loss!
Sweet to me the pleasure,
Bearing thy dear cross.
Saviour! O Saviour! Thou didst bleed and die for me!
Saviour! O Saviour! Let me live for thee!

Sunday-School Lesson.

PREPARED BY REV. CHRISTIAN KEENER.

First Quarter—Lesson IV.

SUNDAY, JANUARY 22, 1882.—MARK 2, 1-17.

GOLDEN TEXT.—"*I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.*"—Isaiah xliii, 25.

POWER TO FORGIVE.

1. And again he entered into Capernaum, after some days, and it was noised that he was in the house.

2. And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them.

3. And they come unto him, bringing one sick of the palsy, which was borne of four.

4. And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay.

5. When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

6. But there were certain of the scribes sitting there, and reasoning in their hearts,

7. Why doth this man thus speak blasphemies? who can forgive sins but God only?

8. And immediately, when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

9. Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

10. But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

11. I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12. And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

13. And he went forth again by the seaside; and all the multitude resorted unto him, and he taught them.

14. And as he passed by, he saw Levi, the son of Alphæus, sitting at the receipt of custom, and said unto him, Follow me. And he arose, and followed him.

15. And it came to pass, that as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.

16. And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

17. When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners, to repentance.

Jesus returned from his first round on the Galilee circuit to Capernaum, his home, the only one he could claim, a fisher's hut, occupied by Peter and his family, maybe a hired house. By this time the excitement and rush, caused by his last visit, had subsided enough for him to work. The news of his arrival soon gathered a crowd in the house and about the door, and he preached the word unto them. What a grand expositor of the word; himself the embodiment of that word. His preaching was not as a herald delivers his message: he was till an embassador with a positive message furnished him, but he opened his mouth and taught them. The word was *with* God, and the word was God; all of God's wisdom was in each word; it flowed from the abundance of his heart. What need had he to know letters when in his heart was the genesis of gospel. But this second sermon in Capernaum was broken in upon just as the one in the synagogue.

His cottage services in his own house could not hide him from the people. They came unto him, bringing one sick of the palsy, which was borne of four. When they could not come nigh unto him for the press they uncovered the roof over where Christ was, and let down the bed wherein the sick of palsy lay. In this incident of pardon we have this lesson taught us: That some of our friends, if they are ever to be saved, must be borne in the arms of our faith; our faith is the condition upon which their faith depends, and must put them in the presence of the Saviour. This is all that intercessary prayer can do. We can surround them by the Spirit, and put them in such relation to the Spirit that the least faith on their part will save them. The press of the multitude shows us the expediency of Christ going away that the Comforter might come. The thronging of the multitude, crowding after the bodily presence of Christ, was a hindrance to his work. The Lord honored the united faith of these friends by giving them more than they asked for. Evidently they came expecting nothing more than the healing of the man, but Christ pronounces pardon upon the man's soul. The paralysis of the soul is infinitely worse than paralysis of body. *A sick body and a well soul* is to be accepted as infinitely preferable to a *well body and sick soul*. Paralysis of soul results in eternal death; paralysis of body finds its relief in the grave. The cure of the soul was first; it was quick, and complete as the cure of his body. *Just a word.* Thy sins be forgiven thee, a gracious pardon, full of pity. Son, be of good cheer. How much encouragement the poor, despairing sinner needs. He must be first saved by hope before he can exercise any saving faith. Pity is the starting point of our Lord's work, and our desperate condition is our most eloquent appeal to "him who knoweth our frame and remembereth that we are dust." This poor dejected sufferer had lost all heart and hope, but the Lord knew just how to administer pardon unto him. He begins by calling him son; be of good cheer: thy sins are forgiven thee.

It is not wonderful that this gracious work of mercy should have astounded any of those who witnessed it. Yet it did. There were some present who looked upon the words of pardon as blasphemy. Why doth this man thus speak blasphemies? who can forgive sins but God only? was the unuttered question in the minds of some of the scribes sitting there. But Christ heard their thoughts. Abstractly speaking, these objectors affirmed one of the first principles of all true religious beliefs; all sins are primarily offenses against God, and, therefore, though men may forgive trespasses, so far as they themselves are concerned, yet the ultimate act of forgiveness belongs to God alone, and consequently for a mere man to claim the right of thus forgiving absolutely was to claim a divine attribute, and therefore to blaspheme; it was to utter words disparaging to the majesty of God. These men forgot to take into account the possibility that God may have delegated his pardoning power to his chosen servant, and that this teacher might himself be, as he had asserted already, one with God, and so share his perfection as well as his prerogatives. Either of these assumptions would have cleared him of blasphemy, and Christ had given sufficient proof of both. The sin of the scribes lay in the fact that they ignored these proofs of his delegated power as Son of man to forgive sins and execute judgment, and as Son of God, of his inherent right to claim an honor equal to that which was rightly paid to God, as well as the right to exercise all the prerogatives of his Father. This obstinate rejecting of the evidence that he was Son of man, the representative of humanity, and Son of God, the representative of Deity, was the evil in their thought. Matthew puts the words thus: "Why think ye evil?"

Christ then gave a summary answer to their thoughts by healing the man's body. He heals a body to prove that he can heal a soul. Man, in his short-sighted unbelief, thought that healing a paralyzed body was more difficult than to heal a paralyzed soul. They had eyes to see the first, and no way of testing the second; so the Lord accommodates his argument to their ignorance; reverses the order of truth, and does the easier to prove that he could do the most difficult. That you may know that the Son of man hath power on earth (no one doubts that he has power in heaven to forgive sins, seated, as he is, at the right hand of God,) I say unto thee, arise, take up thy bed, and go thy way into thine house. See the paralytic carrying his bed, walking along in his restored strength, and know that I can do the same for the dead and paralyzed souls of sinners. This was an *a fortiori* argument to men, but to God it was doing a little thing to prove his power to do a great thing. The lesson closes with the call of Matthew. The call was "*Follow me*," and the response was his leaving his desk, his money; maybe his share was not much; only a small per cent. of the revenue; but it was all he had, and no man can leave more than that.

Colportage Sketches—No. 19.

BY A. M. JONES.

A MORMON WOMAN.

My colportage work, extending over twenty-one counties in Alabama, brought me in contact, from time to time, with almost every religious sect in the State. The members of the various Christian denominations profess a profound faith in the Bible, and have great respect for the oracles of God, but many impressed me as possessing much more of the spirit of bigotry and sectarianism than that of simple and self-denying godliness. While in every community, from the gulf to the mountains, in the fertile valleys, or among the vine-clad hills, I found holy, devout, consecrated men and women, with whom it was not only a privilege, but a pleasure to commune on sacred subjects, yet there were also talkative, loquacious bores, always ready to discuss what they termed doctrine, and advocate the peculiar tenets and dogmas of their own particular church. Though in the midst of the longest days of summer, and I had traveled from early morning without rest or dinner, yet the ignorant old brother with whom the night was spent continued his harangue on the subject of apostacy until eleven o'clock, the mother and children long since asleep, and then retired without reading the Scriptures, family or private devotion. Unfortunately for me, we occupied the same room, and so much concerned was he as to a religious state, in his opinion impossible to exist, that the clock gave the signal of midnight before I had the opportunity to compose myself to sleep. This extremely bigoted brother may have been a pious, good man. God knows: I do not. But before leaving him at church the next day I was sadly impressed that he was "In the gall of bitterness, and in the bond of iniquity." "By their fruits ye shall know them." On another evening, though exceedingly tired, I was annoyed most unmercifully, and until a late hour, by an old man and two younger, endeavoring to teach me the great mysteries of the foreknowledge, the foreordination and the decrees of God. They finally became very indignant, and charged a round bill the next morning simply because I innocently asserted that God holds every man personally responsible for his actions; that whisky drinking is incompatible with the teachings of the Bible, and that the drunkard, whether a member of any church or not, who dies without repentance, and in his sins, will be sure to go to hell.

I stood at a man's gate who had just returned from town, and smelled the offensive odor, the mingled perfumes of whisky and tobacco upon his breath. Having answered his questions as to my business and church relations, he at once became eloquent on the subject of baptism, even quoted Greek; but, alas! poor fellow, the sequel revealed the sad fact that he could not read the English language, and never owned a Bible in his life. Ignorance and bigotry are twin brothers, always going hand in hand, and it is amazing the influence they exert in the land. Upon disputed points, and nonessentials scarcely ever alluded to by pious, intelligent people, those chronic babblers are always babbling.

BUT TO MY MORMON WOMAN.

It was the hour of noon, and a hot, sultry day late in August, or early in September, 1878. Since the rising of the sun I had been traveling, at least four miles an hour, and now my jaded, panting horses stood near a residence, in the shade of an ancient oak, eagerly devouring their corn and fodder. The house was old-fashioned, somewhat dilapidated, rather of a ghostly appearance, and evidently had seen better days. Soon the landlord, having discovered my presence, a loan, swarthy man of thirty, came out, entered freely into conversation, and on learning my mission invited me in to dinner. By long experience I had learned that a warm dinner is better than a cold lunch, therefore gladly accepted. On entering the room, and taking my seat, I almost unconsciously cast about for a Bible. It was no where to be seen, not one on the place. In answer to my question, don't you want a Bible? he said, "No; this is our Bible," as he triumphantly placed in my hand a pamphlet of seventy-five or a hundred pages. It proved to be a Mormon production, and revealed the fact that I was in the house of a *saint*. Reminding him that the author of the book apostatized, and renounced Mormonism after its publication, he said: "I know that; but when the book was written he was an apostle, a good saint, and in the faith. His apostacy, in after years, does not affect its authenticity. We receive it as divine." This excited a little controversy, but he, being a weak brother, was easily put to silence. In the midst of the conversation we were summoned to dinner; and in the lady, a keen, shrewd woman, who, as if by an understanding, took her husband's place, he holding himself in reserve to laugh, I found a much more formidable antagonist. I do not suppose she had ever read or ever seen the Book of Mormon. Like the Roman Catholics, the Latter Day Saints seem to pay but little attention to their divine oracles. But as to the literature of her church, papers, pamphlets, tracts and books, published in support of the degrading system, she was certainly well posted. No Sunday-school pupil, perhaps, ever studied his catechism more closely. The questions she propounded were evidently studied; they were pointed, and came in rapid succession, while her answers, to mine, were all withering and sarcastic in the extreme. She being a woman of more than ordinary culture and superior mind, I became disgusted at such treatment of a stranger, an invited guest at her own table, and intending to turn the whole discussion into ridicule, said: Madam, by your permission I will offer you a little advice. "Well, sir, I will take pleasure in hearing you. If good it may prove beneficial; Otherwise I need not heed it." My advice is never go to Salt Lake. "The distance to Salt Lake, and trouble and expense of getting there, are considerable, but why offer such advice? Why should I or any other saint stay away from the holy city?" I expected a storm, but meekly said, while glancing toward her lean, delicate husband, who seemed scarcely able to support one, in less than twelve months, perhaps, Mr. —— would have a half dozen wives. Before I was done speaking her face became scarlet, and she trembled from head to foot. Laying down her knife and fork, and pushing back her chair, she inclined forward, her eyes in the meantime flashing with pent-up indignation, while her lip curled with scorn. After a moment's hesitation, as if collecting her thoughts, she raised her piercing eyes to mine, with her finger gesticulating near my face, and through her clinched teeth, in a low, trembling, earnest, animated tone, said: "Sir, we do not believe in such stuff as that; it is slander on the church. I know many of the saints at Salt Lake have apostatized, and become as wicked as Gentiles. We have missionaries there now trying to reform them. But if we did believe it, sir, you would all join us." Having no reply to make, and dinner being over, we left the table in good order. Within a few minutes, having bid them adieu, and presented the gentleman a Bible, I was in my buggy, rolling forward. I am inclined to the opinion that this woman is deceived as to the practice of plurality of wives among the Mormons. The name has passed from my memory; I have never seen nor heard of them since.

Four Bishops.

MR. EDITOR: Certainly the approaching General Conference will make at least four Bishops. Our present incumbents are almost worked down, and need help. And the Conferences need help as well. Nearly all the sessions of Annual Conferences have been held this year under a straining pressure of time. Many important matters have merely been touched and passed. In several Conferences submission was accepted under protest. Therefore, it will be one of the main features of business to make Bishops.

It will now be in order, I suppose, for everybody to speak or write his views upon this vital question. It will, no doubt, save the General Conference a great deal of talking and planning, and will help to shorten the session in Nashville, save large expenses, and send all the members home in good time to attend to their charges, especially presiding elders. There seems to be no necessity for holding a session of *one month*, and do almost nothing, except move "*nem concurrence*."

Now to the point in hand. Not being a member elect to the General Conference, but having constituent rights, and having believed, I therefore speak. My speech is based upon the twenty-first verse, first chapter of the Acts, which reads thus: "Wherefore of *these men which have companied with us all the time* that the Lord Jesus went in and out among us." The phrase, companied with us all the time, has a very to determine the case of election to strong meaning, and was regarded by the apostles as a sufficient *sine qua non* the sacred office in question. "*Companied with*" has the following meanings, in part: to meet, engage, agree with, assemble, live with, marry. All of which express the idea of chief regard for and unfaltering devotion to, and must cover the entire life and work of the man. In other words, a man, to be qualified for the office and work of a Bishop, should be a man of *one calling and work*; and that the work of the ministry—preaching the gospel and saving souls. It further includes the idea of fellowship, or fellow-feeling, in the work of the ministry, with all the laborers thereof in the fields of hard work and hard living. Such a man of God is not a commander simply, but a leader of the Israel of God. Now, that brings out my Scriptural idea of a New Testament Bishop. Such an idea as was unfolded and illustrated in the life and labors of Wesley, Asbury and others.

To be a little more specific. My New Testament idea of a Scriptural Bishop would rule out every aspirant to that office whose *whole life work has not been in the pastoral ministry*. And I would much prefer one who knows what missionary work means by actual service in the field, as preacher in charge, and all through the gradations of circuit, station and district work. My idea would rule out every man whose ministerial life has been broken into, sections by other callings and offices in the church, or otherwise or elsewhere.

These are my views set forth in my speech in advance of the session of the General Conference. I speak now that I may be heard. Soon voices and forces will be so abundant and well toned that an ordinary speaker will not be heard. And, after all, it may be that I am moved in this direction by Providence. Who knows to the contrary?

Now, then, dearly beloved brethren, I leave the subject with you, only asking that you be governed by the New Testament in so great and weighty a matter as making Bishops.

ANGUS DOWLING.

VILLULA, ALA., Dec. 13, 1881.

A Voice from the Pew.

We claim to have a republican form of government, which is confined altogether to civil rights. Our State officers are representatives of our people, being elected by the voice of the people.

It seems our beloved Methodism is rapidly assuming a monarchial form of government. A private member has no voice whatever in church government. But one privilege is yet extended unto him; the privilege of delving and working day by day to make money to meet the unceasing demands made upon him.

There is a wrong somewhere, and most persons are disposed to think the wrong to be in the hearts of the church membership. If it be, then let something be done to remove the wrong, and then all things will move on harmoniously.

This change of work every year is great inconvenience to the preachers and families themselves, and an immense (unnecessary) expense to the people. For, of course, the people pay the preachers the money expended in moving from place to place.

Last year our pastor (whom we learned to love very much) came with no furniture, no money to buy provisions. We all became interested in his welfare and comfort, gave what money we could, fitted up the parsonage with all necessary furniture and crockery. We now have a minister to come with the demand for beds, and money, too, I suppose. Our people say they feel somewhat imposed upon that they can not do as much this as last year for our church.

I can ascertain the feelings and sentiments of the people more fully than the preacher in charge or presiding elder possibly can. We are an honest, industrious but poor people; try to do all we can to support the ministry. We do appreciate the embassadors of Christ, but there must be something done to prevent the people feeling oppressed on account of constant demands for money. Every preacher in health should cultivate his own garden and chop his own wood. We love and revere the messengers of truth, but do think they ought to teach habits of industry by example as well as by precept.

There seems an increasing tendency to make our preachers "gentlemen of leisure." Something must be done to bring about a better state of feeling, and the cause of Christ would advance accordingly. I desire the prosperity of Zion, therefore deem it advisable to speak in behalf of the people, whose eternal salvation is at stake.

JUSTITIA.

A Word from Jasper County, Texas.

MR. EDITOR: For the past year I have been a reader of your paper, and am very well pleased with it. I have been greatly interested in your correspondence from ministers attending the Ecumenical Conference. The ADVOCATE ought to be found in every Methodist family. Times are pretty hard in this portion of Texas, though there is a great deal of work going on here in getting out cross-ties, lumber and logs, which are rafted down the Neches river to Beaumont.

Provisions are high here, as they have to be hauled from Weiss' Bluff, twenty miles below, to which point they are brought by small steamboats from Beaumont. I hope our farmer friends will plant plenty of corn, potatoes, peas, oats, rye, millet, and not so much cotton, the present year, and see if times will not improve.

Truly yours,

ALEXANDER KINH.

CAIRO, Jasper county, Texas.

Marriages.

CULLEY—RAY.—December 7, 1881, at the residence of the bride's father, Rev. W. A. Ray, Madison county, Mississippi, December 7, 1881, by Rev. P. A. Johnston, Mr. E. C. Culley to Miss Lizzie Ray, all of Madison county, Miss.

LILES—PICKELS.—December 11, 1881, at the residence of the bride's father, by the Rev. J. L. P. Sheppard, Mr. William Liles to Miss S. E. Pickels.

HARPER—FOX.—December 27, 1881, at the residence of Col. N. L. McGinis, by Rev. J. L. P. Sheppard, Rev. J. D. Harper to Miss Jenie Fox, all of Alexandria, La.

EMERSON—BILLINGSLEY.—December, 1881, at the residence of the bride's mother, by Rev. T. A. S. Adams, Mr. G. W. Emerson and Miss Mollie Billingsley, all of Kosciusko, Miss.

HANNA—TURNAGE.—December 27, 1881, at the residence of the bride's father, by Rev. T. A. S. Adams, Mr. A. M. Hanna and Miss Lizzie Turnage, all of Kosciusko, Miss.

PEEBLES—JACKSON.—January 3, 1882, at the Methodist Episcopal Church, South, at 7:30 P. M., by Rev. T. A. S. Adams, Mr. S. G. Peebles and Miss Tende V. Jackson, all of Kosciusko, Miss.

Obituaries.

UNDERWOOD.—THOMAS UNDERWOOD was born in Autauga county, Alabama July, 1824, and died at his residence, near Mulberry, in said county, November 10, 1881. In his death not only his family but the country and the church have sustained a great loss. No one ever more fully and satisfactorily met all the responsibilities and performed the duties growing out of the relations that he sustained. The noblest type of the tender, affectionate and worthy husband characterized his life. His warm love and unceasing paternal watchfulness and care showed that his children had a father fully entitled to the highest reverence and affection. Never did a family have a keener realization of their loss or more sensibly feel the heavy bereavement that death brings.

As a citizen he was the peer of the worthiest and best. In the community where he was born, reared and died, he was held in the highest esteem by all. Possessed of fine intelligence, and occupying a very excellent social standing, he might have secured positions of public responsibility and trust, but he choose to move in the sphere of a private citizen, yet he took a commendable interest in everything that looked to the public good, and was ever ready to do all he could for the country. He was a consistent, devoted, exemplary Christian. Although he did not connect himself with the church until middle life, yet he was a regular attendant upon public worship, upright in his life, and evinced the warmest interest in the cause of Christianity, contributing cheerfully to its support. When he came in as the church he was at once entrusted with official responsibility. As a steward he was a model. He not only contributed to the support of the ministry, but sought diligently and earnestly to have others do so. He would manage to find out the necessities of his pastor and have them met.

His health had been precarious for some time, and he had expressed himself as conscious that he would not live long. He seemed to be making special preparation for the hour. There was evident growth in grace and a ripening for the dissolution, for he talked freely on this subject to his pastor and his beloved wife. Although confined to his bed but a very short time, and died rather suddenly, yet with the tenderest affection he gave his dying counsel to his family, assuring them of his perfect readiness to pass away. Not a cloud dimmed his spiritual vision, but the brightest prospect of entering into the rest of the blessed, and of rejoining loved ones who had preceded him, irradiated his last moments. He leaves a wife and five children, who are overwhelmed with grief and sorrow, but they sorrow not as those who have no hope.

J. W. SIMMS.

FOX.—THOMAS B. FOX died at Fair Mount, Smith county, Miss., November 21, 1880; was born in South Carolina, about the year 1800, time of his birth not exactly known, as his parents died when he was very young, and left him to the charity of the world. He was bound by his guardian to serve in the humble position of a tinker, but his aspirations were of a higher nature, evinced by his love and reverence for religious society, and his aversion to every thing of an ungodly nature. Soon after he arrived at maturity he married and emigrated to Mississippi, where he embraced religion, but was not united in full connection to the Methodist Episcopal Church till about the thirty-first year of his age. During his religious life he drank freely of the swelling waters of eternal life, which was demonstrated by his promptness at the family altar, private prayer, attendance to his church, and his Godly walk and conversation. In his latter years he was constantly heard singing and shouting the praises of his Master. Though a great laborer he evinced no desire to lay up earthly treasure, but for the administering to the wants of the poor and needy; and for the support of the Gospel he denied himself many of the common comforts and luxuries of life, while he enjoyed the luxury of doing good. Thanks be to the ever living God, to him it will never be said, "I was an hungered and ye fed me not, naked and ye clothed me not, thirsty and ye gave me no drink." When his head was silvered over by the frost of many winters, his ardent zeal grew stronger and his sanctification more nearly complete. A few weeks before his death he had the pleasure of meeting and hearing a sermon by his son, his joy being full he praised and thanked the living God that the seeds which he had sown thirty and forty long years ago, in the heart of his son, were springing up into life eternal. He who then sowed in tears now reap in joy.

When he found that he must lay his care-worn body down to rise no more till the blessed morn when he should flourish in the full bloom of eternal youth, he committed his spirit to the hands of him who had taken out the sting of death, who was with him and whose rod and staff was his comfort through the valley and shadow of death. His only regret was parting with his family, whom he had so fondly cherished for so many years, but rested in the full assurance that he and they should soon awake from sorrow's dreams to meet beside a pure and living stream.

HIS GRANDSON.

YARBROUGH.—WALTON LEITWICH YARBROUGH was born June 21, 1850, and died, of typhoid fever, in Loachapoka, Ala., October 28, 1881. He was converted when quite young, and the church register shows his admission to full connection in the church, to be October 20, 1873. Here are three important epochs in a most beautiful life—given to earth, born of God, transferred to heaven.

Oh what a bright light was extinguished at sun-set of that October evening! And on the morrow, all nature wept. It was well for the saddest requiem to be sung, for the village had lost its brightest and purest and noblest young man, and every one felt his loss as a personal grief. But although dead, he lives to the memories, in the affections, in the characters of all who knew him.

The writer knew and loved him as he has known and loved but few. His cheerful face and words of welcome were the first to greet his pastor, when two years ago, he entered the village a stranger among strangers. Then he came into his pastor's heart, and nothing ever occurred to mar the sacred friendship. He possessed many of the elements of true greatness, perhaps as can be easily found in human life. Generous yet just; brave yet modest; zealous yet prudent; the world at a glance, marked out for him a most beautiful, useful life. Possibly but few came so near to living up to this divine requirement, "not slothful in business, fervent in spirit, serving the Lord." Religion was to him a supreme power that he carried with him in all circles—paramount to all claims; and he was the same fervent, consistent Christian in mercantile affairs, that he was in his favorite places—the Sabbath school or the prayer meeting. The soul of truth and honor, he could not compromise with wrong; but kindly yet firmly rebuked evil in any of its phases. His last work was for the church, and faithfully was it done. Eternity alone can tell the actual good accomplished. How his loss is felt in the home circle! It completes a Roman fame; prided herself justly upon her jewels—her affectionate children—what comfort may the grief-stricken parents derive from the assurance that their darling boy is a jewel in the crystal casket of "mansions in the skies."

His end was more than peaceful; his triumph was glorious. Conscious of approaching death, he rejoiced in the strength of his Saviour, and told his mother that she and his father had led him to the pearly gates, and that soon he would meet them and to part no more.

Thus passed away one of the purest, noblest spirits of earth. The life and death of Walton L. Yarbrough were a benediction to all who knew him.

WALTER P. DOBINSON.

DAVIS.—My grand-father, JOSEPH W. DAVIS, was born in Marion district, S. C., August 21, 1804. At the age of eighteen years he united with the Methodist church in Marion district. Leaving South Carolina he came to Baldwin county, Ala., in the year 1828, and on the first day of September, 1831, he was married to Miss R. A. McDavid. After residing thirty two years in Baldwin county, he removed to Escambia county, Ala., and thence, in a few years, to Santa Rosa county, Fla., at which place on December 21, 1881, after a week's severe illness, he died of heart disease in the seventy-eighth year of his age, having been a Methodist more than sixty years.

A good man sometimes accomplishes more in his death than even in life, he being dead, yet speaketh. After over sixty years a member of the Methodist church, he leaves a Christian character which was never doubted by any but himself. And his own doubts were few, owing, perhaps, to the fact that his conversion, as I have heard him tell, was one of those bright changes which make all nature seem alive with gladness and every sound full of praise to God. His consistent life was one living witness for Jesus. He loved to talk of personal religion, and delighted to have the scriptures made plain to him by the ministers of Christ, whom he always welcomed. Though a man full of energy and perseverance, yet he labored not to accumulate worldly treasures, but seemed ever to act in view of the life to come and that he might lay up treasures in heaven. He was a willing contributor to the support of the gospel at home and in the regions beyond. The writer remembers to have been deeply impressed two years ago with a prominent characteristic of the life of the deceased. It is that which is set forth as a Christian duty in the words, "Speak not evil one of another." When others would utter words of evil against a neighbor, friend or enemy he joined them not, but evaded, and spoke something commendable if it could be found. As a husband, he was kind and affectionate; as a father, he was positive yet gentle and as a neighbor, he was always ready to lend a helping hand; as a Christian, his life has been characterized by that consistency which leaves us no room to doubt in the least that grand-father has gone home to heaven. We now have a father, grand-father and a brother in heaven. We know and we should rejoice that he let us labor to enter into that rest, that as we are called away one by one, and finally the last broken household earth, we so unbroken family to sing the praises of our Heavenly Father in the beautiful beyond.

W. W. J.

OHOM.—THOMAS ALLEN OHOM was born in Augusta, Georgia, November 12, 1825, and departed this life in Grenada county, October 25, 1881.

He removed to Grenada about the close of the year 1865. In 1871 he united himself with the Methodist Episcopal Church, South, during a camp meeting held near Grenada, since which time he has led the life of an earnest, consistent Christian. How sad it will be indeed to all that country! for he was always keenly alive not only to the interests of the church, but the needy and distressed, he never turned away. Being wise in the adaptation of means calculated to produce the happiest results, he often succeeded in overcoming what would seem to most of us insurmountable difficulties.

He would not, wittingly, wrong a fellow being. His benevolence to churches, preachers, widows and orphans was known far and wide. Few men could excel Mr. Ohom in excellent civil character. A good husband, a kind affectionate father, a faithful friend and brother. Since he has passed from our midst it is a sad pleasure to testify to his nobleness of heart and soul.

What wonder that the stricken ones of his devoted family bitterly deplore the loss of one so true and trusted. Those who knew him best loved him most, and may the all wise Father, who has seen fit to take this beloved one to himself, comfort the bereaved ones as only he can. Surely we are selfish to desire our friend a longer sojourn in a world of trouble, but human nature weeps over even a brief separation, the while reason assures God doeth all things well in the "beautiful beyond," "where the wicked cease from troubling," the immortal soul rests through a blissful eternity.

A FRIEND.

MELLOWN.—WALTER, son of David E. Mellown, was born June 9, 1873, and died near Gaston, Ala., October 27, 1881.

Only three short years and a few days, were the fond parents permitted to keep this borrowed treasure and how their hearts did entwine about this little boy! And no wonder, for even this early in life traits of noble character began to be seen, and they often pictured in their minds his future and useful career. But while we weep on earth, there is joy in heaven, for on the glad wings of angel brothers and sisters, this little child is "borne to heaven, where secure from pain and death, and in the arms of him who said, "Suffer little children to come unto me," he will be watching and waiting at the beautiful gate, for mamma and papa, and grand-pa and ma.

G. HAWKINS.

FORDHAM.—Died near Brookline, Jackson parish, Louisiana, November 15, 1881, MRS. LAURA J. FORDHAM, in the twenty-third year of her age. Born and raised of religious parentage, she early in life remembered her Creator by assuming the vows and obligations of religion under the ministry of Rev. C. W. Hodge. Thenceforward walking in the ways of the Lord, she filled the place of a modest, unassuming Christian. She died a triumphant death. Calling her friends about her, she bade them farewell, and asked them to meet her in heaven. Thus our friends are passing over.

D. T. PADDOCK.

MCCALL.—Died, at Yellow Bluff, Wilcox county, Ala., of pneumonia, on the night of December 9, 1881, WILLIAM, infant son of Bro. James P. and Sister Belle Davis McCall, aged six months and seventeen days.

A. C.

Christian Advocate.

THURSDAY, JANUARY 19, 1882.

STRIKE NOW.

There's nothing more that canst command,
The past has gone beyond thy hand,
With many a broken vow.
The coming moment is not thine;
Life's sands between, a narrow line,
Stand while the lion's hot—strike now.

Now is the time to do the deed,
Now the time to uproot the weed,
Act, not-praise to acquire how;
Each passing moment chills the glow,
Good forging twins the thought and blow,
Strike while the iron's hot—strike now.

Plan as he will, strike as we may,
All power, hope, growth from day to day,
To the crushing now must bow.
Results of reason, feeling, fact,
All are surprise, the now but fact,
Strike while the iron's hot—strike now.

Greatness the new has always won,
Will signed, that this is all the sum
Of life who can disavow?
Work in the now from first to last,
It's always with you, never past,
Strike while the iron's hot—strike now.

A Strange Death-Warrant.

New Year's sermon, by Rev. W. R. Stos, preached at Bluffdale, Miss., January 1, 1882; afterward written out from pulpit analysis and published by request.

"*Thou, nor they shall die.*"—*Jeremiah xxvi.* 16.

All death is, in one sense, the result of sin. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (Rom. v, 12.)

Yet, occasionally, sin has been even more directly the cause of death. Aggravated forms of sin have drawn down the special chastisement of God, and the offenders have died by the hand of his out-leaping wrath. They have not been left to perish by the slow processes of disease, the natural wear and tear upon the physical system, nor by the apparently accidental calamities of flood, fire, field or famine; but some swift and special messenger of retributive justice has overtaken them in their iniquity, and, like the cities of the plain under the awful rain of fire from heaven, they have been swept from the earth before the tempest of God's righteous indignation.

It is a peculiar coincidence that, within the scope of sacred history, two persons of the same name should, at an interval of nearly seven hundred years, thus suffer under special sentence of death for sin. Yet Hananiah—Greek forms of the New Testament and Hananiah of the Old, both had their sinful course of life cut short by the instant declarative punishment of God. The history of the latter, whose death-sentence constitutes my text, is of thrilling interest and importance. It occurred during an eventful period of Jewish history, nearly six hundred years before Christ. In the beginning of the reign of Jehoiakim, King of Judah, the prophet Jeremiah received a communication from God revealing to him the speedy ascendency of the Babylonish sceptre. He was also commanded to give a yoke to each of the neighboring kings of Moab, Ammon, Tyre and Sidon, in token of their approaching subjection to Nebuchadnezzar. These emblems Jeremiah sent through the ambassadors attendant upon the court at Jerusalem to their respective sovereigns, and, also, as Judah was to suffer in the general downfall, put one upon his own neck. Standing this one day in the courts of the temple, which was so soon to be desecrated by unholy feet, clad in his rough prophetic garb with this degrading emblem of this people's woe suspended from his neck, he was addressed by Hananiah, who proclaimed to him openly before all the people that the yoke of subjection to Babylon was broken, and that within two years, even the vessels, which had been carried off by Nebuchadnezzar's former depredations, should be restored to the sanctuary.

Whether under real conviction that this was an authentic and later message from Jehovah, or whether under a unsanctified impulse of selfish interest and the partiality of popular favoritism, the people seem to have heard Hananiah with a great degree of credulous deference. Ah, brethren, are we not too ready to listen when the message is pleasant, and too reluctant when it is unwelcome? Jeremiah had already paid the forfeit of his faithfulness, when he had been put by Pashur in the public stocks in the gate of Benjamin, a laughing-stock for every passer-by; and his people had again and again rejected him. But this novice Hananiah comes, singing a siren song of pleasure and ease and freedom, and, lo, he stands unharmed and exalted "in the presence of the priests and in the presence of all the people." Jeremiah, however, from the very first, does not have much faith in the new prophet. Turning to him with a sad and sarcastic smile, he says, "Would that thy prophecy were true!" He then proposes to submit both prophecies to the simple test of time, and let the period of fulfillment verify or annul them. Meanwhile, his worst suspicions of Hananiah are confirmed; and, commissioned afresh of God, he charges the *pseudo* prophet with the fearful sin he had practiced upon the people, and, in the name of God, pronounces against him the sentence recorded in the text: "This year thou shalt die."

I. The Sin of Hananiah. At the table to-day, a gentleman present wondered at the daring impudence of a certain ministerial imposter, and expressed astonishment that sin should thus be made to mingle with the peculiar things of God. But it is no marvel that satan, yawing with envy and malicious lust the pure sanctuary of the Lord, should seek a deceptive entrance there, disguised, if need be, as an angel of light. We read in Job that "when the sons of God came to present themselves before Jehovah, the adversary came also among them." The late Bishop Hamline, on one occasion in his early life when an avowed atheist, visited a church where he was a stranger; and accidentally learning that the assembled congregation were expecting a "new" preacher who had yet failed to come, presented himself in the role of belated minister and boldly took possession of the pulpit which he occupied to the entire satisfaction of his congregation who were just congratulating themselves on their new pastor, when, instead of the formulated benediction, the speaker repeated one of Mother Goose's nursery jingles. The sin of Hananiah, however, is far removed from this species of jocular blasphemy. His is no eccentric prank of idiosyncrasy like that of Hamline whom many of his friends, at the period alluded to, thought insane. There is method in the madness of the son of Azur. He goes at his task in a serious way.

His is a *peculiar* sin. No one can fathom the dark motives which led to its commission. He could gain at best a short-lived personal aggrandizement. Sin, however, is short-sighted and mysterious—darkly mysterious in its purposes and plans, and reasons it has none.

It is a *specious* sin. How fair to look upon! It promises far more than the gloomy prophecy of Jeremiah. It holds out before the eyes of the people the very things for which they are longing. Such to the carnal eye is always the contrast between the truth of God and the devices of Satan. But our cunning deceiver here goes further than the mere boast of fair promises. He renders these promises plausible indeed by an appeal to the very source of inspiration whence Jeremiah had just learned and proclaimed the doctrine of Judah's downfall. Beware, O, beware! We must "try the spirits."

It is a *two-fold* sin. Like the fabled viper's brood, sin multiplies itself. One sin leads to another. Aye, one sin often involves another. Hypocrisy, in this instance to men, is also blasphemy to God.

It is a *great* sin. Every sin is a great one of itself. Still sins are comparative. There are degrees. Evil is graded in character, and sins in magnitude. And this is a great sin. It rises out of the ordinary level like Milton's Satan,

"By merit raised
To that bad eminence."

Not only is it great in its gross degree of guilt, already noticed, but great in its extent. It passes beyond the boundary of individual life and consequences, and menaces the moral and national life of a people.

Great, too, in its tendency to prevail. Observing the whole situation, one can not avoid thinking that if extraneous interference does not come, this devil will have things his own way. This, however, is not to be. Above the wild, bold career of sin, mark the controlling and avenging hand of God, and note

II. The Punishment of Hananiah's Sin.—The punishment followed the sin as a necessary consequence. Detection was inevitable. Sooner or later his guilty presence must have become public. His own guilty conscience would have betrayed him. Like Jones, the fiend who committed the atrocious murder near Aberdeen, in this State, last month, his victims would have haunted him day and night till they drove him to confession. Besides, Jeremiah was watching him with that suspicious and sleepless vigilance which the whole occasion demanded. And above all, the eye of God was on him. The same finger of fate that pointed with pitiless precision at David when Nathan cried out, "Thou art the man," would have singled him out and condemned him. The same Nemesis that dogged the carefully-covered tracks of Achan and uncovered his ill-gotten pelf, would have disclosed also the place of this iniquity and brought forth the hiding culprit to the execution of a righteous and inexorable law. Sinner, O, that God would give me power to warn you to flee the wrath to come! Be sure your sin will find you out. And when discovered, it must be punished. The nature of sin and the law, character and government of God demand the punishment of all sin, unrepented of and unpardoned. We acknowledge invariable sequence of cause and effect under the operations of Nature's resistless laws, and act on the knowledge. We pay due regard to the momentum of all tractable bodies within the range of gravitation. We anticipate progress from the law of growth. But moral cause and effect follow more inevitably than physical. My friend, your sin of to-day is bound by a chain that knows no breaking to an eternity of shame. And reasonably. Your sin is an absolute transgression of law. The law, as promulgated, supported by righteous penalties and awards. Sin, therefore, incurs penalty. No exemption, no repeal, no pardon, except through repentance and faith in Christ. A moment's reflection will convince us of the necessity of the punishment of sin. Consider the moral effect of God's justice on the human soul, on the individual soul, on your soul. Would you have God say what he does not mean? Would you have the clouds and smoke upon the frowning top of Sinai turn out mere tricks of the atmosphere? Consider, too, the various subjects of God's empire, scattered in distant habitations throughout the universe of physical and spiritual existence. They, also, are his "sheep," though "not of this earthly fold." God cares for them, and governs them. His government, based on unvarying principles of rectitude, is identical everywhere: *The universe is watching God.* Angelic beings, with advanced forms of knowledge, desire to look into his conduct of our earthly affairs. "Shall not the Judge of all the earth (world, in its largest sense) do right?" "As I live, saith the Lord God, the soul that sinneth it shall die." "Hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?"

What is the nature of this punishment? Here it is: death. To man in Eden, with the first positive command was given the penalty, "In the day that thou eatest thereof thou shalt surely die." "The soul that sinneth, it shall die." "The wages of sin is death." So in our text: Thou hast sinned, and, as a punishment, "this year thou shalt die."

III. Lessons from Hananiah's Sin.

1. An appeal to time is a safe vindication of the right, but a sure condemnation of the wrong. Jeremiah could well afford to await calmly and patiently the time of his prophecy; but to his opponent (for such he was) each day brought ruin nearer. Truth can afford to wait, but error can not. Washington, in a private letter to Lazac, professor of history at Leiden, wrote this unanswerable sentence: "The man who acts from principle, who never deviates from the path of truth, moderation and justice, must finally succeed." *Magnes est veritas, et prævalebit.* The triumph intimate of truth is assured from the beginning. It has within itself all the seeds of success. It will endure.

"Party and passion and the sins of men
May write their names in gaudy letters big
Upon the brick-wall by the stones of time;
But Truth and Right will stand forever graved
Upon the granite of Eternity."

The philosophy of it all is manly patent in that grand and accurate exposition of human character as moral, the first Psalm: "The Lord knoweth the way of the righteous: but the way of the ungodly shall perish."

This development of truth pre-recorded is a strong proof of the system in which it inheres. The historic, remote and minute fulfillment of prophecy is tangible evidence of divine inspiration. Many prophecies of Scripture are yet to be fulfilled. In regard to them, Christianity and infidelity occupy the respective attitudes of Jeremiah and the pseudo-prophet. Like Jeremiah, let us rest with confidence to the prophecies of the past (yes, and submit to the arbitrament of time as the only test of prophecy and the great vindicator of God's eternal truth.

2. God will not suffer wickedness to defeat the ends of righteousness. To the range of human vision, things may appear in a critical juncture, and even in a desperate condition. Sin may walk in high places; evil-doers may band together; the prophet's heart, not seeing the invisible thousands of God, may grow sick; Hananiah may have a large following among the people of God; but the Lord rules. The sentence of their death is already gone out to destroy them and all their works and all their influence.

3. A false Christian does not prove a false Christianity. The world is making a mistake, more pretended than real, on this subject. You, my people, are judging wrongfully. You are charging the principles of Christ with the faults of his followers. Suppose the people of Judah had said: Hananiah is false, therefore God is a liar. Nay, my brethren, let God be true, though every man a liar.

I hold in my hand the minutes of the Little Rock Conference, just printed in our ADVOCATE. Here I see the record, "R. T. Nukes, 'expelled from the ministry and from the church.'" Shall I condemn the ministry because of the unfaithfulness of the minister? I urge this question, brethren, because I feel that you are guilty before God in this matter. This were surely unwise. Because there are some few, grant even many, members of our church of whom I earnestly pray and am this day working that we may be either rid or cured, who are leading inconsistent lives, will you, my friends, condemn the living church of Christ and reject "the means of grace which it alone supplies?" Because a few evil spirits fell from the world of glory, think you that all the angelic host are foul with the ambitious lust of power, and heaven a place of vile stode and warring wrangle? Because there was a Judas, must all the apostles be traitors?

4. God gives even condemned sinners space to repent. "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." Two months were given Hananiah, not as indifferent blank waste of time, but for wise purposes of Providence. Doubtless, it was that he might "account the long-suffering of our Lord salvation."

What an important period was this reprieve to him! How much was crowded into this final extention of grace! A Christian woman, a member of this church, said to me this morning: "I went into my closet depressed. In prayer God visited me. I rejoiced greatly in secret. I came out into the room, and looked at the clock. Only five minutes had passed; but, O, how much there was in those five minutes!"

Two months to Hananiah. How long has God given you? However long, "the day of the Lord will come." This leads us to our last lesson:

5. The possibilities and dangers this year has in store for you.

One year ago, I stood in this pulpit and preached to this congregation a New Year's sermon. Do you remember my text? "Lord, let it alone this year also." Mercifully indeed, God has spared many of us to meet here again in this hallowed spot, and to look back together over the folded record of another year, during which he has graciously "let us alone."

How different my theme to-day! Last year, a hopeful intercessory prayer to God to spare our unprofitable lives; to-day, a sentence of divine wrath against sin, and man through sin. A sentence of death. It is written of some who hear these words. It may be you. "This year *thou* shalt die." Some who were here last New-Year's day are not here to-day. The summons came to their last year, and they have passed over the flood. Who will go next, we can not tell. Speculation is painful and uncertain. It may be you.

Pugh, in his "Warning," lays down several reasons for serious thought in view of a probably speedy death. Hear some of them:

This year you may die; for you must at some time, and why not this year as likely as any other?

This year you may die; for many during the past year have been cut off, and many will die during this year; and why not you?

This year you may die; for you will surely be exposed to many circumstances that render death liable to occur.

Are you ready to die this year? If not, how short the time in which you have to make the requisite preparation. God grant that, in full view of an open grave, you may, by grace, give him your heart for this year and for eternity.

To you, brethren, who are ready and awaiting the Master's summons, the sentence in the text should hold no terrors, but many joys.

Even in the dark valley, sorrowing friends around you and torturing pains within, Jesus is there to dry every tear, soothe every pain and give you conquest over the dominion of death.

"Oh, believer! lift up thy head; for thy redemption draweth nigh. What, though ye go soon to shed thy last tear over sin or sorrow? This year to feel the last corruption, and to be agitated by the last anxiety? This year to win eternal redemption? This year to pass over the river, and stand on the banks of deliverance? This year to draw near the jasper walls? This year to pass abundantly through the pearly gates, to enter the New Jerusalem, to worship in the heavenly temple? This year to meet the loved ones gone before? This year to see Jesus? This year to be in the very presence of God? This year to die; and yet to die "just outside the gates of heaven!"

Religious Intelligence.

MISSIONARY.

The Jewish Mission Committee of the Established Church of Scotland reports of its last year's work: "Last year our schools were attended by 2,101 pupils (937 boys and 1,172 girls,) of whom 1,038 (291 boys and 837 girls) were Jews. These are the largest numbers ever yet returned, being 318 more than in 1878, hitherto our most prosperous year in this department of our work. More Jews attended our meetings than ever before. Ten Jews were baptized. Large numbers of native children, other than Jews and British, including some Moslem children, are receiving an excellent general education, including always a very thorough Christian training. Provision is made for the pastoral superintendence of our country men at the various stations, including the sailors visiting the ports of Alexandria, Salonica, and Smyrna."

The report of the Russian Holy Synod for 1878 shows that its missionary service in Siberia and in the Volga region has been very successful. The Missionary Society has branches in twenty-nine dioceses. Its capital amounts to 660,000 roubles, of which 121,000 was spent in 1878. The number of pagans reported as converted during the year was 5,000. The missionaries have to work in a primitive country, amid many difficulties and against the active antagonism of the Shamans and Lamas from Mongolia. The chief triumph of the year's work is considered to have been the conversion of the great Manchu Lama Tapchin, who attended Episcopal celebrations in 1878 and was profoundly impressed by them.

—An effort is being made in New York city to form a Hungarian Presbyterian Church, where there are about one hundred and fifty acknowledging this faith. November 13, services were held in the Hungarian language in a room at No. 9 University Place, and it is proposed to form an organization soon. Rev. Francis Kecskemeti, a young Hungarian minister, arrived in New York a few weeks ago, having been sent there by the Hungarian presbytery, and will have charge of the enterprise.

—The Executive Committee of the City Mission reports that an interesting work among the Italians of New York city has been carried on during the past summer, under the principal direction of the Rev. A. Arrighi, of the free Italian Church. In the DeWitt Memorial Church, opened in May last, a good degree of interest has been maintained, the congregation has increased steadily, and several conversions are reported.

—The Woman's Foreign Missionary Society of the Methodist Episcopal Church has two schools in Montevideo, one free, the other only for students who pay, both carried on by Miss Cecelia Gnelli, a convert of the mission. These schools supply a long and sadly-felt want. They are well inaugurated. Miss G. has two assistants, and the Society has made increased appropriations to her this year.

—When the news of the massacre of twelve native missionaries in New Guinea arrived in the other islands of the Pacific and request was made in the island of Tahiti that three men should be sent to supply the place of those who had fallen, all the students in the college volunteered, so that they had actually to cast lots who should be the three to go.

—Seventy-four British missionary and benevolent societies raised $5,544,750 in 1880. Of this there was contributed to Church of England foreign missions, £165,816; joint societies of Churchmen and Nonconformists, £161,-64; English and Welsh Nonconformist societies, £391,313; Scotch and Irish Presbyterian societies, £170,355; Roman Catholic societies, £6,772.

—A good movement is on foot, set in motion by the Woman's Executive Committee of Home Missions of the Presbyterian Church, to raise a subscription among the women and children of America for the purpose of establishing mission churches in Utah in memory of President Garfield.

—Secretary Evarts.—Secretary Roberts said lately that "the Presbyterian Church last year spent $195,000 in Home Mission work, and of this amount two men contributed $85,000, and left an average contribution of fifty cents, the price of two good cigars, to each member for the year."

—The death has occurred of a notable Presbyterian Missionary in Africa, a woman, Mrs. Southerland,—who had seen thirty-two years' service in Calabar. She saved many lives of heathens sentenced to death by the barbarous customs of the land, and was almost worshipped for her kindness by the poor of Duke Town.

MISCELLANEOUS.

—The General Synod of the Church of England in Australia has been held in Sydney. The primate, the Bishop of Sydney, was absent on account of sickness. The Synod made provisions for the organization of a provincial system and spent much time in perfecting a form for the trial of bishops. A resolution was introduced conveying thanks to the revisers of the New Testament and declaring that, satisfied with the "faithfulness of the revised translation to the authentic Greek manuscripts," the General Synod "approves the use of the Revised Version in churches, provided the consent of the bishop of the diocese" be first given. After some discussion, the latter part of the resolution was withdrawn and the former passed. Upon a resolution being introduced to the effect that the services provided in the prayer-book ought to be carried out, Mr. Shepherd Smith expressed the hope that the prayer-book would be purged of some portions which it was disgraceful to make compulsory. Some of the Psalms of David should be relegated to the position of Solomon's Song and some were opposed to Christianity. The Psalms of David taught us to hate those whom our Saviour taught us to forgive. The Dean of Melbourne rose to a point of order, and said it was "perfectly horrible" to hear the word of God spoken of in such a way, and the presiding bishop said the language was irreverent and unfit to be heard in the Synod. Mr. Smith thereupon said he was perfectly conscious of the force of the language he used, and the censure of the president just passed made it impossible for him to retain his seat in the Synod. He, therefore, retired, against the earnest solicitation of the Bishop of Melbourne, who said Mr. Smith had not committed an unpardonable crime, but he thought he could convince him that he had spoken too strongly. New York Independent.

It is proposed that the Free Church Assembly be asked to make a deliverance on the subject of disestablishment, taking new ground. It is thought more can be accomplished by working directly for the disestablishment of the Church of Scotland, on the ground that it does not represent the majority and has abolished lay patronage. Hitherto the attacks against Established Churches have been put on abstract grounds, and the Church of England was assailed as much as the Church of Scotland. Many believe that much is to be gained politically by disentangling the question in Scotland from that in England.

The Evangelical Protestant Union is an association of English Evangelicals, whose purpose it is to oppose all tendencies to deprive the church of its Protestant name and character. It has just held its third annual meeting. One of the speakers warned the Union of the danger of replacing the black gown with the surplice. The change invariably prepared the way for the introduction of Ritualism.

Edward Kimball, the "church-debt extinguisher," was with the third Presbyterian Church, Elizabeth, N. J., on a recent Sunday, and secured pledges sufficient to clear the debt of $11,500, which the church has been for years trying to remove.

—A decree has been issued exempting Chinese converts to Christianity from all levies for idolatrous worship, processions or theatrical performances.

—It is said that in the last twenty years more than 15,000 Indians in British America have been received into the Church of England.

Our Young People.

BOYS' RIGHTS.

I wonder now if anyone
In this broad land has heard
In favor of down-trodden boys
One solitary word?
We hear enough of "woman's rights,"
And "rights of working men,"
Of "equal rights" and "nation's rights,"
But pray just tell us when
Boys' rights were ever spoken of?
Why we've become so used
To being snubbed by everyone,
And slighted and abused,
That when one is polite enough
We open wide our eyes,
And stretch them in astonishment
To twenty times their size;
Boys seldom dare to ask their friends
To venture in the house
It don't come natural at all
To creep round like a mouse.
And if we should forget ourselves
And make a little noise,
Then ma or auntie sure would say,
"Oh, my! those dreadful boys."
The girls hang on the piano
To peace, but if the boys
Attempt a tune with fife and drum
It's "Stop that horrid noise!"
"That horrid noise," just think of it,
When sister never fails
To make a noise three times as bad
With everlasting "scales."
Unskilled at this, we lose no time
In beating a retreat;
So off we go to romp and tear,
And scamper in the street.
No wonder that so many boys
Such wicked men become,
There better far to let them have
Their games and plays at home;
Perhaps that text the teacher quotes
Some times—"Train up a child"—
Means only train the little girls,
And let the boys run wild.
But patience, and the time will come
When we will all be heard,
And when it comes, I rather think
Wrongs will be righted then.

Tim's New Suit.

BY MRS. A. HALL.

There is not one of us, young or old, rich or poor, who can not do some good thing for somebody. Our blessed Master taught us this lesson continually. Shall I tell you of a solitary instance where even a new suit of clothes worked a reformation such as few who live in comfortable homes, without want, could readily imagine?

In a narrow lane at the rear of the house where we lived, and out of a wretchedly squalid place,—for it could not be called a home,—there came often to play with the children a bright-eyed little fellow with very ragged and soiled garments. I had not the heart to prevent it, or forbid the naturally joyous spirit, in its effort to leap up to the glad sunshine it found there.

One day I called Tim to me for that was the boy's name and asked him if he had ever been to Sunday-school. Opening his large dark eyes in astonishment, he replied: "I don't know what it is, ma'am." I explained to him as simply as I could, and then asked him if he would like to go. His whole face brightened for a moment and then grew very sad, as, looking down at his rags and soiled bare feet, he answered: "Yes, ma'am, but I have no good clothes."

"But suppose you could have clothes fit to wear, how would it be then?"

"I'd be so glad, ma'am," he replied.

I told him to come to me the next day, and we would see what could be done.

Early on that next Sabbath morning the lad was at my door. I shall never forget the look of new and strange delight upon his face when arrayed in the clothes we had procured for him. A little cut away jacket, and pants; in the pocket a snow-white handkerchief the very first he had ever owned; his linen collar tied with a neat black ribbon, and shoes and stockings upon the poor callous feet. It would have done your heart good to have seen him. What an outburst of wonder and admiration came from the other children! How he stood on tiptoe before the glass, wanting "to see himself,"—for he was a little boy, and had no such thing as a looking-glass where he lived. I think I never saw so radiant a face! He hardly knew himself, and his mother really *did* take him for one of the other boys!

To Sunday-school we went. The lesson was opened to and read aloud, although the usual plan was to commit the verses to memory. My new scholar sat with starting eyes and gaping mouth, and I really think did not hear a word. I could not have told whether he was in the body or out, so ecstatic was his joy!

We were in the habit in our school of distributing cards, with pictures upon them, for good behavior. I passed one to him. It was that of Christ blessing the children.

"Who is that man with a glory on his head and his arm around a little girl? Is he their father?" he inquired.

"Why, that is Jesus, my boy. Did you never hear of Jesus?"

"No, ma'am, I never heard tell about him."

Drawing him to me, I went over the old, old story of Jesus and his love, how he spent all his time after he grew up, in going about doing good, and, above all, how kind he was to the poor and the sick.

"Well, I wish he was here now, teacher; don't you?"

"He is here, Tim, always ready to help us, too, in every hour and any trial; and before he went to heaven he taught us how to pray to him whenever we wanted anything or were in any trouble, and promised he would hear and send us relief."

"How I wish I had known that before," said the child, earnestly. "Why didn't somebody tell me? for then I could have saved my mother many a beating, and perhaps Jesus would have sent us some bread when Susie and I used to cry ourselves to sleep, we were so hungry. I am so glad you have told me about him, and I must go on my knees now, if you will only tell me what he wanted me to say;" and down upon his knees Tim went before I could remonstrate; but not alone; one after another of the seven boys of the class following his example, all with clasped hands and upturned faces, waiting for the teaching I was to give this poor boy, who, for the first time, was looking for help from the Saviour whom he had known but one short hour! And so, with those little heads clustering about me, I led them in that most beautiful of all prayers; that Jesus himself taught when upon earth, "Our Father which art in heaven."

As the boys rose from their knees, I saw how deeply impressed Tim was with that first service for Christ. Never was there a happier company of boys, but the very happiest of them all was the poor outcast, who, though made in God's image, had been left to the surroundings of vice and misery, and knew not until this day that there was anything else for him in all this world!

Thus from the lowest state of degradation that young soul was lifted to a higher, holier life by so small a benefaction. And, more than all, as the result of that prayer, heard by one who never turns a deaf ear to even the humblest child who comes to him for help, everyone of that little class, as they grew up, became earnest followers of the Lord Jesus, and Tim himself a faithful minister of the gospel.

Those helps, though trifling in themselves, to God are no trifles. They are a great deal more beautiful in his sight than we can ever think. Good works God loves. The encouragement we give others will be a record in our own pilgrimage never to be forgotten by the Father of us all. "Inasmuch as ye did it unto the least of these, my brethren, ye did it unto me," said the Master.—New York Observer.

Under the Water.

BY MRS. A. MITCHELL.

The way that fish live, their structure and motion, are exceedingly curious, and only afford fresh proofs of the wisdom and power of God; for all must know that in order to live in water the bodies of creatures must be very differently made from those which live only upon land, and this is the first peculiarity we find in both the exterior and interior structure of fish.

"Why," you will ask, "have most fish a slender, thin body, flattened on the sides and pointed toward the head?" and the question, on a moment's reflection, answers itself. Why but to enable them to swim and move easily through the water?

Why are they generally covered with scales, if not that their bodies may be defended from the pressure of the water, so entirely surrounding them?

Why are many fish, particularly those which have no scales, enveloped with a smooth, oily covering, but to preserve them from injury and keep them warm?

Their bones are peculiarly light and flexible, and the construction of the eyes of fish are both curious and wonderfully adapted. Being in an element so much more dense than our air, they could see nothing, and, indeed, would be blinded by the strong reflection of the rays of light were it not for the spherical or globe-like form of the portion of the eye known as the crystalline humor, by which the rays of light are so much better collected.

Although they have no eyelids, and can not even draw back their eyes, the intense hardness or horn-like nature of the cornea preserves them from all danger. Their fins are, then, only limbs, and by these they perform all the different motions.

By means of the tail-fin, they move forward; the back-fin directs the motion of their bodies; the breast-fin enables them to rise to the surface of the water, while the fins under the body preserve their balance.

The gills are their organs of breathing. They are placed, as you will always notice, behind the head, and are mostly four on each side, the uppermost being the largest. They constantly take in water by their mouths, and evacuate it through these gills. Then the blood, which comes from the heart and passes through the veins of the gills, does not return through the lungs to the heart again as in all land animals, but is distributed directly to every part of their bodies.

But the great organ most essential to fish in swimming is the air-bladder, enclosed in the body, and connected with the stomach. By means of this bladder they make themselves more or less heavy, as when it is inflated they become lighter, rise and swim near the top of the water, and when it is contracted and the air in it compressed, they become heavy and sink in the water.

The innumerous number of fish, and their great variety of shape and size, also merit our attention. In the waters of Germany alone there are known to exist almost five hundred different species of fish, and of the smallest as well as the largest. Some are long and fine as a thread; others are flat, round, triangular, etc. Some are armed as it were with a horn, some with a species of sword, and others with a kind of a saw. Some have regular nostrils, through which they drive out the extra amount of water they may have swallowed. And many more wonderful things can be written about these dwellers of the mighty deep. But from even this little outline we may learn of the wisdom of the great Creator in adapting each and every living thing to its uses and its element, and truly appreciate the words of the royal Psalmist, when he tells us, "They who go to sea in ships, who do business in the mighty waters, these see the works of the Lord and his wonders in the deep."—Golden Days.

ONE STEP AT A TIME. George Manning had almost decided to become a Christian. One doubt held him back.

"How can I know," he said to himself, "that even if I do begin a religious life, I shall continue faithful, and finally reach heaven?"

He wanted to see the whole way there before taking the first step. While in this state of indecision and unhappiness, he one evening sought the home of his favorite professor, for he was a college-student at the time, and they talked for several hours upon the difficulties of the case. But the conversation ended without dispelling his fears of bringing him any nearer the point of decision.

When he was about to go home the professor accompanied him to the door, and observing how dark the night was, prepared a lantern, and handing it to his young friend, said,

"George, this little light may not show you the whole way to your room, but only one step at a time; but take that step, and you will reach your home in safety."

It proved the word in season. As George walked scarcely along in the path brightened by the little lantern, the truth flashed through his mind, dispelling the last shadow of doubt.

"Why can I not trust my heavenly Father," he said to himself, "even if I can't see my way clear to the end, if he gives me light to take one step? I will trust him, I do trust him."

He could hardly wait till he reached his room to fall on his knees and thank God for the peace and joy that filled his soul.

Early next morning the professor was summoned to his door. There he found George Manning. With beaming face he looked up to his teacher, and as he handed him the lantern, said significantly,

"Doctor, your little lamp lighted me all the way home last night."—Early Dew.

Christian Advocate.

ORGAN OF THE MISSISSIPPI AND LOUISIANA CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

LINUS PARKER, D. D., Editor.

Corresponding Editors:

Rev. J. W. Rush. Rev. W. L. C. Hunnicutt
Rev. C. B. Galloway, Rev. C. W. Carter, D. D.

THURSDAY, JANUARY 19, 1882.

MEETING OF THE PUBLISHING COMMITTEE.—The regular annual meeting of the Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE will be held at the office of the ADVOCATE, Wednesday, January 25, at 11 o'clock, A. M.

The Fragments.

Our recent Conference feast came to an end with many precious fragments scattered about. They will be gathered up, some by one and some by another, so that not much will be lost.

At the missionary meeting Bishop Keener reminded us that the Mexican mission was inaugurated in that house—Carondelet Street Church—eight years ago, and that it was the most notable event connected with its history—the one event that would make the spot forever memorable. A thousand dollars in gold was then given for Mexico, and letters of credit for five thousand more. The movement was sprung upon the assembly as a fresh inspiration, and from this beginning, truly, "What hath God wrought?" If there are some places on our earth more interesting than others to the angels they are the localities where souls have been born into the gospel kingdom; but with what wonder and reverence, may we not imagine, they regard the spot where a great missionary movement was born? It was more than a local revival of religion in the wide and permanent results.

When Dr. Wilson had concluded his address, a brother at our elbow exclaimed: "I wonder if anybody will be saved?" It did seem, indeed, to be a logical inference. Our Christian people are in danger of the judgment because they neglect the heathen and the unconverted world, and the unconverted world perish for lack of knowledge, and for the abuse of the light they have. For some degree of comfort we fell back upon the conviction that infants, both pagan and Christian, are saved. Somebody will be saved; though we tremble to think of the fearful responsibility of the people called Christians, and of those Christians called Methodists.

The poor widow who cast into the treasury her two mites will certainly rise up in the judgment to condemn us. This case has done service in many missionary meetings, but is it expected that a well-dressed and well-to-do congregation should cast in all their living? Methodist preachers sometimes do this at these Conference anniversaries. On this occasion one brother emptied his pocket of every nickel. Among the people such instances are rare. Ought they literally to cast all they have of money and property into the collection baskets? Does anybody expect it? What then? All should be consecrated, and the giving should be, in a measure, such as a consecrated spirit prompts. It is not often, however, that the brakes need to be put on, even in a congregation of Methodist preachers. When the tabernacle and the temple were built, and on one occasion when the temple was repaired, the giving was in excess of the need; and the people had to be restrained. We have never known of such a thing, however, in Christian times; not, at any rate, in this section. With our prosperous people where one dollar goes into the Lord's treasury a hundred dollars are spent for silks, jewelry and style. What is the meaning of the poor widow and her two mites? Looking upon the audience, and upon a larger audience not present, as the speaker enlarged upon the case, we were ready to ask, with our friend, "Who then can be saved?"

We were recalled to the "old paths," and the very marrow of Methodism was expounded to us. Some weakly ones were toned up wonderfully. "Methodism is a power in the world, but we must hold fast to its graud and wonder-working system *as it is*—itinerancy, class-meetings, love-feasts, doctrines. Experience is to be felt, and then our people must keep up the habit of telling it. That *compact* which is the soul of the itinerancy—the preachers giving up their privilege to choose their own appointments, and the people surrendering their right to select their own preachers—this received due emphasis. In these days there is occasion for such admonition wherever the people would dictate and coerce, and the preachers would bargain by stealth. Not much of this sort of breach of the itinerant compact in these parts, but the drift is sometimes manifest.

A Methodist Conference is remarkable for variety. As yet but few of the preachers have been moulded and stamped by theological seminaries, and our colleges and theological schools, thus far, have educated without crushing out the personality and peculiar gifts and characteristics of their students. The school of schools for freshness and power, and diversified gifts, is the itinerant curriculum. A Conference is rich in the personality of its members. Nature is converted and adorned, but not destroyed. "Having gifts differing," and an average of the best gifts, describes the make-up of a Methodist Conference.

The melding power of a Conference exerted upon a community in a single session is something to be considered. Its proceedings are a most practical and clear exposition of our polity, and a Methodist is ever a more intelligent and loyal Methodist for having witnessed them. He gets ideas, impressions, convictions, and an inspiration that he can find nowhere else. The concentrated moral and spiritual power of a Conference, poured upon a single community, is long felt. We counted it a good sign that large congregations were present at the daily sessions, and that among them were many men and women from different parts of the State.

The announcement of the appointments is an occasion that has not its like or equal in the world for impressiveness and moral sublimity. The system has other striking features, but this is Methodism in its supremest aspect. A hundred ministers, and as many pastoral charges, have committed to one man, aided by six advisers, the determination of their pastoral relations and service for another year. This is the annual test and the annual renewal of Methodism. It is at this fountain, as to polity, that its youth is constantly invigorated and perpetuated. There is much suspense, and yet those who know not whither they are to go feel that the best possible, when all things are considered, will be done for them, and the churches have learned to trust the judgment of the appointing power. The greatest good, taking all the preachers and all the charges into account, is the aim. The lessons involved are of the noblest, such as miselfishness, self-sacrifice, moral heroism, and devotion to Christ and his church. There may be some mistakes, but these may be repaired by faith and zeal and love. At any rate, every church has pastoral oversight even to the remotest outlying missions, and every preacher has a work. A system of change by rule, and yet not more frequent than in other churches on an average, and with much less friction. Along with the sacrifices and the inconveniences, there is movement and life, and the gospel is given to the people. Whether by an angel or a Bishop, at this certain season the pool is mightily stirred, and there is healing and saving power.

Divine Companionship.

There is a personal intimacy with God which is consistent with the deepest reverence. Enoch, Abraham and Moses, in their career, exhibit this habitual companionship. They adored, worshiped, and were filled with awe, and yet they walked with God. To them there were theophanies—extraordinary manifestations to the senses—but apart from these was the habitual consciousness of God as ever about them. They communed with him in spirit and in thought. They endured, as seeing him who is invisible. God was not only near to them, but they were near to God. There was companionship. They were the friends of God, and enjoyed the privileges of a personal intimacy with the infinite Jehovah. This was the most considerable fact in their history, and the one thing most descriptive of their character and lives. These names point us to the higher altitudes of faith and godliness, but they also exhibit an experience common to all devout souls.

There is a type of religion which occupies itself exclusively with the worship of a far-off God. It is not wanting in reverence, in fear, in the sense of divine authority, and in sublime conceptions of the attributes of the living God. But God is distant, awful, and even appalling. To such worshipers the thought of walking with God, as a child with his father, or as a friend with a friend, would be rejected as impertinent and irreverent.

Still further from the temper and ideas of *natural men*—the unbelieving world—is this association of the human with the infinite and ineffable Spirit. What a vast chasm yawns between Enoch and Abraham and Mr. Spencer's conception of the unknowable first cause! To the ordinary worldly-minded, whether philosophical or thoughtless and sensual, God is the remotest and most unreal of all objects. To Moses he was the nearest and most real. To him the material world was a mere shadow, transitory and changeful. Personality, spirit, intelligence were to him the substance and basis of all things.

We do not know that these ancient worthies speculated much, if at all, whether knowledge is possible with man, or whether God could be known. They simply sat upon the sun-crowned heights, ever dwelling near the sky, and were filled with the light of God. God came to them through the open avenues of their spiritual nature, and they came to God through that faith which is "the evidence of things not seen." Walking with God, they did not walk with a shadow; the friends of God, they were not the companions of a vapor; seeing him who is invisible, they saw God more clearly than the eye beholds the sun. God somehow took these spiritual souls up into himself, permitting them even to share his counsels, and manifesting himself by an inward glory which surpassed the splendors of the outward world.

In Christ this divine companionship is distinctly and vividly realized. Walking with God "as dear children" is one of Paul's declarations. Union with Christ brings us to the experience. In him God is brought inexpressibly near, and through him we reach that companionship with God which dispels the last shadow of doubt. The far-off "are made nigh by the blood of Christ," and God is declared to us by "the only begotten Son which is in the bosom of the Father."

Always the privilege and the characteristic of God's people, this divine companionship, in the gospel, stands out in peculiar brightness. "As Enoch, Abraham and Moses exhibit it in the dispensation of types and shadows, John, the eagle-eyed and eagle-pinioned, is its most conspicuous representative in the latest manifestation of truth. "And truly our fellowship is with the Father, and with his Son Jesus Christ." It is a companionship of light. This light broke upon the path of the most spiritual of the patriarchs, its flashes gleamed along their toilsome pilgrimage. But under the gospel, and in the heart of John, it swells into the warmth and brightness of the vernal day. As his pen tells the story, walking with God is walking in the light, because "God is light, and in him is no darkness at all." This is the substance of all: "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin."

Alabama Notes.

A man consumes so much less fuel and food, and his clothing is so much less expensive, and he can do so much more work with comfort in a mild winter than in a severe one that we ought to be very grateful to our heavenly Father if he causes the south winds to prevail from November till March. Thus far the season has been a very pleasant one, and, as compared with last winter, it has been positively delightful. The time has been a good one for preachers moving. Among the painful things of an itinerant's life is the unavoidable necessity of frequently moving into strange communities, where critical eyes are the first eyes that fall upon himself and family; and one of the facts in this process, most painful to the sensibilities of the parents, is the introduction of themselves and their larger children, all dishevelled with travel, and the little ones all scrazed up and pinched with cold. The prettiest people and best behaved look ugly and common in such a condition, and it takes a good while for impressions made by such aspects to be erased from the minds of the new parishoners. Then, too, when their entrance is in nice weather the neighbors can call to see the new Mrs. Preacher so much sooner, and can hear a sermon from the new Mr. Preacher so much earlier, and the boys and girls of the neighborhood can get a good look at the parsonic progeny of Mr. and Mrs. Preacher so much more satisfactorily, and good Mrs. Preacher can fix the parsonage to suit herself so much more easily (for you know she is bound to change things around some way or other,) and Mr. Preacher can start off on his ministerial work so much more pleasantly. I never want to move again in the snow.

The mildness of the winter has been an unspeakable blessing to the negroes also. Had it been severe, they would certainly have suffered very much, for they are poorer, at least in these parts, than they have ever been before. When one thinks of the actual cost of their living, and remembers that they seldom have any luxuries, he would wonder—did he not know their character—why they have not got rich by the labor of the last fifteen years. But extreme wastefulness and utter improvidence seem to be inwrought into the very woof and woof of their nature. Their poverty is due to this, and not to the fact, as many falsely and slanderously allege, that their employers swindle them of their rights. If they do well for a year or so, and get a little ahead, the first thing you know they are away behind again, dead broke, and poor as ever. These peculiar traits in them, constituting, as they do, the majority of the laboring class in large sections of our country, will keep the whole population in those sections poor, and struggling and dissatisfied, unless there shall be a transfer of their labor, in a very large measure, from the farm to the factory. A people is happy only when it is prosperous, and it is prosperous only when there is a surplus. More must be made than is consumed. But experience shows there can be no surplus from negro labor unless it is closely *overseed*. Experience also shows that it can not be closely *overseed* on large plantations, but that it can be on small farms, and in *factories* large or small.

When our people come to realize all this—and it is very strange they have not done it long ago—and turn their attention more to manufacturing, then, and not till then, will the negro be an element of wealth to those regions where his race largely outnumbers the whites. As things now go, all parties, Republican and Democrat, the negroes themselves generally agreeing, pronounce him a failure in politics and planting, and in every other pursuit where he has things his own way, and, consequently, where his true inner nature can express itself fully and without outside guidance.

The farmers in these parts are in a great bother about the incoming year. The merchants say they will not run them, and they say they are unable to run themselves. Most of them have as yet made no arrangements. Maybe the money lending agencies on mortgages, now established in Selma and Montgomery, will solve the problem, not only for the present year, but for many years to come. But, however great the present perplexity, doubtless the problem will be solved in some way, and the summer's sun will again smile warmly on the sweet old companionship of the negro, the mule and the cotton stalk.

Lately a new spring has been put into the mining interests of Alabama by the sale and transfer of the Pratt Coal Mines, near Birmingham, to a Tennessee company, by Mr. DeBardeleben, for $1,000,000. Everybody now wants a coal mine, and there is plenty of room for a great many more holes in the ground in that coal country. The same gentleman last week sold his interest in the cotton mill of this place (which was the majority of the stock,) and also his woolen mill here, of which he was sole owner. On the coal mines he made a very large profit on the investment. For the property here he only got par value, but was really entitled to more, for it is in good condition, and is making a very fine percentage of profits. Let factories of all sorts be built, and let them be built everywhere they can be. For in this direction largely lies our hope of the permanent *prosperity* and *peace* of the South. If "Uncle Sam's" partiality for his New England kin, which originally made him adopt the policy of high tariffs, does not now make him change that policy it will not be many decades before we will show the Yankees a thing or two in the way of manufactured goods, and this sunny land will indeed become the garden of the Republic.

The churches, many of them, held Christmas festivals for the Sunday-school children. The coincidence of days was very happy, and so appropriate to Christmas sermons and addresses that we could hardly have helped celebrating the day even if we had wished to do so. It was a bright, bracing Sunday. The children were happy; the congregation good. We had a delightful time at this place. Then New Year's day coming on Sunday also, and being also a beautiful day, how could a preacher avoid the theme of "renewed consecration," so opportunely suggested in the programme of the "week of prayer" for 1882. In church matters we have had a much better start than we had last year, and pray that the entire year may be a brighter, happier one, and that the results of all the work and prayer of the church and its ministers may be glorious for the kingdom of our Lord Jesus Christ.

J. W. R.

PRATTVILLE, Alabama.

Bound Feet of Chinese Women.

On this subject Mrs. S. L. Baldwin, Missionary in Fuhchau, writes a very interesting article to the New York Independent. We give an extract as follows:

Iron shoes are neither used nor known in China. The method is simply to use a strong muslin bandage. I have never heard of the bindings being put on a child under four years of age, and I think they often wait until she is two or three years older. In one school that I had all the girls were in the first year of binding. The youngest was six years old and the eldest eight. Of course, the later the binding is begun the greater the pain. The bandage of muslin usually is three or four feet long and from five to seven inches wide. They commence at the middle of its length, passing it under the toes and crossing the two halves over the top, pulling each part tightly, and so on over and under until the foot is covered very tightly. As the bandage approaches the heel, a fold is thrown around it, with a pull forward toward the toes, to shorten the foot. This pulling forward of the heel in time forces the instep up in a most painful and ugly manner, and just here they often find the greatest trouble in this cruel custom, for the pressure is sometimes so great upon the instep that the skin bursts, inflammation and ulceration sets in, and the child may die. I have heard of but few fatal cases, however, though there might be many and we not know of them.

The first year the foot is simply bandaged tightly, to suppress the growth. The second year all the small toes are folded down under the foot, leaving only the larger toes in their natural position. The pulling of the heel forward and forcing the instep up has made a little hollow under the foot, where the poor folded-down toes find a place. I am told that the tight bandaging stops the growth of the nails, so that they do not give trouble. The same sort of bandage is used, and the binding done as in the first year, only this time with added torture, from the unnatural position of the toes. This process of binding is kept up for years, from eight to eleven, and even longer in some cases, before the greatly desired tiny shoe worn at Fuhchau and further south can be put on. This shoe measures from two and one-half to three inches in length, and a babe a week old of medium size can not wear it. Of course, all this bandaging is accompanied with the greatest pain. I have many times seen these little victims of custom kicking and screaming while the mother or some one else was binding up the poor little feet. And yet so strong is the admiration for such feet and so great the respect for those who have them that little girls often ask to have their feet bound, and bravely try to suppress the cry of pain; but the larger number are not of such heroic spirit, and relief vigorously under the torture, sometimes going aside and slyly loosening the bandages for a little relief to the tortured feet, only to be punished and to have the bandages again tightened. As the process goes on the muscles shrink away, the bones are bent or broken, and finally the foot looks like nothing human, but is an unsightly bunch of bones, covered with a dry, yellow-looking skin, with just circulation enough to preserve life. There would seem to be real destruction of muscle, from the fact that the feet become very offensive during a part of the time. Frequent bathing in hot water is resorted to, and, if the skin breaks and sores appear, certain remedies are used. A medical friend of mine had an elaborate scroll presented to him by the father of a girl whose ulcerated feet he had cured. The inscription on the scroll eulogized him as a great and skillful physician. When the feet have been reduced to the desired size and the bandages need no longer be used to lessen the feet, they must still always be worn to give strength and firmness to the crushed feet. I examined carefully one pair of such feet (I could never bring myself to look at a second pair.) The woman was thirty years old and weighed about one hundred and fifteen pounds. She was quite unwilling at first to show me her feet uncovered. They are generally loth to do this, for they know very well that the feet are most unsightly. Very willing and proud are they to exhibit them encased in the exquisitely embroidered tiny satin shoe, but do not like to remove the covering and show the hideous deformity within. The woman whose feet I saw told me that hers were bound eleven years, before they became "dead feet"—that is, ceased to pain her; but that even yet, if she stood long, walked much, or her feet became heated, or she wore new shoes, they often gave her much pain. The little toes were pressed into the hollow under the foot, the heel was lengthened considerably, and she passed the large toe and heel toward each other under the foot, so that they touched. My heart was sick as I looked at this ruin of God's handiwork, and thought of the thousands enduring that torture at that moment. These are the real lady feet, the "golden lilies" of South China, and greatly do they wonder at our full-grown feet. When traveling to our distant mission stations, where foreign ladies are rarely seen, men have *accidentally, on purpose*, pushed my dress aside, to catch a glimpse of my feet; and oh! how did I fall in their estimation when they found them unbound. Then they have put the question: "Have you any real ladies in the Flowery Flag Kingdom?" (U. S.) But so great is their regard for education that I could always silence them and secure their respect by answering: "No. We have no bound footed women; but we can all read and write." But not all bind their feet to the extent of the Fuhchau and Southern women. Localities differ, and even at Foochow we have every size between the full-grown, unbound feet of the field-woman, servant, and concubine, down to the two and one-half-inch foot of the shut up lady. I have never known of this smallest size being found north of Shanghai. It seems that in North China all *respectable* women must have bandaged feet, and, as two or three-inch feet could not go into the fields, on the highways and streets, in the work of the laboring class, the result is that there is more of a retarding of the growth than a crushing of the feet in the North, while many do not even lessen the feet at all, only bandaging when they go out and removing the bandages when at home; but at Fuhchau we have a respectable large-footed working class, which gives full opportunity for the ladies to have the genuine "lilies," and the admiration for them is unbounded.

The Stone Balance.

We never saw a man going to mill with a stone in one end of the bag to balance the corn in the other. But we have seen many things as wise. If we should meet a man going to mill in such a fashion what would he likely say in vindication of his method? This: "Father did this way." This question we raise concerning our supposed mill-man: How much experience has he? Perhaps he is forty years old and has been going to mill with his stone balance for thirty years, but he has not, in any true sense, thirty years' experience. In fact he has no experience, seeing that he has learned nothing. He has the experience of the man who invented the stone balance; he does what he did, nothing more. Illustrations abound, but it is hardly worth while to parade them.

But the instruction we should get out of the instance referred to is not confined to the business of carrying corn to mill. Applications are as easy as illustrations are abundant.

We were led to think of the old parable of bourbonish conservatism by some facts that have lately come under our observation. For example: A certain community preferred as teacher a certain man who claimed "an experience of twenty years" to a young man who had been teaching only two or three years. Knowing something of both men we were of the opinion that the older man had less experience than the younger. The older is thoroughly "set in his ways;" his ruts are axle-deep; he does things just as he did the first year. The younger is trying hard to learn the best methods; he is not in the ruts of a long traveled way. The older is satisfied with the way he first learned; he does not believe that there is any other; if it were shown to him he could not see it—being blinded by what he calls his twenty years' experience. What he does he does easily, just as the horse in the bark-mill goes round and round. Our friend of blessed memory, the late Rev. Dr. Green, of Tennessee, once told us of a mule that had served in a bark mill so long that when, in extreme old age, he was turned out upon the commons, he went round and round—one side of him being shorter than the other.)

The lamented Bishop Marvin told us a good story in Atlanta, at the session of the North Georgia Conference, that land, as an old friend of ours was wont to say, "pith, point, power and edge." And it connects with Dr. Green's mule story. The Bishop was passing through a circuit and wished to know how a certain pastor was getting on. He found the steward with whom he stopped disposed be to reticence about the pastor. Being pressed a little by the Bishop he said this only. "Well, Bishop, he is going round."

Are not a good many preachers in this case? Have they any real experience beyond what they learned during their first few years? In "sermonizing," in pastoral work, in all manner of church business, do they not walk so closely in the "old paths" as never to even see a new one? Some do not appear to know it, but it is true, nevertheless, that there are new paths. Providence opens them and for men to walk in. Happy is he who, having an eye to see an opportunity is not so hampered by what he calls "experience" as to be afraid or unable to walk in it.—Wesleyan Christian Advocate.

The anniversary of the Southwestern Bible Society was held at the Carondelet Street Methodist Church on Sunday night last, January 15. There was a large audience, and the exercises were of a most interesting character. The report of the corresponding secretary was very clear and complete. We quote a paragraph:

At the close of another year our colporteurs report that they have completed the canvass of the parishes of Franklin, Grant, Lincoln, Washington, West Carroll, Richland, St. Landry and Avoyolles in the State of Louisiana, leaving only Cameron, St. Mary and Tangipahoa, in this State, and Lawrence county, in the State of Mississippi, to be visited during the coming year.

Since we commenced the canvass our colporteurs have visited and thoroughly canvassed 53 parishes in Louisiana and 36 counties in Mississippi with a full supply of Bibles and Testaments, and we have reason to believe that they have done everything, within human power, to supply the word, freely, to all who were either anxious or willing to receive it. The accompanying statement shows that, during the year 1881, seven colporteurs were employed in this work; that they visited 15,837 families 6,311 of whom were without a copy of the Holy Scriptures; 4,607 families and 1,318 individuals were supplied with the Blessed Book; 1,690 volumes were donated and 8,820 sold. The cost of the books thus distributed was $2,833; 1,055 days were consumed in the canvass, and 10,236 miles were traveled by the colporteurs, at an expense of $1,691 25.

As the field was more extensive in 1880, we employed 17 colporteurs, and, consequently, a much larger work was done; but the work accomplished by our seven colporteurs in 1881 was proportionately greater than the labor performed by more than double their number during the previous year.

The address was delivered by Dr. C. W. Carter—admirable in every respect. The society has probably never been favored by a more masterly discourse. It was all that the friends of the cause could desire, and the impression made by it must have been of a profound and lasting character.

We regret to learn, from the secretary's report, that the contributions

to the society during 1881 were something less than during 1880, amounting to the comparatively small sum of $520.

The Southern University.

A late number of the Alabama Christian Advocate has a strong editorial in which the claims of this institution are set forth, and the necessity of united effort by the Methodists of Alabama is forcibly presented. Most truly the editor says:

The claims of this institution of learning can not be too often or too earnestly presented to the Methodists of Alabama. This is the only school of high grade, for young men, now owned by the church in the State. Years ago we had two others—the college at Auburn and the Wesleyan University at Florence. These have passed out of our hands, and the Southern University, at Greensboro, is all that is left us. Even this has been for years under the burden of a debt. But it is gratifying to know that this has been paid, and that no embarrassment of the kind now rests upon it.

Still the university is in a strait. It is without an endowment, and has not the patronage that ought to be given it by its friends in Alabama. Its noble and self-sacrificing faculty are doing their work without just compensation. Such an institution, if it has no endowment, must have a large patronage if it gives an adequate support to its faculty.

The question for Alabama Methodists to consider is not whether the Southern University shall live or die, but what are the best methods to advance it to that degree of prosperity and usefulness which it deserves. It matters not by what name it is called, whether *university* or *college*, but what the Methodist Church in Alabama needs is the perpetuation of just such a school as the Southern University has been and is now. On this subject there should be but one thought among the Methodists of Alabama. Every friend of Christian education, and the higher religious culture, should rally to the support of our own time-honored institution.

Death of Rev. J. G. Krauter.

Rev. J. G. Krauter, pastor of Craps street German Methodist Episcopal Church, South, of New Orleans, died Tuesday, January 17, at eleven A. M. Bro. Krauter's disease was typhoid-pneumonia. He was taken sick January 1, the watch-night services at his church being the last public services at which he officiated. The editor of the ADVOCATE saw him and talked and prayed with him the night before he died. His mind was then wandering, but he seemed clear in his thoughts of Christ, and expressed a confident hope and a strong assurance of heaven. He has been pastor, at different times, of all our German charges in this city, and had also been presiding elder of the district. He has been for years a faithful, laborious and useful preacher. In 1878 he suffered much from an attack of yellow fever while ministering to his people in the fearful epidemic of that year. He was in the prime of life, a young, strong and growing man. His death is a great loss to the German work, and he will be deeply mourned by his people.

Death of William S. Power.

We deeply regret to learn of the death of Mr. William S. Power, son of one of the publishers of the Clarion, Jackson, Miss. We extend our condolence to the bereaved. The Daily Clarion, of January 12, says:

We are deeply pained to announce the sudden death of Mr. William S., eldest son of our associate, Col. J. L. Power. Yesterday in all the vigor and promise of a splendid young manhood, this morning he is voiceless and still in death. He had just attained his majority, and, to all human prophecy, had before him a career of usefulness and prosperity. With a good education, a sprightly intellect, and an aptness for the profession of journalism, he had already contributed much to the interest of our columns. His heart was warm and generous, and his friendships tender and true. Many sorrowing tears will be wept over his fresh young grave. In his once bright but to-day shadowed home there is grief beyond power of utterance. To each we extend the kindly sympathy of a friend, and commend them to the care of him who alone can bind up the broken heart, and wipe all tears from our eyes.

Rev. R. D. Norsworthy, writing from Meridian, Miss., January 9, says: "It may be of interest to some of the brethren, likely very many of your readers, to read a few notes from Meridian and its Methodism. At this time I write simply about our first quarterly meeting, our prospects, etc. Our new presiding elder, Rev. James A. Godfrey, with his estimable family, reached our city last week, his family by rail on Thursday morning, the fifth, and he by buggy, after a journey of two hundred and forty miles, on Friday, the sixth. On Saturday morning our quarterly meeting commenced, with preaching at eleven o'clock. At seven P. M. we had an interesting Quarterly Conference. Sunday, at eleven A. M. and seven P. M. we had good sermons from our elder. At three P. M. love-feast after the old sort. We had about fifty persons present. We had a precious time. We are moving off well. We are hopeful of a good and prosperous year. More in future."

MARRIED.—At the close of the eleven o'clock service at the Morenu Street Methodist Episcopal Church, South, on Sunday last, January 15, the pastor, Rev. J. M. Beard, was united in marriage with Miss Sallie A. Schroeder, a young lady of his charge. It was the privilege of the editor of the ADVOCATE to officiate on the occasion, and, we are sure, the happy couple received our most hearty blessing. There was present a large congregation of friends to witness the ceremony, and to congratulate the groom and his fair young bride on the consummation of their wedded bliss. May heaven's richest benedictions rest upon the pastor and his wife.

—Married, at the residence of Col. N. L. McGinnis, Alexandria, La., December 27, by Rev. J. L. P. Sheppard, Rev. J. D. Harper, of the Louisiana Conference, Methodist Episcopal Church, South, to Miss Virginia Fox, of Rapides parish, La. We were glad to meet Bro. Harper and his bride at our recent Conference session, and to have the opportunity of congratulating them upon their nuptials. We are obliged for photographs, which we shall cherish with care. A finer looking couple can hardly be found in any Conference. May their itinerant life be attended with every blessing.

REV. L. PATTERSON.—The following resolutions were adopted by the Methodist Church in Autangaville, Alabama Conference, January 1, 1882:

Resolved, That it is with sorrow that we have received the intelligence of the death of the Rev. Lafayette Patterson, who had been assigned to the charge of this work for the present year, and that we bow submissively to the stroke that has thus bereft us.

Resolved, That we extend our kindest sympathies to his stricken family in the sore and heavy bereavement which has come upon them.

WESTERN METHODIST.—We noticed in these columns, some weeks ago, that the Western Methodist was about to be removed from Little Rock to Memphis, and that the first number for 1882 would be issued from Memphis. We learn that the necessity of ordering new type has delayed the issue, and that the first number of this year will come out January 26. We wish our excellent cotemporary a prosperous career in his old home. Dr. Johnson is faithful to the doctrines and polity of Methodism, and has done long and valuable service in Methodist journalism.

—The trial of Guiteau is nearly at its close. We suppose the case will be given to the jury this week, and possibly a verdict will be rendered within the next three or four days. Public opinion seems to be in favor of hanging the assassin. It is not certain that the jury will be unanimous in this conclusion. We have not followed the proceedings of the trial with much care, and are not prepared to give an opinion as to the weight of evidence. It is certain that a crazy man ought not to be hung if his mental condition was such as to destroy responsibility. The position and character of the man whose life was taken can have no bearing upon this question.

On the other hand, there should be no leniency shown without a clear and strong ground for its exercise. The plea of insanity has been greatly abused, and through this abuse many criminals have escaped the punishment which they have justly merited.

—We have met with the statement, in a city paper, that Mrs. Ellis, wife of Rev. John A. Ellis, died at Meridian, Miss., a few days ago. We have no other information at this writing, Tuesday, January 17, but we fear that the report is true. Sister Ellis had been in infirm health for some time, and her condition was such that at the late session of the Mississippi Conference Bro. Ellis declined being returned to the Vicksburg district. She was a noble and gifted Christian woman, devoted to Christ, and active in his service. With solicitude we await further tidings.

—We have received a copy of the minutes of the recent session of the Alabama Conference, held at Selma, November 30 to December 5, 1881. The work is brought out in good style, and, so far as we have examined it, free from typographical errors.

—We are indebted to Rev. Dr. Ahrens for a copy of the minutes of the recent session of the German Mission Conference, held at Houston, Texas, November 30 to December 4, 1881.

Louisiana Conference Assessments, 1882.

Foreign Missions.—New Orleans district, $1,350; Delhi district, $600; Homer district, $650; Shreveport district, $650; Alexandria district, $300; Opelousas district, $450; total, $4,000.

Domestic Missions.—New Orleans district, $350; Delhi district, $150; Homer district, $200; Shreveport district, $200; Alexandria district, $125; Opelousas district, $150; total, $1,175.

Conference Claimants.—New Orleans district, $1,400; Delhi district, $600; Homer district, $700; Shreveport district, $700; Alexandria district, $260; Opelousas district, $500; total, $4,160.

For Bishops.—New Orleans district, $300; Delhi district, $75; Opelousas district, $100; Shreveport district, $125; Alexandria district, $60; Homer district, $140; total, $800.

For Education.—New Orleans district, $300; Delhi district, $75; Opelousas district, $100; Shreveport district, $125; Alexandria district, $60; Homer district, $140; total, $800.

A NEW MISSION TO AFRICA.—A very interesting movement, says the Southwestern Presbyterian, is now occupying the attention of French Protestants. The Vaudois of the Upper Alps, those historic heroes of the faith, are being starved and frozen out by the increasing rigors of the climate, and the poverty of the soil. The movement in question is a project to colonize the Vaudois of Dormilhouse among the uplands of Algeria. Funds are solicited for that purpose. This would result in the establishment of an active centre of Christian influence among the native Arabs and African tribes. It would necessarily be a missionary colony of the most effective kind. We are glad to learn from a French journal now before us, that the scheme meets with general favor, and that a considerable sum has already been subscribed towards it.

Indications are coming from all quarters, says the Southern Christian Advocate, how delighted the people are with their new preachers, and how delighted the preachers are with their new charges. The year opens most auspiciously in the South Carolina Conference.

Bishop Simpson, in an address before a Methodist meeting in Philadelphia, said that abroad he had not found a single Protestant on the side of the Land Leaguers.

Robert A. Barnes, of St. Louis, has given $25,000 to the Methodist Central College of Fayette, Mo. It is understood that a Barnes professorship will be established at the college.

The "Vanderbilt Observer" is a new journalistic venture by the two literary societies of our great central University.

Personal and Other.

—Queen Victoria is generally supposed to have saved a great deal of money, and, acting on this supposition, it is asked why she can not provide for her family. As a matter of fact, she has not. When Prince Albert died, many of the State departments were in debt. These debts have been paid off. Some of them—such as that of the Master of the Horse, for which £10,000 per annum is allowed—always have to borrow from the other departments or from the privy purse. Although the court does not entertain largely, the *mise-en-scene* is pretty much the same as it did. The Queen really does not put by as much as £20,000 per annum on an average of years. Her savings have been considerably drained by gifts of £100,000 which she has always made to her daughters at their marriage.

—M. Gambetta's ministry is young in years. The average age is about fifty-one. Half a century ago the average age of a minister in a French cabinet was sixty-five years. Twenty-five years ago it fell to sixty. The new cabinet is the youngest that has been known in France. Its oldest member is sixty-five, its youngest thirty-five. The average in England is much higher. Mr. Gladstone, to begin with, being twenty-nine years older than M. Gambetta, and Mr. Chamberlain, the youngest member of the cabinet, ten years older than the youngest holder of a portfolio in France and two years older than the prime minister of France.

Dr. Isaac I. Hayes, the Arctic explorer, died at his residence in this city, on December 17, of heart disease. Dr. Hayes was in his fiftieth year, having been born in Pennsylvania, in 1832. He accompanied Dr. Kane in the polar search of 1853, and wrote several works descriptive of the expedition. During the war Dr. Hayes served as a medical officer and commanded the army hospital at West Philadelphia. In 1876 he was elected as a Republican to the New York Assembly and continued to be a member of that body until his death.

—Dispatches from Melbourne confirm the rumored loss of the Australian mail steamer *Tararua*, together with over one hundred lives, including four New Zealand delegates to the Wesleyan General Conference, which meets at Adelaide. The names of these four ministers were Connoly, Armitage, Witchell, and Richardson. The steamer was making her regular voyage from Dunedin to Melbourne when the disaster took place. This unfortunate occurrence has no doubt cast a gloom over the Methodist Churches in Australia and New Zealand.

—According to official returns just published the total capital embarked in railways in India at the close of last year was upwards of £124,000,000. The net receipts were £1 11s. per cent. upon the capital, as compared with £1 7s. in 1879. The guaranteed lines, including the East India, yielded 2·43 and the State lines 2 per cent. The gross receipts derived from the railways of all kinds amounted to £12,099,593, while the gross expenses were £5,192,171.

A return just issued from the War-office shows that the total effective strength of the regular forces in the British army on January 1 last was 188,953. This is the smallest number of men we have had under arms for several years.

—An American, writing from St. Petersburg, says that Sir Edward Thornton has made himself as popular and as thoroughly at home at the Russian capital as he was formerly at Washington. He is a type of Englishmen born to the civil service, living nearly all his life abroad, but remaining true to the habits of his country. Portugal, Mexico, Central America, and South America were formerly his places of residence, as the United States and Russia have more recently been.

—Victor Hugo was recently visited by a number of Parisian councillors, entrusted with the duty of requesting the poet to be a candidate for the French Senate. He peremptorily declined the honor, but insisted that his visitors should remain his guests for a number of days, and he afterward entertained them as few men could.

—Father Vaudry, who for a time last year preached with Father O'Connor in the Independent Catholic Church in New York city, and who has since been the assistant of Father Hyacinthe, in Paris, intends to return to this country and establish a church in New Orleans, similar to that of Father Hyacinthe's in Paris.

—The Empress of Russia is said to be an admirable manager, both of her time and of everything that pertains to the household duties. Her great intelligence and sweetness of manner have given her an extraordinary influence over her husband and all other persons who are brought in contact with her.

—The efforts of the French to find tracing for the railroad across the Sahara to Timbuctoo have met with disaster. The great expedition under Colonel Flanders, when nearly across the desert, was, according to most reliable reports, attacked by the hostile natives and destroyed.

—A road has been constructed around the cataracts on the Shire, and steamboats are above and below, giving free access to Lake Nyassa. Two railroads are planned here, one fifty miles on the Shire River, and the other eighty miles from the confluence up the Zambesi.

—The Congregational Church, the Methodist Episcopal Church and the Protestant Episcopal Church were all destroyed in a disastrous conflagration which swept away almost the entire business portion of the village of Ludington, Michigan, on the eleventh instant.

—On the issue of the Revised New Testament in London, the dense crowds at the distribution offices were so eager that traffic in the streets was almost stopped. At the close of the week over 3,000,000 copies had been sold.

—At a collection for a mission church, taken at St. Jude's Church, Southsea, England, a check for £10,000 put upon the plate, added not only to the respectability of the sum raised but also to the astonishment of the deacons.

—Rev. John F. Adams, of the New Hampshire Conference, is thought to be the oldest Methodist minister in the world. He will be ninety-one years old this month, and has been sixty-nine years in the ministry.

—Dr. Rieback has undertaken a journey round the world, the first station of which will be the island of Socotora, 170 kilometers to the east of Cape Guardafui. Schweinfurth accompanies him thither to study especially the plants and animals.

—Alexander H. Stephens passed his twenty-fifth Christmas in Washington on Sunday. He occupies rooms in the National Hotel in which Henry Clay roomed during the closing years of his congressional career and in which he died.

—The project to establish a church in New Orleans by the Old Catholics is viewed with considerable alarm at Rome. Pere Hyacinthe is expected here from Paris in a few weeks to inaugurate the enterprise.

—In seven years the new edition of the Encyclopedia Britannica has only reached the letter I and the twelfth volume. At the present rate, therefore, the edition will not be complete before 1890.

—Sir Moses Montefiore is the oldest member of the English baronetage. He is a Hebrew and widely known as a man of great benevolence and blameless record.

—Prof. Huxley has, in consequence of the pressure of other duties, resigned the office of secretary of the British Royal Society, which he has held since 1872.

—Rev. George G. Bradley, successor to Dean Stanley, received his Deanery before his title of D. D., which has since been conferred on him by Oxford.

—Dr. Holland is succeeded by Mr. Richard Watson Gilder as editor of the Century magazine, and Mr. Robert U. Johnson becomes associate editor.

—Ex-President Hayes is setting for a full-length portrait, which will be hung in the Memorial Hall of Harvard University.

—Florence Nightingale is in her sixty-second year, and, despite her tedious confinement to an invalid's sofa, bears her age wonderfully well.

—A church is to be erected in Philadelphia as a memorial of the late Thomas A. Scott. The pews are to be free.

—The cotton States consume 42,252,244 bushels more wheat than they raise, and pay to the North for wheat, corn, oats, and hay, $150,000,000 annually.

—The late Jacob Jacobs of Troy, N. Y., bequeathed about $25,000 to the Episcopal Church in that city.

Periodicals.

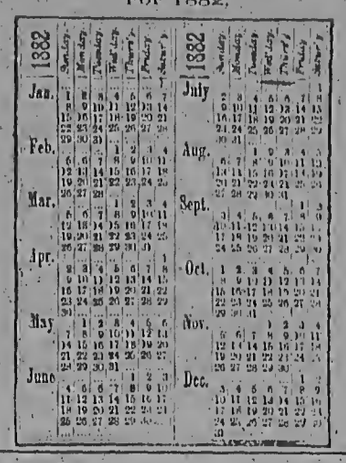
—The Southern Pulpit opens the new year with a sterling number. The sermon preached before the Synod of Virginia by Dr. White heads the list. The discourse before the Conference of Mississippi Methodists by Dr. Steel follows, and the third sermon, by Rev. Mr. Williams, of the Charlottesville Baptist Church, is a strong one. There are also four shorter discourses, by Porter, of Mississippi; Gordon, of Virginia; Tyler, of Richmond, Va.; and Bishop, of Virginia. The suggestions on texts (Editorial) are: I. Two Ways of planning a Life. II. No need of an Intercessor. The Gospel is the subject for Homiletical Illustrations, of which there are twenty-eight choice extracts.

A specimen copy will be furnished free to any one desiring it with a view to subscription. Price $1 50 a year. Address Jackson & Lafferty, Richmond, Va.

LITTELL'S LIVING AGE.—The number of The Living Age for the week ending January 14, contains the following notable articles: Carlyle's Ethics; Cornhill Magazine; Two Studies in Dante, Contemporary Review; English Satire in the Nineteenth Century, Frazer's Magazine; Kioto, Fortnightly Review; Furies, Review; together with the conclusion of Mademoiselle Angelo, and the usual amount of choice poetry. This is the second number of the new volume. Now subscribers can begin with the volume.

Advocate Calendar,

For 1882.



Publisher's Department.

☞ We shall do our best to exclude fraudulent advertisements of every description from the ADVOCATE, *and trust our friends, in ordering goods from the leading merchants of New Orleans and elsewhere, as represented in our columns, will mention having seen the advertisement in the* ADVOCATE. *We will also take pleasure in attending personally to any commissions for our friends in the country with which we may be favored, while endorsing our advertisers as being worthy of their patronage.*

A tom-cat sits upon a shed,
And warbles sweetly to his mate;
"Oh, when the world has gone to bed,
I love to sit and mew till late."

But while this tom cat sits and sings,
Up springs the student, mad with hate
He shoots that cat to fiddle strings—
He also loves to mu-si-late.

"Oh! yes," said Mrs. B., as she surveyed with evident pleasure her little parlor sideboard, covered with old china and decorated with highly-colored tiles; "Mr. B. remarked last night that I was becoming quite an atheist," and the old lady's countenance fairly beamed with delight as her eyes rested on a sixteen cent Japanese tea-pot.

Baille McScrow (to Smith, who is on a short visit to the North): "An' what are ye daein' to-morrow nicht, Mester Smeth?" Smith: "To-morrow? Oh! nothing particular. I've no engagement." Baille: "And the next nicht?" Smith: "Ah! on Friday I've promised to dine with the Brown's——" Baille: "Man, that's a pity! Aw was gaun t' ask ye to take yer denner wi' us o' Friday!"

The only bitters and the only preparation of iron that gives complete satisfaction is Brown's Iron Bitters. It contains no alcohol. It does not blacken the teeth. It gives real strength.

There never was a better example of the witty and concise form of expression common to the real Western American than the answer of the grim man of the Sierras, who, when asked about the character of a neighbor, sententiously replied: "Mister, I don't know very much about him; but my impression is that he'd make a first-class stranger."

"You can't add different things together," said an Austin school teacher. "If you add a sheep and a cow together, it does not make two sheep or two cows." A little boy, the son of a Texas milkman, held up his hand and said: "That may do with sheep and cows, but if you add a quart of water and a quart of milk together, it makes two quarts of milk. I've seen it tried."

The great music house of P. Werlein continues to supply the world with musical instruments, and thousands of homes have been made happy by the possession of a piano or an organ through his low prices and astonishingly liberal terms. The name Werlein has become so identified with pianos that you hardly can think of pianos without thinking of Werlein. Go and try him, and our word for it, you will be pleased.

The best sermon in the world never yet reconciled the proud man, trying to curl his feet up and out of sight under the pew, to the painfully obtrusive and evident fact that the wife of his bosom had used his blacking brush to polish the kitchen stove.

A member of the rhetorical class in a certain college had just finished his declamation, when the professor said: "Mr. ——, do you suppose a general would address his soldiers in the manner you spoke that piece?" "Yes, sir, I do," was the reply, "if he was half scared to death and as nervous as a cat."

An exchange makes this touching appeal to delinquent subscribers: "Gentlemen, we must have wealth. The nights are growing cold, and this thing of forcing a ten cent mustard plaster to do the work of an all-wool undershirt is growing monotonous."

Beneficent nature seems to have planted in every clime the proper remedies for the diseases incidental to it. Laplace's Indian Turnip Pectoral Balm is made of an herb which grows all over the Gulf region, and it has never failed yet to cure all kinds of coughs and colds.

John was building a chicken coop, while little Budge stood by looking on. John bruised his thumb, and exclaimed, "Oh, gracious!" "What makes you say that?" "What should I say?" retorted John, for his thumb ached. "Well," said Budge, after reflecting a little, "you might say the 'unmentionables.'"

An Illinois man, with a foresight worthy of a better cause, popped the question on a railroad train, and now the maiden is at a loss to decide as to which county she had better commence proceedings in for a breach of promise.

Thomas Schofield, aged ninety-one years, walked nine miles to renew his subscription to a New London paper. It is the general impression among publishers that there are a number of subscribers who are waiting until they are ninety-one years old to come in and pay for their paper.

Ask your neighbors to subscribe for the ADVOCATE.

"What is the connection between heresy and immorality?" asks the Chicago Times. The following example is given by the Commercial Advertiser: "Immorality is stealing a ham, and heresy is believing that the ham and not the man will be fried."

In Arkansas, when a couple of ten-year-old boys are not at home for supper, their mother looks troubled and observes: "Now, where in the world are them children? If they're out robbing trains again, I'll take the hide off o' them when they come home."

Queen Victoria does not approve of carpets. Probably her promising son has had a way of coming into the best parlor with his muddy boots on, covering the carpet with the foot Prince of Wales.

An advertisement reads: "Wanted—A young man to be partly out-door and partly behind the counter." What will be the result when the door slams?

Send the ADVOCATE to your friend for the next year and you will not regret it.

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I will mail you, post paid, a package containing five quires (120 sheets) of very nice note paper, and five packages (120) of white or colored envelopes to your address. If ordered in quantity by express or freight, will make a reduction of twenty per cent. Postage stamps may be sent when preferred.
Address G. T. LATHROP,
New Orleans, La.
Send for a dollar package and try it.

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O. P. Fitzgerald, D. D., editor Christian Advocate, M. E. Church, South, Nashville, Tenn., of this school says: "Unsolicited, we speak a word in behalf of this school. The Chapel Hill community is one of the best in the country, the location is beautiful and healthful, and Prof. S. V. Wall is a teacher whose skill as an educator is only equaled by his qualities as a Christian gentleman. All of which we say because we know it is so."

Pupils can enter at any time and will be charged only from time of entrance. Tri-weekly stage from Nashville to this place, distance forty miles south.

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Agricultural.

BAD MANAGEMENT.—The Rural Messenger says there is many a hard-working, striving farmer, who toils early and late, year in and year out, and who accumulates a good deal of property around him, perhaps, but who does not seem to get on well in his financial matters. His purse is ever depleted, or his resources and crops never meet expectations. In other words, the calls for money are always greater than his ability to satisfy them; he is ever behind hand, and ten to one if the poor man does not have to sell out at last, to meet the demands of his creditors and the wants of a growing family.

Wherever this is the case there is something radically wrong in the man's management. Evidently there are leaks, and he does not stop them. It is the little leaks that sink the great ships, and it is the small wastes that ruin the farmer. A leaky cask will not stay full; and constant waste will deplete the resources of any farm. This is the reason so many men do not get on in the world.

And one of these leaks is, having poor shelter for crops, implements, and stock. It is a losing business to shelter a crop out of doors, as many do; and is equally a poor business to put crops away in a leaky house, or in a place where the fowls or the cattle are ever encroaching upon it. The farmer could make no better investment of a few dollars, than to provide water-proof shelter for all his forage and crops, and warm dry sheds for all his stock in winter. Enough is frequently lost by not having them to pay for extensive buildings, which would afford ample room for all the crops of the farm.

Another leak that often amounts to a great deal in the aggregate, is the careless and hasty way in which crops are gathered in. Idle hands and boys will be apt to waste a good deal here and there, if not strictly looked after. Or it may be things are not removed from the field in time to escape damaging rains, and thus a good is lost. Or stock is fed on muddy ground, where much of the forage is trampled under feet and wasted. Or crops are not housed in proper condition, and much of it is ruined. Or meat is slaughtered in weather to warm, and it spoils. Or dogs destroy the raw hides before they are dried; or the eggs before they are gathered. Or may be harness is pulled off and thrown upon the ground to remain and get injured.

Another very big leak is failing to utilize the manural resources of the farm. Almost any farm of any extent has about it the material for necessary recuperation of the soil. Most farms have it in abundance. The trouble is the material is not used, but lies idle in the forests or the swamps to waste its strength on briers. Compost heaps are not often enough seen. The wastes of the kitchen too often remains about the premises to poison the air, instead of going to pig-pen, the poultry yard, or the compost. Where there are no chips the fire goes out, and where manure is gathered not, the crops are sure to fail. It does not pay to buy fertilizers oh a llen, and neglect home manures.

One more reason why some men do not get on better in the world we are constrained to mention here—namely, going in debt. This is the great error of the age—the mighty leak that is bound to sink the ship sooner or later. Argument here is needless. All admit that habitual going in debt will ruin them. All see the danger, yet thousands pass on and are ruined. Perhaps some who run in debt intend to evade an honest or full settlement, if it is possible to do so. Since readjustment has become so popular, it were no wonder if it should effect more or less the settlement of private claims. Yet doubtless most men really intend to pay all they owe—but if they continue to go in debt, they will have to make a great effort if ever they do so. These are some of the reasons why so many are ever behind in worldly matters.

KEEPING SWEET POTATOES.—To keep well sweet potatoes should be selected that have been raised in a light soil. They should be dug and put away before the ground is saturated with water from heavy, cold autumnal storms. A heavy rain of short duration need not be regarded as a sufficient reason for concluding that the potatoes will not keep. A light soil dries very soon when the rain is past and sunshine succeeds. Potatoes to keep well should be dug before frost kills the vines. A light frost, however, that merely kills or blackens the leaves, will not prevent the potatoes from keeping. It is better to pick up the potatoes as dug than to have them exposed to a mid-day sun on a warm day. Only four or five enough for the dirt to dry so that it will not stick to the potatoes is sufficient. After carefully selecting such as have not been cut or bruised put them in barrels or boxes soon after being dug, without anything among them—no cut straw, no paper, no shavings, no dry leaves, no sand, wet or dry, except the little that may stick to them in picking them up. The barrels or boxes containing the potatoes may be placed in any room where the temperature is moderately uniform and somewhere between forty and fifty degrees. By using a fire in the rooms where the potatoes are stored is considered essential even in moderate weather to dry up "the sweat" as it is called, produced from potatoes heating, which they will in about ten days after being put away. The most critical time, however, is in severe cold weather. If the thermometer falls below forty degrees the keeping properties of the potatoes are destroyed and loss is sure to follow.—Western Homestead.

CHICKEN CHOLERA.—Breeder's Gazette, gives the following rules for the prompt suppression of the above named disease: First, recognize the disease on its first appearance; second, remove sick and dead fowls beyond the reach of healthy ones; third, disinfect the droppings of the sick ones. If cholera is in a locality every farmer should be on his guard, and if he loses a bird, or has one sick, he should suspect this disease. After a little experience the droppings may be relied upon to determine if the affection is really cholera. The droppings of fowls consist of the kidney and bowel excretions, mixed; the former in health, are white and are easily recognized. In cholera the droppings are almost entirely the excretion of the kidneys; they are semi-liquid, and have a yellowish or greenish color. This is characteristic of the disease. Many people, I find, are very careless in regard to their fowls, and if one of their flock by some chance happens to take a particle of contagion into its stomach and contracts the disease this first bird, when it dies, is allowed to remain where its fellows can feed upon its flesh. There is no more certain method of communicating the disease than this, and it is not surprising that within the next week or two three-fourths of the flock are either sick or dead. When taken at the beginning of an outbreak, the disinfection is a very easy matter. Three ounces of commercial sulphuric acid are added to four gallons of water, and all droppings of the sick fowls are thoroughly saturated with the mixture by sprinkling from a common watering pot. If this is properly done it almost invariably stops the disease; but if other cases occur the disinfection must be repeated. If many fowls have died the well ones of the flock must be placed by themselves on a fresh run, or in case none is at hand the old one may be safely disinfected with the same solution. The solution of sulphuric acid, first recommended by Pasteur, is absolutely certain in its effect; it destroys the germs of the disease, and accomplishes this within an hour or two after coming into contact with them. It should not be forgotten, of course, that sulphuric acid should on no account be allowed to touch the hands or clothes; but when diluted to the extent recommended above, it is perfectly safe. If enough water is added by the druggist to the three ounces of acid to make the whole measure a pint or a quart, it may be carried with much less danger of accident. Fowl cholera is, then, a very manageable disease, easily and cheaply suppressed; and if our farmers continue to allow it to rage unchecked, it is their own fault, and there can be no excuse for them. The points which I have stated are founded on many experiments and long and close observation—they are not theories but facts,—and I hope they may in the future enable our poultry raisers to materially diminish the losses from this plague."

Loss of cud is a myth and so are all attempts at making one. A cow when sick ceases to chew her cud, and such an omission is one of the best evidences that she is sick. In fevers, and not unfrequently when injured by accidents, the cow will stop chewing her cud. Any derangement of the stomach stops the chewing of the cud, and the best evidence we have of convalescence in a sick cow is when she resumes ruminating. It is not necessary that a cow should chew its cud in order that life may be sustained. Young calves do not chew their cud. Frequently the practice does not begin with young animals until they commence to eat coarser foods, rarely making a cud when fed exclusively on milk. Cows fed entirely on short meal will not chew their cud. Probably the cow described as ill is suffering from indigestion caused by over feeding. It might be well to keep her feed from her and give her a dose of Epsom salts, say about a pound. Then obtain four ounces of essence of gentian and the same quantity of sweet nitre; divide this into two doses and give it in about a pint of warm water. Also give the cow scalded bran in her drink. In a few days your cow will probably resume the chewing of her cud.—American Cultivator.

JOHNSON GRASS.—A well-informed stockman of Mobile, told us, a few days ago, that he had tested Johnson grass thoroughly, both as a green feed, and as cured hay; and, that the results had satisfied him that nothing could be better in either case. It made the best hay if cut when at the height of about three feet. He thought its culture ought to be encouraged in Mobile county as much as possible. Once a fair showing was given it there was strong probability that it would "take the country," but this probability should not be paraded against it, for, all things considered, it was certainly a good thing for the country to be taken by.

Some dispute has arisen as to the nativity of Johnson grass, and also to when it was first cultivated in this country. Our venerable friend, Dr. M. W. Phillips, of Mississippi, writes that it is of Turkish origin, and that the first of it was brought to this country in 1835 by Gov. Means, of South Carolina.—Mobile Register.

VALUE OF A COW.—A writer of live stock literature says the real value of a cow or any other animal is in proportion to the property derived from its product. A cow that will produce 200 pounds of butter a year may be actually worth $50. One that will produce 300 pounds in the year would be well worth twice this sum, because the extra product costs nothing in feed or care, and at the same rate a cow that will produce 600 can not be worth more than $150, and in addition to this a certain summon account of the value of her calves. A thousand dollars is more than any cow can reasonably be worth, excepting so far as the owner may derive pleasure from the possession, and value this at about $800. Two hundred is, perhaps the extreme limit to the actual value of any cow as a butter producer. For her bull calves to be used for breeding, some still further additional value might be set upon the cow.

HOW TO MEASURE THE HEIGHT OF TREES.—When a tree stands so that the shadow can be measured, its height can be readily ascertained as follows: Set a stick upright—let it be perpendicular by the plumb line. Measure the length of the shadow of the stick. As the length of its shadow is to the height of the stick, so is the length of the shadow of a tree to its height. For instance: If the stick is four feet above the ground, and its shadow is six feet in length, and the shadow of the tree is ninety feet, its height will be sixty feet. 6:4::90:60. In other words, multiply the length of the shadow of the tree by the length of the stick, and divide by the length of the shadow of the stick.

TRAINING A COLT.—Bad horses are more frequently made than born. It is very much in the bringing up—in the way a colt is cared for, and the manner in which it is broken. Firmness with kindness goes very far in making a valuable horse. The colt should early learn that it is never to be deceived; that it is to be encouraged and rewarded when obedient, and punished by the withholding of caresses when disobedient. The same natural qualities that make a vicious, will, with proper treatment, make one of those intelligent and spirited horses that all desire to possess. The true trainer of colts is gentle, loving, firm and thoughtful; and the young animals of his charge partake of the same qualities.

CABBAGE WORMS.—Cabbage worms are destroyed by sprinkling the cabbage with strong lime water, tobacco water, or whale oil soapsuds. Either of these may be used hot, as the cabbage will stand more heat than the worms. Dust will drive them away. There are three kinds of worms which prey upon the cabbage, but all are similar, the same means will destroy them all. The small light, yellow butterfly with spotted wings, and which is numerous at the present time, is the parent of one of the more numerous kinds.

Household.

HARICOT BEANS.—Put the beans in plenty of cold water; when they boil throw in a little salt, let them boil about two hours, and then the skin begins to crack; strain away all the water, which put aside to help make soup, and put a thick cloth over the beans. Put the saucepan on the hob for one hour for the beans to steam; by this time the little water left with them will have dried up, and the beans will be thoroughly cooked and mealy. Perhaps, after a joint of meat the best thing is a beefsteak pie or a pork and kidney pudding.

COOKING CABBAGE.—We all know how disagreeable is the odor of cabbage or turnips when cooking; so disagreeable, in fact, that many housekeepers dispense with their use rather than make the house so uncomfortable. But the evil can be remedied almost entirely by dropping a lump of charcoal in the water in which these vegetables are boiled. When boiling greens, tie a lump of bread (the size of a hen's egg) up in a clean cloth, and put into the kettle. It will absorb all offensive odor.

CURE FOR CHILLS.—Take green mullen leaves and pound or beat them and bruise them up to a perfect pulp; then add a little milk-warm water to extract the juice. For a grown person, give one tablespoonful of this juice before breakfast, one before dinner and one before supper, daily, for three or four days, and the chills will be cured. The juice may be flavored with anything simple, to make it palatable, if desired, as it is very bitter. It can not injure, it costs little, and will effect a sure cure.

OATMEAL PUDDING—*Nice.*—Take four tablespoonfuls of oatmeal, one-half teaspoonful of salt, and one of cinnamon. Mix and place in pudding-pan. Now beat up one egg and three tablespoonfuls of sugar together, and add one quart of sweet milk, and pour over the oatmeal. Place in the oven to bake one hour. When about half done, stir up from the bottom with a fork, and finish baking. Mix with cream or sweet sauce; or good alone, or with butter, as you please.

CAKE MAKING.—In making cakes, be careful to observe the following simple rules: Beat *them* up with your hand, not with a spoon; always dry your flour; always clean your currants and sultana raisins in flour, not in water; beat up eggs for ten minutes before adding them to the other ingredients; when the cakes are taken from the oven, turn them out of the tin, and stand them outside the warm tin.

SALMON CROQUETTES.—Those are nice for tea or for breakfast, and are not at all difficult to prepare. Canned salmon may be used when it is impossible to get the fresh fish. Mix the salmon with fine bread or cracker crumbs, roll in flour and fry in butter; or use part butter and part lard. If when using lobster for salad you have some left, it may be mixed with bread crumbs and fried in butter. This is an inviting breakfast dish.

A French paper gives the following old recipe for testing the age of eggs, which it thinks seems to have been forgotten: Dissolve three and three-quarter ounces of common salt in one and three-quarter pints of water. An egg put in this solution on the day it is laid will sink to the bottom; one a day old will not reach quite to the bottom of the vessel; an egg three days old will swim in the liquid, while one more than three days old will swim on the surface.

GINGER ALE.—Ginger, three ounces; cream of tartar, three ounces; brown sugar, three pounds; rind and juice of four lemons; boiling water, four quarts. Let all the ingredients mix well together, stir it well while boiling and cover it till cooled to blood heat. Add three tablespoonsful of barm if summer, four and a half if winter. Stir well again and let it lie till next day. Bottle and cork securely. May be used in four or five days, or six days in winter.

HOREHOUND CANDY.—Prepare a strong decoction by boiling two ounces of the dried herb in a pint and a half of water about half an hour; strain this and add three and one-half pounds of brown sugar; boil over a hot fire until it reaches the requisite degree of hardness, when it may be poured out in flat tin trays, previously well greased and marked into sticks or squares with a knife as it becomes cool enough to retain its shape.

GINGERBREAD.—Mix in a large basin one and a half pounds of flour, six ounces of sugar, three ounces of butter, one teaspoonful each of black pepper, cinnamon, and cloves, and Jamaica pepper; heat one pound of treacle and beat up three eggs; if they do not moisten the mixture enough, add some sweet or butter milk. Mix at night and bake the next morning.

LEMON MERINGUE PIE.—One large lemon or two small ones with the juice and grated rind, one and one-half cups white sugar, yolks of four eggs, scant quart of water, three tablespoonfuls cornstarch mixed with a little of a quart of water. Set the water to boil with juice and rind, also sugar and one teaspoonful salt. When boiling add cornstarch; when cool add yolks of eggs.

CURRANT JAM.—Take equal weights of currants and sugar, put them together in an earthen dish and wash them thoroughly. Cook slowly for thirty minutes in a porcelain-lined kettle. Black and red currants together, two quarts black to one quart of red, make a nicer jam that either alone. White currant jam is not only very nice, but very pretty.

STEWED CORN.—Scald the corn just enough to harden; slice off the ear so as to divide the kernel three or four times; scrape the chits (the sweetest part) from the cob, add sweet milk, a little water, a little butter and salt, simmer ten minutes. Beat one egg and add, stirring in evenly just before taking off the fire. A very little sugar improves it for the taste of most people.

NEW CARROTS WITH CREAM.—Trim a quantity of the smallest new carrots that can be obtained and boil them in salt water; when done drain off the water. Melt one ounce of butter in a saucepan, add to it a dessertspoonful of flour, pepper, salt, grated nutmeg, a pinch of powdered sugar and a little cream. Put in the carrots, simmer gently a few minutes, and serve.

Educational.

—Committees were appointed in Pittsburg to establish, in connection with the Western University of Pennsylvania, a college of law and political science, in memory of President Garfield. They will immediately begin to collect funds for the purpose. The sum of $1,500 is to be applied to the maintenance of an oratorical foundation, which shall provide each year, on the birthday of Garfield, an oration from some eminent American. It is proposed that the Pittsburg College of Physicians be connected with the Western University as its medical department; thus making Pittsburg a second center for medical instruction in Pennsylvania.

—The summer school of biology of the Peabody Academy of Science, at Salem, will open July 21, and will continue in session for four weeks. This school is intended expressly for teachers of the public and private schools, and the class is limited to twenty-four. Courses in physiological botany, analytical botany, anatomy and physiology of vertebrates, embryology, colenterades, entomology and invertebrate animals will be given.

—Girton and Newnham, the young women's colleges at Cambridge, England, are full of pupils, and the authorities have more applications for admission than they can accept. The students go in carriages to the university lectures. There is not the slightest opposition to the colleges among the professors and students of the university. The majority of the ladies who had been educated at the Cambridge Colleges have become successful teachers.

—Provost Pepper's statement that the admission of women to the University of Pennsylvania can not be considered, owing to a lack of room, leads the Tribune to remark, pertinently: "It would be interesting to know if the Provost would refuse an addition of fifty or a hundred young men to his freshman class on the ground that there was not room for them."

—Four ladies have just been admitted "with every mark of friendly approval" to the B. A. degree of London University at the annual presentation of degrees. At a meeting of convocation next January, the question of admitting ladies of the requisite standing to its deliberations and to a share in its functions will be discussed.

—The executive committee of the board of trustees of the University of Wooster last week deposed seven members of the faculty of the medical department at Cleveland and declared their chairs vacant. These professors had undertaken to consolidate their medical school with that of the Western Reserve College. The trouble may lead to litigation.

—A training school for young lads, where they may be taught the art of good farming, is to be established at Hartford Ct. A fund was devised for the purpose twenty-four years ago by David Watkinson with the condition that it lie at interest until it should amount to $100,000. This amount is now credited to the fund.

—The Sandwich Island alphabet has 13 letters; the Burmese, 21; the Hebrew, Syriac, Chaldee, and Samaritan, 22 each; the French, 23; the Greek, 23 the Latin, 25; the German, Dutch, and English, 26 each; the Spanish, 27; the Arabic, 28; the Persian, 32; the Russian, 41; the Sanscrit, 50; the Ethiopic, 202.

—In the public schools of Galt, Ontario, the younger children to the number of about two hundred are kept at their studies half the time, the remaining hours spent in play, under the direction of a teacher who gives attention to physical exercise, and guides the scholars in their amusements.

—Professor W. T. Harris, lately superintendent of the St. Louis schools, is mentioned as the probable chancellor of the Texas State University. An endowment fund of $700,000 is now in the State treasury, and this will be increased, it is thought, to $2,000,000. Professor Harris' salary will be $5,000.

—The Philadelphia School Board, in obedience to the recent action of the Pennsylvania Legislature, has arranged for the admission of colored pupils to the schools. On and after September 1, sewing is to be taught in the Girls' Normal School by a skilled instructor, who is to be paid $675 a year.

—Adelbert College, the institution which the generosity of Mr. Amasa Stone is giving to Cleveland, is to stand on a height near Lake Erie in the midst of a beautiful park. It is to be built of Amherst stone, and will be three stories high, with attic and basement.

—A writer in one of our exchanges denounces a gift of the late Matthew Vassar of $80,000 to found two chairs in Vassar *which are never to be occupied by women* as "a $80,000 sneer," and calls upon the women of the country to contribute $80,000, to enable Vassar to reject the gift with proper womanly scorn.

—Harvard University replied to the request of Miss Kate E. Morris, a graduate of Smith College, for admission to candidacy for the degree of doctor of philosophy that "the corporation are not prepared to admit women as candidates for a degree."

—The formal opening of the new College of Music, connected with the Wellesley College, Massachussets, recently took place, when a concert was given, composed exclusively of works by native Americans.

—Georgia furnishes school funds for its juvenile population to the amount of 88 cents per capita. This provides about three months' instruction. Various bills to increase these funds by taxation are pending in the Legislature.

—Trinity College, Dublin, has for the first time conferred the degree of Doctor of Divinity on a Presbyterian. The recipient is Professor Murphy, the commentator.

—The University of Sydney recently opened its classes and degrees to women, and has just received a gift of $25,000 for the endowment of scholarships tenable by either young men or women.

—The public schools of Providence, R. I., have for two years not practiced corporal punishment, and the result is highly satisfactory.

—About one hundred new students are expected at the University of California next term. That institution has been generally reorganized.

—Bowdoin College has received gifts during the last few months, for endowments and other uses amounting to $110,000.

—The rule forbidding the employment of married women in the Chicago public schools has been rescinded.

—Rev. Dr. Howard Crosby has resigned the chancellorship of the University of New York.

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Christian Advocate.

The Echternach Procession.

The London Standard gives the following account of a queer custom which is observed at Echternach, in the Grand Duchy of Luxembourg, which has descended from mediæval times:

From fifteen to twenty thousand pilgrims assemble on the adjacent meadows. The inhabitants of different villages—men and women apart—collect behind their clergymen, and a band of musicians is placed in front. As the clock strikes five on Tuesday morning in Whitsuntide a priest walks up the steps of a rude wooden pulpit, and thence addresses the multitude, then already swollen in an incredible extent by sightseers, who come by special trains and every imaginable vehicle to be present at the performances. The community which happens to be nearest the road stands forth preceded by their priest, who, however, does not dance. Two men or two women hop away first two steps in advance, and then hop backward, the band playing a most monotonous tune. "Abraham had seven sons, seven sons; seven sons had Abraham," are the words to this terrible melody, which each successive set, as they join the procession, take up with increasing vigor. Hour after hour passes away before the last people have started on their miles of way to the foot of the church of St. Willibrod, where they go up fifty steps, round and around the altar, and finally descend the fifty steps. Nothing can exceed the excitement and exhaustion among the dancers, old and young, except the numbers of those who, in spite of an occasional draught of water offered by charitable bystanders, sink down on the grass or on the dusty road, not to rise for hours. The question is naturally asked, What does all this mean? The answer is, it is intended to perpetuate the remembrance of a frightful epidemic of St. Vitus' dance, which carried off hundreds of victims in the neighborhood referred to some time during the fifteenth century; to offer up prayers and vows to the patron saint; to recognize a miraculous cessation of the epidemic; and it is a fulfilment of vows then made that, in gratitude, there should be yearly dances performed—two hops forward and one backward, as closely resembling the visitation from which heaven has delivered them as rhythm and good taste would allow. During the French occupation in 1793, the procession was forbidden, but the easy-going Dutch Government of Luxembourg have allowed it to be revived. To judge from what could be seen this year of the drunkenness and debauchery in the numberless public houses frequented by the pilgrims after their long fasting and exertions, it would have been better to have continued the prohibition.

Satan's Devices.

Sin often leads men into a most inconsistent easiness in regard to one particular sin, while the heart is rebellion manifest rebellion against God. It is not difficult for this false peace to appeal to the conscience, and cause it, self-righteously, against some form of wickedness. The Jews ease themselves credit for their rigid observance of the Sabbath; while their hearts were full of murderous hatred to Christ. There are thousands who accept the false light which comes from a development of the conscience to some form of, almost any form of, external righteousness, while their hearts are full of selfishness, and all wrong in the sight of God. On the other hand, Satan as the angel of light by insisting upon a "religion of the heart—a spiritual religion," works are nothing in the sight of God, who looks upon the heart, only believe, and all will be well." Thus the adversary would satisfy men with an imitation of religion—the heart—with a spurious faith which does not involve obedience—that they may lack common honesty in their dealings with their fellow-men. Prayer is good; praise to God, well sung, is beautiful; but false and empty words, unaccompanied with works of obedience, reveal a kind of spirituality which is but the mockery of fools.

This false angel has a way of deluding men by inducing them to accept and contend for a "religion of principle." When our religion is one of true moral principles reigning over us, it is indeed beautiful, effective, and well-pleasing to God. But the game of satan is to lead the soul into the mere holding of truthful principle in the *intellect*, while he rules the *heart* in his service. He is none willing men should "hold the truth in unrighteousness," as a theory of the understanding, while, as a law of life and duty, it is practically rejected; and this is an ungodliness against which the wrath of God is revealed from heaven—a wrath all the more terrible because, knowing the truth, he obeys it not, and contemning for it, the soul refuses to obey it.

A very common method of the angel of light with timid disciples, whom the Spirit would especially draw into closer fellowship with the Father, as well as with nine-tenths of those who desire to know what they shall do to be saved, is to present something short of Christ himself, as the soul's support and life. The Jews were not different from other men in wishing to see a sign. Every mind wants a resting-place, and necessarily desires to have it revealed, or signified. The Jews only sought the wrong thing. Christ himself was the proper sign unto them, but them they would not receive. Not unfrequently Satan does himself dispense "signs" to those who seek them, and satisfies them with a most false security.—Rev. Dr. Parsons, in "The Believer's Victory."

The genius of spakling conversation, which distinguished the ladies of the eighteenth century has died out among their fair decendants. In most drawing-rooms ladies and gentlemen have ceased to converse with each other. The former go to considerable expense for evening toilets, in the display of which they alone find pleasure at the soirees they attend. At these jealous assemblies they sit in a somi circle round the mistress of the house and keep silence, when they do not fall in with persons of their sex with whom they are already acquainted. Their chit-chat, if the occasion arises for them to talk, is carried on in a low tone, and is vapid and conventional. They deal in a cold sort of gush about trifles that had, butter be treated as trifles in a touch-and-go manner. The words "ravissante," "charmante," "exquise," "adorable," "magnifique," "spaduque," are unmistakably brought into play, and applied indifferently to Sarah Bernhardt, Croizette's parure of diamonds, a lap dog, a bit of old lace, an artificial flower, a piece of embroidery or an operatic ballet. Any human being whose brain is in a wholesome state, would have a surfeit of the superlatives in a few moments. No hospitable feeling animates the hostess. She forgets that if people minister at their inconvenience and expense to her vanity by attending her soirees, it is her business to make them pass the evening pleasantly. As each lady guest walks up to her, she greets her with a pretty little complimentary speech, which from constant use is worn threadbare, gently presses the tips of her fingers, and with a graceful minuet action, leads her to a chair at one of the extremities of the semi-circle, where she plants her for the rest of the evening. A bright array of toilets, if not of beauty, is disposed in a wide crescent, which face toward gentlemen congregated in groups, talking to each other. Demoiselles stand or sit behind their mothers, and do not open their lips at all, unless they fall in with school friends belonging to their own set. In pursuance of a social fiction it is taken for granted that you are acquainted with every one in the *monde* in which you appear. This works agreeably enough in the Faubourg St. Germain, where all have the same king, creed, political passions, prejudices, rococo tastes, and do really know each other. In the modern variegated salon, the fiction, however, condemns to dullness and ennui. It is very rare in Parisian society for strangers to fall into conversation unless introduced. The thing might be done in a railway carriage, but not well in a drawing-room. I often wonder how French women contrive to secure the attendance of ladies at such entertainments as they provide for them in the evening. There are some houses at which weariness of spirit is not the rule, but they are governed by women emancipated from the fashionable theology and the political credo.—London Truth.

A BATTLE ROYAL.—A gentleman from Stone county, who has just reached the city, gave the Globe-Democrat correspondent the particulars of a remarkable incident which he witnessed while crossing White river on the ferry just above the mouth of Sycamore creek. When nearly half way across the stream an enormous eagle swooped down on a flock of geese which were swimming in the river some eighty rods below the boat. The fowls upon observing the eagle approaching instinctively dived under the water just as the bird struck the waves. Balked in the first assault the eagle flew slowly upward, and when the goose came to the surface darted downward again and burying its talons in one of them, attempted to bear it away. The goose struggled violently, while its companions swam around it uttering shrill cries and the persons on the ferry-boat watched the strange scene with keen interest. Once the eagle lifted its prey clear out of the water and seemed on the point of conveying it to the mountain cliff that rose grandly in the air on the other side of the stream, but the struggles of the goose forced the captor downward. When water was again reached the goose made a supreme effort and plunged below the surface, dragging the eagle after it, and causing the latter to loosen its hold and rise upward with a fierce scream. The eagle next attacked another goose, but with the same result, being compelled to relinquish its hold when its intended victim plunged beneath the waves. This strange contest lasted fully thirty minutes, at the end of which time the eagle gave up the fight, and, rising, soared away to the mountains westward, while the flock of geese swam further down the stream. None of the flock were killed, but the water in the vicinity was dyed with blood, and the surface of the stream was covered with feathers for a considerable distance.—Globe-Democrat.

THE FLIGHT OF BIRDS.—The speed of birds offers great variety. When the flight does not exceed thirty miles an hour they are considered slow flyers. The speed of the swallow is computed at ninety miles, the hawk one hundred and fifty miles, while that of the swift is said to attain the astounding velocity of one hundred and eighty miles an hour. The endurance displayed by birds upon the wing is wonderful, and many instances are recorded which almost exceed belief. In the time of Henry IV. of France, there was a falcon which became famous in Europe by flying from Fontainebleau to Malta, 1,350 miles, in twenty-four hours. But without going so far back we may do a summer's afternoon watch a flock of swallows for an hour without detecting the slightest interval of rest. Their skimming, busy, rapid wings never seem to tire. What strength of flight, too, must be required in those annual migrations which bring the winter water fowl across the North Sea to England from Scandinavia, and the summer visitors, the nightingales and swallows, from Southern Europe or Africa. Long feats of flight are performed by some others, such as the frigate or man-of-war bird, which is sometimes found hunting for food in the Atlantic more than a thousand miles from shore. Yet it never seems to tire or to seek rest either on the surface of the sea or in the rigging of a ship, and it is not known to visit the land except at the return of the breeding season.—G. Chaplin Child.

HAVE AN IDEAL.—As far as an ideal possesses a nation, it will make its history. Has the Christian Church anything? Judaism was local and national because it was a process, a development, and yet at times the sweet singer entreated that the whole earth should be filled with God's glory. Christianity rejoices that the Son of Man is the Redeemer and the Light of the world, that the volume of revelation is complete. The remedial mission of the Master is to find a feeble parallel in the mission of the church. In the Christian campaign the supremest imperialism is to obtain. The earth is to be a holy land and its inhabitants a royal priesthood. When the church grows dull and heavy-hearted, begins to settle down inactive and supinely content, a vision of its lofty mission disturbs its carnal repose. And the Master's voice arouses with the command, "Go ye into all the world." When the church feels the heart-sickness of hope deferred, the weary centuries have come and gone, why are his chariots so long in coming? "One day is with the Lord as a thousand years, and a thousand years as one day." He will use the mighty sweep of the centuries to manifest that the worm Jacob shall thresh the mountains, and the stone cut out of the mountains without hands shall fill the whole earth. How much of the vitality and vigor, the internal purity and outward aggressiveness of the church we owe to the lofty ideal with which the mission cause has stirred it, it is difficult accurately to say.—Rev. W. Anderson.

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Donaldsonville	2.50	11.25
Bayou Goula	4.13	12.21 P. M.
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Bayou Goula	9.10	3.57
Donaldsonville	10.11	4.20
St. James	12.16 M.	4.59
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Low ordinary	8¾	8¾
Ordinary	9¾	9¾
Good ordinary	10⅝	10⅝
Low middling	11⅛	11⅛
Middling	11⅝	11⅝
Good middling	11⅞	11⅞
Middling fair	12⅝	12⅝
Sales to-day	4,550 bales.	
Receipts since our last	12,151 bales.	
Receipts previously	1,959,868 bales	
Sugar, ₱ lb.:		
Fair	6¾ @	6⅞
Fully fair	7⅛	7⅛
Prime	7⅜	7⅜
Choice	7¾	7¾
Yellow clarified	8¼	8¼
White clarified	8¾	8¾
Powdered	—	—
Crushed	—	—
Molasses, in bbls, ₱ gallon:		
Common	43	45
Fair	44	51
Prime	48	52
Choice	59	61
Rice, Louisiana, ₱ lb.:		
Common	4¼	4¾
Fair	5¼	5⅝
Prime	6¼	6⅝
Choice	6¾	7

GROCERIES.

Butter, ₱ lb.:		
Western	13	45
New York	—	—
Coffee, ₱ lb.:		
Rio, ordinary	9¾	9
Rio, fair	10¾	10¾
Rio, prime	11⅜	11¾
Cheese, ₱ lb.:		
Western factory	—	—
English dairy	—	—
Candles, ₱ lb.:		
Best brands	14	14⅝
Corn Meal, ₱ bbl:		
Choice K. D	4 35	4 50
Flour, ₱ bbl:		
Superfine	4 50	4 75
XX	5 25	5 50
XXX	5 75	6 00
Choice XX	—	—
Choice fan	—	—
Fish:		
Mackerel, No 1 in bbls	8 50	9 00
Half barrels	4 50	5 00
Kits	2	2 25
Mackerel, No 2 in bbls	7 50	8 00
Half bbls	4 00	4 50
Kits	70	77
Mackerel, No 3 in bbls	7 00	7 50
Half bbls	3 85	4 10
Kits	64	73
Codfish, ₱ lb	—	—
Herring, ₱ box	—	—
Oils, ₱ gallon:		
Cod, straits	—	—
Cod, N F	—	—
Linseed, raw	57	58
Linseed, boiled	60	61
Cotton seed	50	54
Lard	85	97
	80	1 00
Soap, ₱ box:		
Magnolia	—	—
Olive	—	2 25
Palm	—	70
Castile	—	2 60
Soda, ₱ lb	—	—
Starch, ₱ lb	—	8¼
Salt, ₱ sack:		
Coarse	80	85
Fine	1 00	1 20

GRAIN AND FEED.

Corn, in sacks, ₱ bushel:		
Yellow	—	82
White	—	86
Mixed	—	81
Oats, ₱ bushel:		
Western	—	57
Red rust-proof	—	80
Bran, ₱ 100 lbs:		
Choice	—	1 25
Hay, ₱ ton:		
Prime	—	26 00
Choice	—	27 00
Cow Peas, ₱ bushel:		
Mixed	—	—
Clay	—	—

PROVISIONS.

Bacon, ₱ lb:		
Breakfast	—	11
Shoulders	—	7¾
Sides, clear rib	—	10¾
Sides, clear	10¾	10¾
Hams, sugar-cured	11	12¾
Mess Pork, ₱ bbl	19 00	20 00
Dry Salt Meat, ₱ lb.:		
Clear rib sides	9¾	9¾
Clear sides	9¾	9¾
Shoulders	6	6¾
Lard, ₱ lb.:		
Choice, in kegs	—	12
Choice, in tierces	—	11¾

ESCULENTS.

Potatoes, ₱ bbl.:		
Irish	3 35	4 15
Sweet	—	2 00
Onions, ₱ bbl	3 00	3 25
Apples, ₱ bbl	2 00	4 50
Cabbages, ₱ box	—	—
Sour Krout, ₱ bbl	—	10 00

BALING STUFFS.

Bagging, ₱ yard:		
India	—	—
Jute	—	—
Baling Twine, ₱ lb	—	15
Ties, ₱ bundle:		
20 ties and buckles	—	1 50

SUNDRIES.

Poultry, ₱ dozen:		
Grown chickens	—	4 50
Young do	2 00	3 00
Ducks	—	2 50
Geese	—	4 00
Turkeys	12 00	13 00
Eggs, ₱ dozen:		
Western	22	23
Southern	25	27
Honey:		
Strained, ₱ gallon	—	—
Comb, ₱ lb	—	—
Pecans, ₱ lb:		
Louisiana	9	17
Texas	—	—
Oranges:		
Louisiana, ₱ bbl	—	—
Foreign, ₱ box	3 00	5 50
Wool, ₱ lb.:		
Louisiana	22	23
Texas	—	—
Feathers, ₱ lb.:		
Geese	—	—
Hides, ₱ lb.:		
Country green	6	7
Dry salted	—	10
Dry flint	11½	12
Ox Horns, each	—	6
Tallow, ₱ lb	6	7
Cotton Seed, ₱ ton		
In sacks	—	14 00
Meal	25 50	26 00
Oil cake	26 00	26 50
Cooperage, ₱ each:		
Sugar hogsheads	2 50	2 75
Molasses barrels	—	1 85
Half barrels	—	1 05
Kegs	—	70
Oak Staves, per 1000:		
Kegs	—	60 00
Barrels	70 00	75 00
Extra claret	100 00	105 00
Extra hogshead	140 00	145 00
Extra pipes	190 00	195 00
Tobacco:		
Low lugs	—	6
Medium	—	7¾
Good to fine	—	—
Low leaf	—	8
Medium	—	9¾
Good	—	10
Fine	—	12½
Selections	—	—

DYSPEPSIA CURED.

BALTIMORE, MD., Feb. 14, 1881.

I tried your valuable medicine Brown's Iron Bitters, for dyspepsia, indigestion, &c., and was cured by its use after three leading physicians of this city failed by their prescriptions to give me relief. After eating, before taking the Iron Bitters, I suffered with a full feeling about the breast, with headache all the time, bowels very irregular, and generally used up. At night, when I got home from work, I thought I could not last until the next morning. I now feel like a new man.

J. V. HOWSER.

NEWS OF THE WEEK.

DOMESTIC.

SPRINGFIELD, Ill., Jan. 16.—The State Board of Health is kept unusually busy at present, wrestling with the small pox epidemic prevailing in Illinois. Cases have been reported to the board within six weeks from sixty-one points in the State, about forty of which are still infected, although the disease is fairly under control at most of the places. At Bradwood the authorities have refused to co-operate with the health officer. This disease appears at present to be spreading along the Mississippi river from Dubuque down, points of infection having been reported from twelve out of eighteen Mississippi river counties. A circular will at once be issued to steamboat officers requesting them to enforce the vaccination of all their hands. If this is not complied with, river towns will be directed to prevent those boats from landing which have not properly protected their crews by vaccination.

NEW YORK, Jan. 11.—The purser of the steamship Andes, which arrived to-day from the West Indies, reports that small-pox is raging in Hayti.

The recent attempt at revolution proved a fiasco, Port-au-Prince, Jacmel and St. Marc still remain in a state of siege.

About sixty persons are imprisoned in these towns for revolutionary causes. In St. Marc two prisoners were shot by order of the President, both being relatives of the aspiring President, who is at present in Jamaica.

BOSTON, Jan. 11.—Harvard Overseers to-day voted to accept a fund, the income of which is to be devoted to the medical education of females in Harvard University.

ST. LOUIS, Jan. 12.—A dispatch from Dallas, Texas, says: The largest single sale of cotton made in the United States was made to-day by M. D. Cleveland. It consisted of 5726 bales. The consideration, in round figures was $290,000. Major A. Ruttkay purchased it for cash.

AUGUSTA, Ga., Jan. 12.—The Langley cotton factory has declared a semi-annual dividend of $12 50 per share, making over 20 per cent. for the year.

GALVESTON, Jan. 13.—At 2 o'clock this afternoon a fire broke out in the cotton rooms of W. S. Moody & Co., at the northwest corner of Strand and Twenty-Second streets. The building was occupied by the Supreme Court rooms on the upper floor, Moody & Jemison, Grace & Co., J. P. Kindred and others on the second floor, and C. M. Pearce & Co., wholesale grocers, on the ground floor.

The flames spread rapidly, and at 3 P. M. the large wholesale dry goods establishment of Greenlove, Block & Co. was wrapped in flames. The fire crossed the street to the wholesale hardware establishment of E. S. Wood & Son, and everything indicated a repetition of the fire of 1875.

Moody & Jemison's building is valued at $120,000.

Greenlove, Block & Co. are reported to be insured for $400,000, and C. M. Pearce & Co. for the same amount.

The county library, valued at $25,000 is a total loss. The Supreme and Appellate court-room is a total loss. About one-third of the records were luckily not in the room at the time of the breaking out of the fire, and they are safe.

The fire at 3:30 P. M. was under control, J. M. Brown & Co.'s establishment was saved. The fire in Asterman's building was extinguished with slight loss. Moody & Jemison's building and two large buildings adjoining were burned to the ground.

NASHVILLE, Jan. 13.—It has been raining for the past week, and the Cumberland river is rising rapidly. It has risen five feet within the last 24 hours. The back water has driven 200 families from their houses, and 100 acres of ground within the city are under water. Mills and factories have been compelled to close. It is still raining and more damage is expected.

NEW YORK, Jan. 14.—The express from Chicago to New York reached Albany twenty-three minutes late, yesterday afternoon.

Owing to the great crowd of legislators and others who desired to leave the Capitol, fifteen additional cars were put on, eight of them being palace coaches. Two extra engines were also attached and the train got under way.

It was filled with men of note and prominence of both the Republican and Democratic parties, including almost the entire New York City, Brooklyn, Long Island and Staten Island delegations in both houses of the Legislature, which had adjourned over till Monday.

At Spuyten Duyvil the train became disabled, and owing apparently to failure on the part of the rear flagman, the engineer of the Tarrytown special, which followed at an interval of a few minutes, knew nothing of the danger until he was almost upon the disabled train, and running at high speed.

The two rear drawing-room cars were telescoped and immediately caught fire from overturned stoves and lamps. Some of the passengers were caught in the wreck and burned to death.

The wounded were promptly cared for and scattered among the houses in the vicinity and hospitals. About forty were more or less injured. Accounts vary as to the number of killed. The recognized dead are Senator Webster Wagner, E. L. Ransom, of the Hoffman House; Park Valentine, of Bennington, Vt., and wife; Oliver B. Kelly, of Pennsylvania; a man supposed to be Rev. F. Marchall—a book of sermons bearing this name being found in his effects; Miss Maud Brown, of New York.

NASHVILLE, Jan. 14.—River rising slowly and now stands 49 feet on gauge. Steamer Fillo arrived from Upper Cumberland at 6 P. M., and reports a rise of 2 feet at midnight. So far but little lumber has floated away from Nashville mills, yet it is feared the greatest damage will be to the lumber interests. About 300 families so far have been forced to abandon their homes in the lower portions of Nashville. The race course is completely submerged.

WASHINGTON, Jan. 14.—Secretary Hunt sent the following cablegram this evening to Lieut. Danenhover and Chief Melville, of the Jeannette at Irkutsk, through Mr. Hoffman, at St. Petersburg:

"Remain on the ground until the remainder of the expedition is found. Help the search by every means in your power."

EL PASO, Texas, Jan. 14.—Reports of small-pox in this place have been greatly exagerated. The truth is that three cases have been imported for treatment by leading physicians who have located here.

ATLANTA, Ga., Jan. 14.—Col. Wm. H. Sparks, one of the most widely known men in Georgia, died suddenly at Marietta last night of paralysis of the heart.

RICHMOND, Va., Jan. 16.—A joint resolution passed the House of Delegates to-day providing for the appointment of a committee to arrange for a private hospital for the members of the General Assembly and attachees thereof, within the city limits, in case of attack from small-pox.

The Senate refused to concur by a close vote, whereupon Delegate Frazier declared his intention to offer to-morrow a resolution removing the session of the General assembly from this city to Norfolk city.

WASHINGTON, Jan. 16.—The postmaster at Wilmington, Ohio, writes to the Postoffice Department that a child died at that place, a few days ago, from what was supposed at the time to be chicken-pox. The funeral was largely attended, and, a consequence, there are over fifty cases of virulent small-pox in the town.

PITTSBURG, Jan. 16.—Pittsburg and Alleghany City, report thirty new cases of small-pox in the past forty-eight hours—fifteen in each city. There was one death.

WASHINGTON, Jan. 16.—Court opened at 10:10 this morning. Mr. Scoville began his address to the jury by confessing his unfamiliarity with the modes of practice in criminal cases, which had resulted in his making numerous mistakes which had undoubtedly militated against the prisoner. He desired, however, publicly to acknowledge and return thanks for the assistance he had received from members of the bar here and in other parts of the country—assistance cheerfully and voluntarily rendered—and which had very materially aided him in conducting the defense.

FOREIGN.

BRIDGETOWN, Dec. 26.—Weather and crops continue favorable. The health of the island is improving. Ten cases of yellow fever are reported in the interior, and one in the city.

SANTO DOMINGO, Dec. 27.—An American war steamer is quietly surveying Samana Bay.

Nearly 4,000 hogshead of sugar are ready and awaiting shipment.

PUERTO PLATA, Dec. 28.—The revolutionary movement at Santiago is reported to have been quelled. President Merino continues at Puerto Plata.

According to reliable estimates the tobacco crop will reach 125,000 seroons.

PORT-AU-PRINCE, Dec. 20.—The President has declared Port-au-Prince, St. Marlo and Jacmel in a state of seige. The previously-reported rising is represented as quelled, but there is resistance brooding in secret.

Incendiary fires have destroyed three houses at Puerto Plata, two at Gonaives, one at Aux Cayos and three at Saltron.

DUBLIN, Jan. 10.—The gross total of outrages committed in Ireland in December is 574. The largest number occurred in Munster county.

Kings county has been proclaimed.

The seizure of arms in Cork to-day is but the beginning of more extensive captures.

CORK, Jan. 10.—A large party of police proceeded to-day to the north side of the city where they discovered a case, buried six feet under the ground, which contained a large number of Snyder rifles, a quantity of dynamite, gun cotton and ammunition.

ROME, Jan. 11.—At a banquet given in honor of veteran soldiers, the Mayor of this city declared that the people of Rome would rather see the city laid in ashes than again be subjected to papal domination.

LONDON, Jan. 12.—The St. Petersburg Navoevremyea says: The imperial ukase in regard to peasants' lands provides that after the end of 1882 the crown will transfer to the peasants that portion of their emancipation, and in consideration of annual payments which they have been unable to redeem or compromise, the crown will pay to the land owners eighty per cent. of the taxable value of the land so transferred.

DUBLIN, Jan. 12.—A force of 200 military and constabulary have gone to Edinberry county Kings, to protect persons engaged in carting oats bought at sheriffs' sale. A mob there broke up the roads, threw trees across them and destroyed four bridges. A force of 350 police and military have evicted six families at Teeonacreen, near Ballyghadereen.

ROME, Jan. 10.—A dispatch pated from Reme to the Standard says: The Pope declined to comply with the law requiring him to fill up a census paper, but Monsigneret filled up the return, showing that there are 500 persons living in the Vatican, one-third of whom are females.

TRIPOLI, Jan. 13.—Three French missionaries have been murdered near Oasis of Ghadames, in the Desert of Sahara. The chief of the assassins is said to be the Caid of Ghadames, who was concerned in the massacre of the French exploring expedition under Col. Flatters, near Assimu, in February last year.

PARIS, Jan. 13.—The Temps states that Gambetta's bill, revising the constitution, includes an article providing for the discontinuance of public prayers at the opening of the Legislature.

PETERSBURG, Jan. 16.—A special meeting of the City Council was held this afternoon to take steps looking to the protection of the city from small-pox. In the adjacent county a short distance from Petersburg, there are two or three cases of the disease.

—Every adult in one of the Micronesian Islands, where a few years ago all were idolsters, is, by profession, a Christian.

OH ISN'T SHE A BEAUTY!

She is the personification of all that's lovely. Her disposition is amiable; her mind cultured; her heart kind and pure—all because her health was restored from using Brown's Iron Bitters.—Comments of a leading physician on a patient he prescribed Brown's Iron Bitters for. All ladies should use it.—Journal.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

WINONA DIST.—SECOND ROUND.

Zilpha	Feb. 18, 19
French Camps	25, 26
Kosciusko circuit	Mar. 3
Kosciusko and Durant	4, 5
Newport	11, 12
Attala	18, 19
Richland	25, 26
Lexington	30
Winona and Valden	Apr. 1, 2
West	8, 9
Whitna circuit	13
Walthall	15, 16
Carrollton	22, 23
Black Hawk	29, 30
Minter City	May 6, 7

Preachers on French Camp and Zilpha will please inform me where their Quarterly Conferences will be held. My address is Durant, Miss.

3 THOS. Y. RAMSEY, P. E.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—FIRST ROUND.

Washington	Jan. 21, 22
Plaquemine Brulee and Kimball's chapel	28, 29
Lake Charles	Feb. 4, 5
Abbeville	11, 12
Sugartown	18, 19
Opelousas	25, 26
Pattersonville and Morgan City	Mar. 4, 5
New Iberia	11, 12
Franklin	18, 19
Vermillionville	25, 26
Calcasieu mission	Apr. 1, 2
Grand Chenier	8, 9

3 LEWIS A. REED, P. E.

SHREVEPORT DIST.—FIRST ROUND.

Coushatta, at Coushatta	Jan. 21, 22
Springville, at Armistead chapel	28, 29
Logansport	Feb. 4, 5
Caddo, at Liberty	11, 12
Mouringsport	18, 19
North Bossier, at Concord	25, 26
South Bossier, at Bellvue	Mar. 4, 5
Shreveport	11, 12
Mansfield	18, 19
Natchitoches, at Natchitoches	25, 26
Many, at New Hope	Apr. 1, 2
Anacoco, at Holy Grove	8, 9
Sabine, Bayou Sen	15, 16
Pleasant Hill	22, 23

District Stewards' meeting will be held at Shreveport, March 11, A. D. 1882.

3 T. H. M'LENDON, P. E.

DELHI DIST.—FIRST ROUND.

Waterproof, at Waterproof	Jan. 21, 22
Tensas, at Jordan Chapel	28, 29
Monroe, at Monroe	Feb. 4, 5
Trenton, at Trenton	11, 12
Lake Providence, at Lake Providence	18, 19
Wilmsboro, at Wilmsboro	25, 26
Delhi, at Delhi	Mar. 4, 5
Rayville, at Rayville	11, 12
Oak Ridge, at Prairie	18, 19
Lind Grove, at Bartholomew	25, 26
Bastrop, at Bastrop	Apr. 1, 2
Floyd, at Floyd	8, 9

The District Stewards' meeting is to be held at Monroe, February 4. The District Stewards are Dr. A. S. Helmick, J. R. Edwards, D. S. Travis, P. A. E. Williams, G. H. Johnson, Joseph Gorton, A. J. Gibson, H. C Cuerle, F. E. Bateman, J. M. Stafford, I. C. Standifer and Dr. J. W. Baker.

2 B. F. ALEXANDER, P. E.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—FIRST ROUND.

Canton	Jan. 21, 22
Jackson	28, 29
Edwards	11, 15
Rhd's mission	17, 18
Bolton	21, 22
Madison, at Wesley	25, 26
Soule Chapel	Feb. 4, 5
Sharon, at Union	11, 12
Benton	18, 19
Silver City	25, 26
Yazoo City	Mar. 4, 5
Hoover	11, 12
Mt. Carmel	18, 19

1 W. B. C. BUNNICUTT, P. E.

BRANDON DIST.—FIRST ROUND.

Marvin circuit, at Wesleyand	Jan. 7, 8
Cato circuit, at Clear Creek	14, 15
Terry circuit, at Pokeville	21, 22
Raleigh circuit, at Raleigh	28, 29
Brandon station	Feb. 4, 5
Pisgah circuit, at Holly Basle	11, 12
Lake circuit, at Lake	18, 19
Walnut Grove circuit, at Hillsboro	25, 26
Carthage circuit, at Goshen	Mar. 4, 5
Newton circuit, at Newton	11, 12
Forest circuit, at Grange Hall	18, 19
Beech Springs mission, at Mill Dale	25, 26
Decatur mission, at Mt. Hebron	Apr. 1, 2
Philadelphia mission, at Philadelphia	8, 9
Ludlow mission, at Contrell	15, 16

District Stewards will meet at Meridian, on Friday, February 3.

1 J. M. HANN, P. E.

WOODVILLE DIST.—FIRST ROUND.

Amite City	Jan. 7, 8
Clinton	14, 15
East Feliciana	21, 22
Ponchitoula, at Ponchitoula	28, 29
St. Helena	Feb. 4, 5
Amite	11, 12
Jackson	18, 19
Elpkins and Port Hudson	25, 26
Bayou Sara	Mar. 4, 5
Livingstone	11, 12
East Baton Rauge	18, 19
Wilkinson	25, 26
Woodville	Apr. 1, 2
North Wilkinson	8, 9

Address, Greensboro, La. Pastors, by card, inform Presiding Elder of place for First Quarterly Meeting.

35 D. A. LITTLE, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Crystal Springs	Dec. 31, Jan. 1
Wesson and Beauregard, at Wesson	7, 8
Hazlehurst	14, 15
Brandywine, at Beloheth	21, 22
Summit, at Summit	28, 29
McComb and Magnolia, at Magnolia	Feb. 4, 5
Providence, at Bahala	11, 12
Bayou Pierre, at Pleasant Ridge	18, 19
Adams and Bogue Chitto at Adams	25, 26
Scotland at Bethesda	Mar. 4, 5
Spring Ridge, at Forrest Hill	11, 12
Terry, at Pleasant Grove	18, 19
Brookhaven	25, 26

The District Stewards will meet on Hazlehurst, January 14, 1882.

52 J. A. B. JONES, P. E.

VICKSBURG DIST.—FIRST ROUND.

Natchez	Dec. 31, Jan. 1
Vicksburg	Jan. 7, 8
Warren circuit, at Bovina	14, 15
Port Gibson	21, 22
Rocky Springs, at Grand Gulf	28, 29
Cayoga, at Utica	Feb. 4, 5
Fayette circuit, at Fayette	11, 12
Meadville, at Oak Grove	18, 19
Kingston	25, 26
Clover Hill, at Mayerville	Mar. 4, 5
Rolling Fork, at Rolling Fork	11, 12
Mt. Olivet at Satartia	18, 19
	25, 26

The District Stewards will meet in the Methodist Church at Port Gibson, January 28, at 10 o'clock A. M.

52 R. S. WOODWARD, P. E.

SEASHORE DIST.—FIRST ROUND.

Ocean Springs ct., at Ocean Springs	Dec. 31, Jan. 1
East Pascagoulia, at Zino	Jan. 6
Moss Point, at Moss Point	7, 8
West Pascagoula, at Oak Grove	14, 15
Handsboro, at Scot's Station	20
Pearlington, at Pearlington	21, 22
Franklington, at Franklington	26
Covington, at Covington	28, 29
Whittington, at Whittington	Feb. 4, 5
Spring Cottage, at Stewarts	11, 12
China Grove, at Waterholes	18, 19
Mt. Carmel, at Mt. Zion	25, 26
Westville, at Pleasant Hill	Mar. 4, 5
Bethel, at Hebron	11, 12
Enon, at Soule Chapel	18, 19

52 T. S. WEST, P. E.

ALABAMA CONFERENCE.

PENSACOLA DIST.—FIRST ROUND.

Pensacola	Dec. 31, Jan. 1
Warrington	Jan. 1, 2
Millview and Ross Point, at Millview	7, 8
Powellton, at Powellton	14, 15
Milton	21, 22
Stockton, at Stockton	28, 29
Perdido mission, at High Pine	Feb. 1
Pollard, at Pollard	4, 5
Evergreen, at Belleville	11, 12
Repton, at Belleville	17, 12
Monroeville, at Liberty	18, 19
Herbert mission, at Union Camp Ground	25, 26
Georgiana, at Wesley Chapel	Mar. 4, 5
Sepulga, at Bethel	11, 12
Monterey, at Monterey	18, 19

Yellow River mission. We have an appropriation of seventy-five dollars for this work, and wish to employ a local preacher. Address me at Citronelle, Alabama.

Pastors will please urge their official members to be present at their first quarterly conferences.

52 S. H. COX, P. E.

GREENSBORO DIST.—FIRST ROUND.

Greensboro station	Dec. 31, Jan. 1
Newberne circuit, at Newberne, Wed'y	Jan. 4
Greensboro ct., at Union Chapel, Friday	6
Havana circuit, at Havana	7, 8
Green circuit, at Salem, Wednesday	11
Gainsville circuit, at Gainsville	11, 15
Belmont circuit, at Wesley Chapel, Friday	20
Livingstone and Knaw, at Livingstone	21, 22
Cuba circuit, at York, Tuesday	24
Gaston circuit, at Sharon, Thursday	26
Butler and Mt. Sterling	28, 29
Choctaw circuit, at Oak Grove, Tuesday	31
Forkland circuit, at Forkland	Feb. 4, 5
Demopolis station, Wednesday	8

DEAR BRETHREN: In order that we may get all to work as soon as possible, I have put many of the above appointments in the week. I do not expect, in the end, to do you any the less service. Let us put everything into working order at once.

51 H. URQUHART, P. E.

MONTGOMERY DIST.—FIRST ROUND.

Hurtville circuit, at Seale	Dec. 31, Jan. 1
Elmore circuit, at Oak Valley	7, 8
Tallassee station	9
Tuskegee circuit at Warrior Stand	14, 15
Tuskegee station	16
Salem circuit, at Pierce Chapel	21, 22
Auburn station	23
Crawford circuit, at Mt. Zion	28, 29
Montgomery station	30
Tallapoosa mission, at Rock Springs	Feb. 4, 5
Lanchatooka circuit, at Notasulga	9
Opelika station	10, 11
Franklin mission, at St. John	18, 19
	25, 26

51 T. F. MANGUM, P. E.

MISCELLANEOUS.

ROYAL

BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and can not be sold in competition with the multitude of low test, short weight, alum or phosphate powders. *Sold only in cans.*

ROYAL BAKING POWDER CO., New York.

MISCELLANEOUS.

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THE GENUINE SINGER MACHINE HAS BEEN AWARDED THE FIRST PRIZE OVER ALL COMPETITORS MORE THAN 200 TIMES

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EVENTIDE.

"Still, O heart"

Make the sunset fires
Weave all the west with red and gold,
And underfoot heath the purple glow
Fade to dull gray, whose color told
Nought, save the quivering wish we felt there.

O aching heart!

Soft is the air
And a light breeze rustles to the ground
To fan the calm around
The gentle wakeful heart, into thy nest:
The world is full of flowers even yet;
Let not thy dewy eyes, and the sad rest
Of all the plaints at day it could not get;
Day is for care.

Now, calm thy God,
Thy fearful forms of thing
Thy silly sorrowing;
Century the grass is ever green
Above the graves of dead men, friendships changed, or known, a wisp
Of hope, and all the soul's dark wings
Lie still in the sod.

The thought of night,
Like to us like a peach of primrose tone,
Not confused, like the sweet O'Rune
Of pure thought expressed, but is all of fears.
Before the forest there is no night,
But a stream by the sun that bears
Thanks for the light.

Chamber's Journal.

Kentucky Correspondence.

For the past few weeks there has been quite a sensation in this State, on account of the Blackburn-Burbridge imbroglio. Capt. Blackburn—the gallant and gifted Kentuckian who represents Mr. Clay's old district in the Federal Congress; Gen. Burbridge, before the war, resided in Southern Kentucky and within a few miles of this place. He is well known here. As a private citizen he seemed to be a gentleman; but, when military Governor of Kentucky, he caused the State to be dotted with the graves of her own sons, both citizens and soldiers, who were shot by his order in retaliation for the crimes of guerrillas. For this butchery he is exceedingly odious to the people of all parties and of both sides during the war, and not because he is a Federal general, as he would make it appear; and it is for this cause that Capt. Blackburn rejected him and his applicant for office recommended by him. This general statement embodies the facts in the case. Gen. Burbridge has not made his home among us since the war. There is a righteous retribution that often overtakes transgressors in this world. "Some men's sins are open beforehand and go to judgment."

In looking over your Conference reports I was pleased to see that our B. F. Alexander is still in the field with the harness on, and is honored according to his high standing among you. He is of noble lineage, and his family is historic in Methodism. I was once in charge of the circuit where the old Alexander homestead is located, and knew his father and mother and brothers and sisters all excellent people. His brother, W. F. Alexander, a devout and useful minister, is a member of our Conference. James Asbury Ivey is another one of our men. I am sorry that you have him in a side pocket. There is so much fine work in him that it ought to be got out. Well, when I am Bishop, as Dr. McAnally says, "we shall see what we shall see."

Dr. Cottrell, the racy writer and corresponding editor of the Central Methodist, is a grandfather! He has an editorial on the subject in his paper. The funny part is, that he misconstrued the announcement and thought he had twin granddaughters, and, as his eye swept adown the pages and he saw his seed numerous as the sands of the sea, he was so much elated that he told every man and woman he met, both old and young. Bowling Green could scarcely hold him. Imagine his disgust when his wife discovered there was but one. He left the city immediately and sought for comfort in visiting the poor over in Deluded. Let your eye be single, my brother, and your whole body shall be full of light. We both sorrow and rejoice with him.

The other Louisville Conference editor of the same paper has fallen into a more serious error in gloryling. He says of his paper: "It's readers do not hesitate to pronounce it, as a religious family paper, superior to any published in this latitude." In what latitude, pray, is the Central Methodist located? I read the Central Methodist and like it. There is a place for it, and it fills its place. It is very generally believed that the Christian Advocate, published at Nashville, is a *good* religious paper. In the Central, of January 14, there is an extract from a letter of one C. McPherson, published in the Old Path Guide, a Campbellite periodical located in Louisville, Ky., in which our Bishop Kavanaugh is made the butt of ridicule for having related, in his own humorous way, a dream about catching two fish. Does not Mr. McPherson know that fish stories are not to be received as gospel truth? I once heard the Bishop relate the same dream, and thought he introduced it merely to spice his address by the humorous coincidence. In the heart of this "old man eloquent" there is a bubbling fountain of humor, but all men do not understand him. He is also a good fisherman—catching white and black fish, and, occasionally, a green one. The reply of editor Noland is justly scathing:

Some of our church papers have been very infelicitous in their notices of Dr. McFerrin's London speech concerning the multiplication of church papers. Whether the speech was judicious, or not, no good is likely to result to these papers from their attacks upon the Publishing House located at Nashville. Dr. McFerrin is only our agent; the house is ours. But the good doctor is a dangerous man to attack. He is usually in the right, and, on a square issue, has never been known to go under. It is, sometimes easier to lay hold of a man than it is afterward to loose him and let him go!

Our Legislature has made another effort to establish the whipping-post for petty larceny, but the bill has again failed. Bishop Kavanaugh says of that class of rascals, after presenting some cogent reasons: "I think we had better lick 'em a little."

A bill has just passed the lower house of our State Legislature to take from juries the alternative of hanging murderers, or sending them to the penitentiary for life. The discussion on the subject was able, and the expression of sentiment had the ring of the old time manhood. The Legislature now says that murderers shall be hung. That is right. Your correspondent has no sympathy with that worldly sentimentalism that lifts up its hands, in holy horror, at the thought of capital punishment. "Whoso sheddeth man's blood by man shall his blood be shed." Let it be so, and murder will decrease. There has been a fearful increase of murder since the law allowing the alternative has been upon our statute books. Rev. Geo. C. Barnes, our eccentric Kentucky evangelist, is holding a series of meetings in Louisville. He is a nondescript. No one doubts his piety, but his methods and teachings are not generally endorsed by the orthodox. His pink cottage prayer-cure establishment has proven a failure. Crowds attend his ministry, and, no doubt, some are truly converted. But, whether he does more harm or good, it would be difficult to say.

The weather during the past month has been gloomy.

VERNON.

From Georgia.

MR. EDITOR: The fulfillment of my promise, made in November to send you a letter from the Empire State, has been long delayed. Did you ever have to provide for an Annual Conference, three hundred strong, including visitors from other Conferences, and the preachers' wives? If so, you know how to envy me the delightful duty which fell to my lot, last month, as the host of the North Georgia Conference at Athens. It is indeed a great luxury, rarely enjoyed, to have the pleasure of obliging five persons at once. One thing, however, ought to be said, and remembered in some directions: not one out of so large a number of brethren brought a complaint to our ears, nor made a request to be changed. Every man seemed to be satisfied that he had the best home in the city. If it was not so in fact, our brethren are certainly worthy the palm for gentlemanly politeness and true Christian courtesy. But is it not the nature of the religion of Christ to refine the feelings, to develop the graces of a gentleman, and to cause a man to be contented in whatever state he finds himself? Did you ever see a preacher who could out-growl a bear; who was always dissatisfied and constantly finding fault with everything which a kind and cheerful hospitality had provided for his comfort? Sometimes! Well, let us thank God, that for the good of the cause of Christ, it is not often.

Our Conference was opened by the election of Dr. Weyman H. Potter to preside over its deliberations in the absence of Bishop McTyeire, who had been detained by unavoidable schedules. This was the third time in which the Conference had so honored him. It was a choice in which eminent fitness for the position was the controlling influence, for have a number of older brethren who are held in honor and affection by the Conference. He also led the General Conference delegation by a majority of forty, the most flattering vote ever cast in our body. Whether this is a straw to "tell which way the wind blows" is not for me to say. Our session was a most delightful one, considering the great hurry with which the business was transacted. Bishop McTyeire has been with us three years out of four. At our Conference, three years ago, Bishop McTyeire moved more than two-thirds of the preachers; last winter almost as many; and at this session, to be exact, 111 out of 178. We are all loyal itinerants here; we do not take to the Virginia idea of "indefinite extention," nor to any extension beyond a man's usefulness; but the general impression, so far as I have been able to catch it from the preachers, prevails that the thing has been overdone. Some brethren, who have been poorly supported, have been moved entirely across the State, and seriously involved thereby, if not in debt, as the only other alternative, in suffering and privation. Much waste of money and suffering could be avoided by a more earnest attempt to shorten the distance of the moves of our brethren. Dissatisfaction and complaint in regard to appointments has greatly increased among us these last three years, and growing, we believe, not out of any intentional wrong on the part of the Bishops or the cabinet; but, inevitably, out of the great hurry with which our sessions have been held, for the accommodation of the Bishops, who are on double duty. The desire, therefore, among us here in Georgia is for a strong episcopal college. We desire the election of at least six new Bishops. Whatever may be the official opinion among us, this is the sentiment among the preachers. Owing to the necessity at our Conference, for two sessions a day, Bishop McTyeire was able to hold but three meetings of the cabinet, which was intrusted with the stationing of nearly 200 men. This is, of course, the most important business of an Annual Conference; and yet it received but a few hours' attention from the Bishop and presiding elders, all of whom were worn down with an almost continuous session of the Conference running through the entire day. It must have taken almost, if not quite, half the time of the cabinet to do its clerical work, leaving as the utmost limit not more than ten hours in which to discuss the appointments of 200 men, to say nothing of the time spent in prayer for divine direction. This would be three minutes to the man. It is nothing against the Christian consecration, or loyalty to the church of brethren, that they should be unwilling to have their wives and children thrown across a great State. They are perfectly willing to go wherever their chief officers in their "godly judgment" appoint; but they insist that time, both for careful consideration and prayer is necessary in order to "godly judgment." At least, two sessions a day, for a week is necessary to properly station the preachers of a large Conference. To do this we must have a strong episcopal college, giving the Bishops plenty of time. We need have no fears in regard to their support. Not only will the church meet every demand upon her in carrying out any advanced aggressive movement; but this matter is in the hands of the preachers who are personally to receive the benefit of the painstaking which requires more men, and they will see that every dollar of the assessment is met. I had intended to tell you something of our educational and industrial interests, but can not now. Let me say, however, a word in regard to our local church affairs here. This is one of the many beautiful little cities for which Georgia is noted, having a population of 2,600. We have a beautiful church, not quite finished, but which is in use, costing up to the present about $17,000. We have a membership of nearly 300, and the church allows and pays her pastor an adequate salary. There are signs of revival, and we confidently look for a gracious outpouring of the Holy Spirit. How I should like to be at Seashore again. The memory of my visit is a constant source of pleasure. Nowhere, North or South, have I found a type of Methodism that pleased me more than that of your encampment upon the gulf, and of your Crescent City. It is Jesus Christ dwelling in the church, giving the grace of boldness unto bearing testimony to his saving strength, which constitutes the great element of religious power. Verily, not only your brethren, but also your Christian women know how to speak in the name of their Lord and King. May the great Head of the church increase this gift among us everywhere.

W. W. WADSWORTH.

NEWNAN, GA., Jan. 18, 1882.

The Tower of London—Spurgeon.

The Woman's Missionary Advocate, for January, is a capital number. Mrs. J. W. Lambuth, missionary to China, is contributing some excellent letters to this valuable monthly. We give below an extract from her letter, in the January number, in which we have a glimpse of the Tower of London and of a service at Mr. Spurgeon's tabernacle. It will be remembered that Bro. and Sister Lambuth visited London on their return to China:

We passed on and up an ancient stairway, under which the youthful sons of Edward IV. were thrown after being smothered. The doorway is no longer opened, but you can see the frame and size all the same. At the top of the stairs is St. John's Chapel, reported to have been one of the finest and most perfect specimens of Norman architecture found in England. It once had rare and beautiful furnishments, but they are all gone, and you see only the style of building, and sit for a few moments to gather breath for another climbing. Beyond this we wandered from one room to another, filled and overfilled with small arms enough to equip, it seemed to me, a world for battle. Away, almost out of sight in the darkness, was a Norman fireplace, only discovered a few years since, but so nearly like the large family fireplaces we used to see in our childhood days that some of us reckoned that we must have descended from the nation that invented them. The arrangement of the guns and pistols is truly artistic, and helps the visitor to think of stars and flowers more than of war and shedding blood. We went down into a long, dark passage, with light only from an upper window at the beginning, growing darker and darker to the end, where a guard sat in charge of a long room beyond him, into which we went—a dungeon—the very one where so many Jews were confined, after being thrown down twenty feet through an iron grating. "How dreadful it seemed just to look in; but, horror of horrors, to be thrown into the dark, damp, and then filthy place to die! No one loves to linger in such places, and we were soon retracing our steps, scarcely saying a word until quite out into the open air, with the blue heaven above us. We then went across to St. Peter's Church, in front of which Lady Jane Grey was beheaded. Her body is said to have been buried within the church where now at any rate it rests in quiet and in peace. In the Beauchamp Tower, near by, we saw the cells where many unfortunate persons were imprisoned, and in several places we traced the writing of some who suffered and died for small offenses. Lady Jane Grey here wrote on Latin:

"Married, to-day—to-morrow fate thy friend resigns.
My lot to-day to-morrow may be thine."

The officer in charge pointed out the cells wherein those condemned to die were kept, and told us that the cold, bare stone floor was bed by night as well as chair by day, and the victims, once in, never came out until ready for the block. The only spot free from signs of terror in the twelve acres is the tower where the crown-jewels are kept. It is not a cheerful, bright place, but you see no mark of horror; and under glass, protected by bars and guards, lie the crowns and scepters of the royal heads and hands of Britain. The crown of Queen Victoria is truly superb—a cap of purple, inclosed in hoops of silver, surmounted by a ball and cross of diamonds. In the center of the cross is the inestimable sapphire, and in front of the crown is the heart-shaped ruby said to have been worn by the Black Prince. There are several other crowns, each one beautiful. There are six scepters and three swords, all sparkling with beauty; also the coronation bracelets, anointing vessel and spoon, a gold salt-cellar, a baptismal font used at the baptism of the royal children, various dishes and gold articles used at the coronation; also a beautiful service of sacramental plate, used at the same ceremony; an elegant wine-fountain is also among this rare collection. We saw, admired, and came away, rejoicing that the occasion for such scenes as once were beheld here are now known only as of the past, and that to-day Great Britain's queen is a happy Christian mother, the loved and admired of all people and of every nation. May God be pleased to give her peace and harmony in all her domains, and save her at last, with all her loved and loving, in the mansions where we may all join in giving praise, and honor and glory to the Lamb!

The next point of interest to us in London was the tabernacle of the Rev. C. H. Spurgeon, and thither we went—a long distance, and a little late. We found the preacher engaged in prayer, and the congregation seated. We went in very quietly, up to the street end of the second gallery, stood for a few moments looking and listening, and then took seats kindly offered by a stranger. There were several thousand people present, and as I looked upon them I wondered. The preacher read a hymn, the chorister stepped forward and began to sing, then the assembly stood, and as with one voice sang—O so beautifully that my next thought was, Shall we ever hear letter singing than this? The Scripture lesson was read, another hymn, and then the text—the subject being Noah's entering the ark, and the chief points were, "Shut in" and "Shut out." All eyes turned upon the speaker, who addressed his audience without manuscript. Every ear heard, many hearts beat with joy, many tears fell, some faces gave signs of pain, and not a few darts pierced the hearts of sinners. We were not yet satisfied, and returned for the night service; arrived one hour before the time, but found every foot of ground covered by waiting people. We wanted to be sure of a place near the preacher this time, and took a stand near one of the four doors, and, while waiting for them to be opened, had time to notice the people, and hear some of their conversation. One a soldier fell to talking with us, and asked how it was that the preacher knew him to be a soldier and a sinner. Said he: "The reverend gentleman looked right at *me*, told me how vile I was, and what my fate would be if I did not turn." He added, also: "My father was a good man, a Christian; he was taken, and I am left. How is that?" I have been so wicked that God will have nothing to do with me, but I mean to find out to-night if I can." This the poor man went on until the door opened, and the pressing crowd parted us. It may be he was shown the way to forgiveness that night. There must have been a thousand or more persons present that night all paying close attention—not a whisper, not a smile, not a sign of interest in anything but what the preacher was saying. We went once again to hear this great preacher, and this time found a way to enter the church before the crowd was admitted. A gate warden came to a side entrance, with his pockets filled with small envelopes. If you put a small contribution into one of these, and drop the same into an alms-box near by the church you can go quietly in, and be seated some time before the exercises begin. This we did, and, with friends from the South, whom we met unexpectedly that day, listened to a most profitable sermon, from John xiv. The house was crowded, and many more had to go away. After the sermon came the administration of the Lord's Supper to at least *four thousand* people. A long table was spread with snow-white linen cloth, and upon it were plates filled with sliced bread, goblets and tankards of wine. The Rev. Mr. Spurgeon sat at the center, surrounded by his elders. He gave thanks; then the elders assisted him in breaking the bread, after which they distributed it to the congregation, each communicant first exhibiting a ticket to show that application had been made to join in the service. The wife was likewise distributed. Then a collection for the poor was taken. While the congregation sang a hymn, the pastor gave the right hand of fellowship to fifty or more persons, who sat behind the elders on a raised platform, thus taking them into the circle and there were many more to come in on another Sabbath. It was good to be there on that occasion; and, as we shook hands with the preacher, and were gladly welcomed, it touched our hearts, and made us long for the glad time when all nations shall gather round the great white throne in heaven, and there rejoice in being welcomed home by our Lord and Saviour Jesus Christ.

Talmage on Gambling.

On Sunday last, at the Brooklyn Tabernacle, Mr. Talmage resumed the series of sermons on the plagues of New York and Brooklyn, which were interrupted by the Christmas and New Year's celebrations. His subject was "Stock-gambling," and his remarks were based on Amos iii. 12: "As the shepherd taketh out of the mouth of the lion two legs or a piece of an ear, so shall the children of Israel be taken out that dwell in Samaria."

The lion of stock gambling, said Mr. Talmage, is abroad to day, devouring the Lord's sheep. It takes either body, mind or soul, and in any case there are only fragments left. It is the business of every shepherd to smite back the blow, and if there is nothing but an ear of the victim left, to address that. There has not been, during my memory, any time when more morals and money were being devoured by stock-gambling than now. Never were there so many who would take trust funds and swamp them in Wall street. Widows and orphans, seamstresses, clerks on small salaries, and even clergymen, put their all into speculation and take out nothing. Seductive circulars are drawn, warning people against infamous schemes, and accompanied by a statement of a practical enterprise, conducted on righteous principles, with a combination by which you can never be swindled. Dupes are sent beautiful certificates of stock, so ornate in themselves that they look like marriage certificates. When a man sees one he thinks that he is married to good fortune. Statements of the result of the combination are promised in one month. The dupe waits for the coming of the first letter which is to announce his success. Meanwhile he looks at expensive furniture and fine houses. He dreams of fortunes like Vanderbilt's, and resolves that he will not be wrecked by success. A letter comes informing him that his investment has yielded one per cent. per month, and he again looks at expensive furniture and a big house. In good time comes another letter, which says that by an unfortunate turn in the money market the whole of his investment is swept away as well as the profits. That's what they call in New York "The royal bounce." Loud laughter. "I call it an infamous swindle. Every day thousands are swallowed up in the money market. I cry 'a plague, a plague.'"

What is the matter with the price of grain? The crops were plentiful, and the price ought to be cheap. But is it not the grain-gambler who controls the market. They do not call it gambling; they call it "option." An operator pays $500 for the option of 10,000 bushels of grain for February or March. No grain is delivered on this bargain. Certain sums of money are paid if the price goes up or down. I say that gambling with greasy cards in a rum shop is not worse than that. What right has a man to sell that which he has not? Let me not be misunderstood. I condemn the indiscriminate condemnation of all stock operations. A stock-broker may be a good Christian. He has as much right to his commission as a merchant has to his profits. There are men on the Stock Exchange who are examples of conscientiousness and integrity. But no overly-balanced man, or nervous man should enter into that business any more than he should become an engineer.

There are transactions every day in the stock markets into which members of churches are going, for which, at the last, God's judgment will thunder their promoters into the everlasting companionship of the lowest gamblers who ever pitched pennies for drinks. The man who is guilty of "cornering" the market knows that he is sinning against God. He sees a man who wants to put up the price of a certain stock. He goes around and "bears" it and says it is not worth much. When others sell he buys and pockets his profits, and kneels down and thanks the Lord for prosperity in business. You call it "cornering?" I call it gambling, highway robbery, felony aforesaid.

Swindling seems to be no disgrace if it be done on a large scale. We despise the petty thief, but we do not punish the man who steals $100,000 by stock swindle. People are not punished in this country because they steal, but because they do not steal enough. Laughter. We are impatient of small crimes, but gigantic villainy walks up and down with its hands behind it. There are in these two cities homes with women's costly wardrobes and splendid chandeliers, and palatial surroundings, all of which were made out of the distress of dying women, whose money went into stock swindling. There is human sweat in the golden tankards, human blood in the crimson plush. There is the indignation of an incensed God hovering over all the magnificence.

"Hi-storge." Come out in a circular and call upon your victims to repent and get restitution. Young men, beware of stock-gambling; beware of all doubtful speculation. If you can not earn a livelihood in a healthful way, die; death affords a healthful sepulchre. See the dying gambler in his delirium. He talks of options, percentages, buyers, sixty days, stocks, stocks up and down. He rises at midnight crying: "One thousand shares of Illinois Central at 128." Take it! He falls back dead. No more dividends; swindled out of heaven. Stocks down. Let us pray.

The English Baptist missionaries seem to have quite won the confidence and good will of the king and people of Congo. On their return from Stanley Pool, they were warmly received by the king, who begged them not to think of leaving San Salvador. They had intended to cross the river to establish a station. He said he did not like the Portuguese priests, who, it will be remembered, arrived after the Baptists had begun their work in San Salvador, with the object of reclaiming the king and re-establishing the Roman Catholic religion. His majesty told the Baptist missionaries that he had attended the service of the priests once; but that he did not like it, and would not go again. "Instead," he said to them, "of having meetings, as you do, and telling us every Sunday, different things out of God's word and telling us about the road to heaven, they talk a lot of things in a language (Latin) we do not at all understand." The priests were not liked by the people, because they conducted themselves in an arrogant, superior way. They flogged the boys who came to the school, and acted as if they thought the poor Congoes were *fetiches*, or worms, a term they applied to them in conversation with the Baptist missionaries. The priests called on the latter, on their return from Stanley Pool, and were invited to dine with them on Saturday. The next time they saw the king, he told them that he had received a letter from the priests on the following Sunday, warning him against the Baptists, and that he could not go to heaven if he attended their meetings. The king was disgusted with what he called their meanness. "After," he said to the missionaries, "that fine dinner you gave them, to write such a letter against you as this!" He subsequently attended the services held by the missionaries. The latest intelligence from the missionaries states that they have established stations at Isangila, above Yellala Falls, and at Mbo, about half way to Stanley Pool, and will open a station at Ifac, on the north shore of the Pool.—New York Independent.

Dr. Lenz has exploded the theory of converting a portion of the Sahara into an inland sea. He says the most depressed portion of El Juf is nearly five hundred feet above the level of the Atlantic Ocean.

Christian Advocate.

THURSDAY, JANUARY 26, 1882.

For the New Orleans Christian Advocate.

CONTENT.

BY ELLA.

To some methinks my life may well appear
Devoid of much that renders earth so dear,
Barren of all those scenes of worldly glee,
Seasons of feasting, nights of revelry.

Having no claim to beauty, wealth or grace,
No comeliness of either form or face,
No boast have I of famous pedigree,
For all my fine shows humble ancestry.

I know but little of the outer world,
Society, so-called, has ne'er unfurled
Her banner to my gaze, unformed, untaught,
I am, to worldly eyes, unloved, unsought.

But what *cared for this?* I am content,
Believing in the wisdom God has sent
What'er is best, and e'en my humble life,
When by him planned, may be with beauty rife.

I have no wish for aught than he has given,
For discontent has from my heart been driven;
No fond desire for what can ne'er be mine,
For I would have no will save Lord, but thine.

I only wish to lie at Jesus' feet,
A vessel for the Master's service meet,
Content with what his love withholds or sends,
Regarding that his care my steps attends.

JOHNSTON STATION, Mississippi.

Sunday-School Lesson.

PREPARED BY REV. CHRISTIAN KEENER.

First Quarter—Lesson V.

SUNDAY, JANUARY 29, 1882.—MARK II, 18-28; III, 1-5.

GOLDEN TEXT.—"*Remember the Sabbath-day, to keep it holy.*"—Exodus xx, 8.

THE PHARISEES ANSWERED.

18. And the disciples of John, and of the Pharisees, used to fast: and they come and say unto him, Why do the disciples of John, and of the Pharisees, fast, but thy disciples fast not?

19. And Jesus said unto them, Can the children of the bride-chamber fast, while the bride-groom is with them? As long as they have the bride-groom with them, they can not fast.

20. But the days will come, when the bride-groom shall be taken away from them, and then shall they fast in those days.

21. No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up, taketh away from the old, and the rent is made worse.

22. And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

23. And it came to pass, that he went through the corn-fields on the Sabbath day; and his disciples began, as they went, to pluck the ears of corn.

24. And the Pharisees said unto him, Behold, why do they on the Sabbath day that which is not lawful?

25. And he said unto them, Have ye never read what David did, when he had need, and was an hungered, he and they that were with him?

26. How he went into the house of God, in the days of Abiathar the high priest, and did eat the shew-bread, which is not lawful to eat, but for the priests, and gave also to them which were with him?

27. And he said unto them, The Sabbath was made for man, and not man for the Sabbath:

28. Therefore the Son of man is Lord also of the Sabbath.

1. And he entered again into the synagogue; and there was a man there which had a withered hand.

2. And they watched him, whether he would heal him on the Sabbath day; that they might accuse him.

3. And he saith unto the man which had the withered hand, Stand forth.

4. And he saith unto them, Is it lawful to do good on the Sabbath days, or to do evil? to save life, or to kill? but they held their peace.

5. And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.

The storm of opposition was gathering against Jesus, even in the height of his popularity.

The new Teacher disappointed the false hopes of the Pharisees as to the Messiah. He smote their prejudices with his clear words of truth. He trampled on their rules and customs, under which they had well-nigh smothered their religion. He began by clearing away all the rubbish of their traditions in order that his pure religion might have free course, and that the field might be rid of all the weeds and wild growth which had sprung up under their careless tillage, and be replanted with good seed. He touched the consciences of these proud Pharisees with his word of life, and, as the awakened conscience that fails to produce repentance will always enkindle hate, he awoke a spirit of opposition which pursued him to his life's end. We are not surprised to find them watching him closely, and using every means for stopping his prosperous and successful career.

They found every fault possible; they searched for some error or mistake which would put him under the ban of Jewish or Roman law, or the passion of the mob, and thus put an end to his dangerous teachings. The various factions in Church and State forgot their differences and hatred to each other in their common hatred to this pure man. The lesson of to-day furnishes an example of this increasing opposition. The disciples of John and the Pharisees find fault with him and his disciples for not fasting. Why do you not instruct your disciples to fast? John and all the old teachers enjoined this duty. Surely you will not reflect upon this time-honored custom which John and many others taught and practiced. They paraded their own virtues, and reproved the Great Teacher for his want of conformity to the teachings of the past. We learn from this incident that not all the disciples of John accepted Jesus as the Lamb of God after *he* was pointed out to be such by their master. There are disciples yet who follow the preacher rather than the Lord he points out to them. We find every preacher has his followers, who stand by him with a loyalty that places the Lord whom he preaches in the shadow of their teacher. They ought to give up their name Christians, and take on the name of their preacher. One says I am of Paul, another I am of Apollo, I am of Cephas, I am of Wesley, I am of Campbell—Wesleyans, Baptists, etc.

I suppose the most spiritual of John's disciples left his standard and flocked to that of Jesus, while the narrow-minded and less intelligent held fast to their former leader, and clung to his teachings even though the One mightier and worthier was in their midst. They held on to John's prayers, John's baptism, John's fasts. They were the losers by it; if they had left the water baptism they might have had a baptism of the Holy Ghost. Paul came across a little devoted company of these in his travels, who had not even heard that there was a Holy Ghost. They would have escaped this dreadful ignorance had they heeded their teacher when he told them to behold the Lamb of God and the Son of God; if they had had little less enthusiasm in following their favorite leader, and a little more in following his *teaching*, they might have been among the one hundred and twenty who received the Holy Ghost, when *he* came in the upper room and sat in tongues of fire on every head. Christ's answer to their question does not for a moment imply that he discarded fasting as a means of grace, or as a profitable religious exercise, for after this and before this he enjoins fasting, and relates it to prayer so intimately that we can not do away with one without giving up the other. He only answers the question for this time, for this special occasion. The time of his full revealment was when the church was blessed with the bodily presence of the Lord; it was the period of our Lord's life when he was most popular, and when he asserted his claims to Messiahship in a most glorious way.

How inappropriate and out of place would fasting be at such a time. To understand the full significance of the words of Christ's answer we have but to connect them with John's announcement of him as the Bride-groom. When he comes my joy will be full, said the friend of the Bride-groom. Would John, had he been there, have restrained the outward expression of his joy? Would he have fasted in his presence? Had these disciples forgotten his teachings?

The Lord spoke of his presence in the world as of a nuptial feast; and was not his long-looked-for presence in the world like the *betrothal?* It was the Bride-groom's first meeting of the virgin church, and in those days mutual faith was plighted, and that glad day was but a type of that feast when the King's Son shall receive his bride. The disciples were the guests, and collectively they were the church.

Who could fast upon such an occasion when the Lord himself was revealing the full and beautiful proportions of his glorious manhood? This was no time for fasting, but the time was coming when the Bride-groom shall be taken away, and then they shall fast in those days. Oh! those days when the Groom was in the grave. Sad days when food was not tasted for grief, when hope died; those ten days of waiting for the promised Comforter, when the Saviour was taken up; ten days without the Lord, without the Holy Spirit; those were days when the church, as a bereaved widow, waited to be comforted.

Christ changes the similitude; the wedding feast suggested the wedding garment, and the wine which belonged to its joy. This, a wedding feast; this motley company is made up of wedding guests, notwithstanding their soiled and worn garments. How can these worn garments be made fit for wedding costumes? Can we cover the rents with new patches? No, that would not do; the old would not hold the new, and the new that filled the rent taketh away from the old, and the rent is made worse. How, then? Let the King who gives the feast furnish these guests with robes. The allusion to new wine in old bottles is but the same lesson taught by another similitude. If we interpret the parable we see at once that the new wine represents the inner aspect of Christian life as the garments did the outer. The new energies and gifts of the Spirit were on the day of Pentecost, likened unto new wine by those who witnessed the effects of the Spirit upon those on whom *he* descended.

The joys of this feast of the betrothal of the King's Son and his bride called not for tears and fasting. To confine new truths in old forms only shatters the old. Christ said: "If these should hold their peace the stones would immediately cry out." The next occasion for the enemies of our Lord to vent their hatred was a case of Sabbath breaking. To have heard these watchers report the case you would have concluded that the Lord and his followers had been caught reaping and threshing a crop of wheat which did not belong to them, and that on the Sabbath day. To the eye of suspicion the most innocent things take on the semblance of hideous and glaring sins. When the story is sifted down we find the case to be nothing more nor less than this—the Master and his disciples passed through a field of ripened grain, and, being hungry, plucked, as they passed along, handfuls of the grain, and, rubbing them in their hands, ate them. The very thing that every man, before and since, would do under the same circumstances.

There was no law against it; but there was a law permitting this very thing. Even the ox was not to be muzzled as he treaded out the corn. The heinous crime was not in taking what they had not sown, but it was plucking it; rubbing it *on the Sabbath day.*

Christ answers them not because such a hypocritical and insidious charge was worthy of an answer, but because it involved a great interest—*the Sabbath.* He disclosed their falsity by referring them to what David had done, how on the Sabbath, because of his need, and that of those with him, had taken and eaten of the holy bread from off the tables of the sanctuary, a thing unlawful for any to do; and yet this unlawful thing, done on the Sabbath, was overlooked in his case. Have ye not read, ye who spend all your time in reading the Scriptures and posting yourselves upon the law, if David, for his necessities and the necessities of those with him, could be justified in doing an unlawful thing on the Sabbath, may not these hungry disciples be excused for doing a lawful thing? The necessity in this case was allowed to override the ceremonial ordinance, and the general principle is taught that when positive commands and necessities involving the life and well-being of man seem to collide, the latter, not the former, must prevail. To our short-sightedness there may appear to be conflict, but really there is none. God's laws are in harmony; they are made for man, and fix his relations and create his obligations, and these never clash, and our obligations are in distinct and separate places of truth. Sin comes in and destroys the harmony.

The Lord closes the argument by stating the very end for which the Sabbath was made. "The Sabbath was made for man, and not man for the Sabbath;" therefore the Son of man is the Lord also of the Sabbath. The Son of man is Lord of men. The Sabbath is made for man, therefore he must be Lord of the Sabbath, being Lord of man, and all that man possesses. He is Lord of the Sabbath, not to abolish it, but to own it, to interpret it, to preside over it; Lord *also* of the Sabbath—the *also* proceeds upon the assumption of his lordship over the vast domain of humanity's highest interests, among which the Sabbath is one of the chiefest. The lesson closes with the healing of a withered hand on the Sabbath. They watched him to see if he would heal him on the Sabbath day, that they might accuse him. What would be the accusation? The casuistry of the rabbis allowed the healing art to be practiced on the Sabbath in case of life or death, but such a permanent infirmity did not come under this category. Christ answers their hypocrisy by healing the man *by doing nothing*, speaking a word. Our Lord points to the man; the scribes sit and gaze, and his pointed question teaches them that to not do good when there was power to do it is really to do evil.

From Dr. Cottrell.

MR. EDITOR: I see you have a Kentucky correspondent, "Vernon," and his facile pen may suffice for those parts, or from these parts, yet an old-time love prompts me occasionally, and, notwithstanding weekly ("spell it with a *wee*, Sammie,") contributions to the Central Methodist, it is a gratification to get off on an oblique line toward the old NEW ORLEANS CHRISTIAN ADVOCATE. This getting off on obliques in other matters is easy. To keep the perpendicular, I am told, is the safest, the surest way to happiness. In our Church Conference the other night, in a free and candid talk with the brotherhood, I told them of the importance of special prayer for their preacher in charge. Pastor? Ah! would it were. But——

Well, I told them that the devil was well practiced as a fisherman, and he fishes for game, fish, ever. There are people who seem too trifling to be sought by him. Is not the devil as often tempted as he tempts? Our temptations are most frequently just in exigencies where we might be powerful, and build up were we spiritual. I remarked to my brethren (brethren is generic, embracing both sexes,) that even when we refuse to bite at the choicest bait the devil comes at us with his gig. So dodging is to be practiced, as well as refrain from toothsome morsels. The word toothsome suggests. I've had one. It was isolated—insulated. There was not a rotten speck on it, and yet it was loose, and all around it was tender—sensitive. I called it a superannuate. It could not ache, in the best sense of that word, but it kept up a hurting. Another, that was not loose, and that is well wedged in with others, in front, did, through sympathy, the aching. "If one member suffer," etc. Now, it may be in a few years I'll be superannuate—tender, sensitive all around. Will I have any one or more effective who will do the aching through sympathy for the old man? It is sometimes tough on a preacher to have an old father in the Conference. They are liable to become tooth-sensitive.

That Alabama layman who wrote regarding the ADVOCATE, two weeks ago, and who made mention, justly, of the masterly editorials of your predecessors, forgot those of C. C. Gillespie. His conduct of the Texas Advocate inspired the General Conference to put him at New Orleans, and he was getting to himself a good degree.

A friend has sent me a copy of one of the New Orleans dailies, in which there is a synopsis of Bishop McTyeire's sermon before the Louisiana Conference on "The Old Paths." I perceive he quotes from a "Kentucky Methodist," in protest against the "clip theory of the Jew, the dip theory of the papists, and the dip theory of the Campbellites." The idea of the integrity of my religion, the completeness of my acceptance with the Infinite God, being conditional upon the manipulation of any poor mortal! As to who is to do me, and with what, and how much, and how and when! Establishment of a claim of that sort would give us a very lucrative toll gate heavenward. Spur F. M. Grace up in his promised history of the Alabama Conference.

BOWLING GREEN, KY., Jan. 13, 1882.

"I Will, Therefore, That Men Pray Everywhere."

The most wicked men, when prostrated by the hand of disease, overwhelmed with some mighty affliction, or surrounded with very great personal peril, involuntarily confess their own helplessness and betake themselves to prayer. Their self-conceit and self-sufficiency desert them when the hour of trial comes. But the Christian delights in prayer. To him it is no task-work—no irksome duty to be dispatched in a perfunctory manner. Very far from it. He esteems it a blessed privilege to go to God with all his troubles and wants, and to ask his help and guidance in truth and sincerity. Prayer restores peace to his troubled heart, disperses the fears and doubts that weigh down his spirits, lightens his sorrow and grief, banishes all evil and malignant feelings, and puts him in communion with God who is pure and holy. It is only through the medium of prayer that we can hold communion with God who is enthroned in heaven; that we can lay our wants, troubles and sorrows before him and implore his mercy; that we can draw near to him and experience the sweets of "heavenly mindedness." Prayer is the life and soul of the Christian; the source of all his strength; the foundation of all his virtuous impulses and good works; and it is also a barometer to indicate the condition of the Christian as regards his "growth in grace" and advance in the knowledge of the Lord Jesus Christ. The professor of religion, who does not pray frequently, is in peril of losing his immortal soul by backsliding and may be sure he is not serving God as he should do. There is no better test of a zealous, earnest, conscientious Christian than the relish which he shows for prayer in his household and the privacy of his closet. Pharisaism is an abomination in the sight of God; hypocrisy is hateful to him; mere lip service and homage is an insult to him, since he knoweth the most secret thoughts of the hearts of men. When we speak of the duties of prayer, we mean the fervent, sincere petition, mingled with praise and thanksgiving of hearts which are perfectly honest and truthful: for all prayer, to be pleasing to God, must flow from the heart as the stream flows from the fountain. Prayer, then, is not the mere utterance of a set of words, *pro forma*, but the outpouring of the heart. "My son, give me thy heart," is what God demands, and none are Christians who have not given their hearts to him and put off all self-righteousness and self-sufficiency at his footstool, and cast themselves unreservedly on his mercy. Uniting ourselves with the church, attending divine service punctually and forsaking immoral courses are duties incumbent on the Christian; but they do not in themselves constitute men Christians nor authorize them to expect to wear the crown of righteousness in the world to come. This error is but too common with professors of religion, many of whom conceive their salvation assured the moment they join the church. It is not meant that all professors fall into this grievous error. Thank God, there was one righteous man in Sodom, and there are numbers of true Christians who "work out their salvation with fear and trembling," and feel they never can do enough to glorify God. Heartfelt, earnest prayer is alone acceptable to God, and such prayer none but zealous, fervid Christians can offer. Half-hearted professors can not pray to God in sincerity and truth, since they have not given him their heart and turned their backs on the world and its fleeting scenes.

My friends, do *you* "pray everywhere?" Alas, many do not even pray morning and night; but, even were they to do this, it is not sufficient. God deserves to be praised continually by the recipients of his manifold mercies and bounties—sinful creatures need his pardon and grace every moment of the day. It need not be a long, formal prayer—"God be merciful to me a sinner," will answer. The Lord's Prayer embodies all we need put into a prayer. No form of words is essential; all that is necessary is, that it comes from the heart and is sincere and humble. Humility is well pleasing in the sight of God; but a proud and haughty spirit in a sinful and helpless creature, whose "life is but as a vapor," is offensive to him who created the universe. Friends, let us use the blessed privilege of prayer, of communion with God, more frequently and fervently. Its tranquillizing, purifying, elevating and comforting effects upon our hearts will soon teach us to set the proper value on this blessed privilege of prayer and induce us to use it more frequently. It will exert a most benign influence on our lives and actions, and prevent our being stumbling-blocks to the unconverted. The professor of religion who prays habitually, who breathes a silent ejaculatory prayer amid his business employments, as he travels a journey, as he walks out in the fields and along the streets is in no danger of backsliding and falling away from God. Prayer is what is needed to awaken sinners and to arrest the spread of vice and immorality. Just think what would be the effect if every professing Christian prayed in truth and sincerity, prayed "everywhere," as the apostle directs them to do? The work of salvation would go on briskly, for God answers the "fervent effectual prayer of the righteous." Whenever a sinner prays, he is drawing nearer to God and the work of grace is begun in his heart. God's Holy Spirit is working in such an one "to will and to do"—let him not grieve this Holy Spirit.

LONGNETTE.

ETTAW, ALA.

Wood Notes.

BY INVALID.

Another Saturday—the last day of the old year. The glory of the evening sun lights up my peaceful "bethel." It is typical of "the smiling face" of Providence, that seemed hidden behind the cloud that overshadowed our home. The Sun of Righteousness shines for me to-day, and has brought "healing in his wings." How long the week has been! What changes have been wrought! How much I have lost, and how much has been graciously given! During the first days of Christmas it seemed that God was willing and ready to accept my poor offering. For days and weary night I knew only suffering. "The sacrifice" seemed indeed "bound with cords," the flame kindled, the knife of pain applied. Fever burned almost to a consuming heat, pain, like a two-edged instrument, seemed thrusting me continually, and delirium threatened to dethrone reason. My dearest friends seemed cruel foes, and yet a *Presence* seemed over with me. The mercy of God was ever before me, while a cloud shut out the light of reason, and I lived in an unknown world. But the disease was rebuked, the fever left me, and I am yet weak and trembling, but I wish so much to say farewell to the old year, and to send this greeting to far-away loved ones. There are several letters and cards—"peace and good-will offerings"—tokens of regard from kind, beloved friends, whom I wish to thank for their kind, generous remembrance.

First, there is the box from a sick friend, who asked to be "remembered." While I enjoyed its contents, dear friend, I prayed that God might "remember" you, cheer, bless and restore you to health and usefulness; and I, too, will remember you with love and gratitude.

My sweet little friends, Mary Helen, Miriam, Hessie and Lizzie, your souvenirs are very precious to me, and I hope that you were all happy and richly rewarded during the Christmas, and that God may bless you for your kind remembrance of your friend "Invalid."

My unknown but beloved friend, gentle "Mollie darling," how shall I find words to thank you? Your greeting and your gift, as well as the "good evening kiss," together with your dear mother's and sister's gifts, gave me much pleasure, and were such substantial tokens of your Christian regard. It came from the hand of Heaven's own pure charity, and I pray that every blessing, with God's love, may be richly given you and yours.

My dear fairy godmother, true friend in adversity and woe, though this may not greet your eye, I *must* add your gifted name to my list of benefactors, for your gifts are doubly precious; for, in the midst of your sorrows, you never forget your invalid friend. God bless thee.

There are other tokens, but these are not needed to keep me in remembrance of the friends who have said "good-bye"—my dear pastor and his good wife. How my heart aches when I think of them, for they have left me, and I am "bereaved," like Israel, when he wept for Joseph and Benjamin, or rather like David, when mourning the death of his dearest friend, Jonathan. The sun has gone down, leaving me in tears, for it is a sore trial to bid adieu to the kind pastor who has been with us two years, until our hearts were so entwined that it seemed like tearing the vines from its trellis, when severing our connection as pastor and people. But, in bidding our long-tried friend adieu, we will extend a cordial welcome to the unknown stranger who comes to us with the new year, not forgetting the departed one, but giving our retried pastor a place in our hearts and a welcome to our humble fireside. God bless them all, and may he bless other dear friends who are ever remembered—Hope, Patience, Etta, Alma and Ethel. Sweet friends adieu, until a new and happier year shall dawn. May God bless you, one and all, is the best wish I can make for you, and the only return I can make for all your kindness to your ever-grateful friend,

CANTON, Mississippi.

Marriages.

NEWBERN—RUSHING.—December 22, 1881, at the residence of the bride's father, near Walnut Grove, Miss., by Rev. Irvin Miller, Mr. Daniel Newbern to Miss Sallie Rushing.

GRAVES—SUMERALE.—December 22, 1881, at the residence of Geo. Ellis, Esq., by Rev. A. B. Nicholson, Mr. Alonzo T. Graves, of Hazlehurst to Miss Lelia Somerale of Pine Bluff, all of Copiah county, Mississippi.

NORRIS—SCOTT.—November 27, 1881, by the Rev. W. H. Jennings, Mr. Charles Norris to Miss Lukenzie Scott.

MCDURMIT—COCKS.—January 4, 1882, at the residence of J. W. Triggs, Esq., by the Rev. J. F. Evans, Mr. L. A. McDurmit to Miss Perlee Cocks, all of Holmes county, Miss.

BAZOON—HERRIN.—January 5, 1882, in Saint Helena parish, La., by Rev. Inman W. Cooper, Simpson Bazoon to Celia Herrin.

CAMPBELL—HALL.—January 10, 1882, at the Presbyterian Church, in Carthage, Miss., by Rev. Irvin Miller, Mr. Joseph A. Campbell, of Lebanon, Tenn., (son of ex-Governor Campbell,) to Miss Alice S. Hall, of Carthage, Miss.

WHITTAKER—FANVER.—On Thursday, January 12, 1882, at the residence of Mr. Wm. N. Fanver, by Rev. J. S. Parker, of the Mississippi Conference, Mr. John Whittaker, of Wilkinson county, Miss., to Miss Lizzie Fanver, of East Feliciana parish, La.

PATTERSON—TURBEVILLE.—January 12, 1882 at the residence of Mr. John Roberts, by Rev. J. S. Parker, Mr. A. Cook Patterson to Miss Nettie Turbeville, all of East Feliciana parish, La.

Obituaries.

MCCONNELL.—Death is the great archer, from whose quiver goes forth the arrows of mortality to all hearts. He is no respecter of persons. The innocent babe, the blooming youth, vigorous man and womanhood, the hoary-headed, the good and bad are all alike marks for his fatal unerring. Death is a great and universal king, whose dismal scepter ought be swayed over universal man. But, thank God, there is a greater King than he, "The King of kings and Lord of lords," whose scepter shall extend over Death's dark domain and gather all his captives from their prison homes. Thank God there is a greater Archer, whose arrows will find the heart of the death king himself, and he shall die. How glorious the time, the state, when it shall be proclaimed and realized, "There shall be no more death," for "death is swallowed up of life." Into such a state all such pass who die the death of the righteous.

Such a death occurred in Lauderdale, Miss., on the eighteenth of November, 1881. The death of MARY L. MCCONNELL, daughter of the late Edmund and Louisa Gibbs, of Livingston, Ala.; wife of Mr. John A. McConnell, of York Station, Ala. Mrs. McConnell was born in Livingston, Ala., May [illegible], and was married to Mr. McConnell July [illegible]. Mrs. McConnell was a consistent, spiritual Christian woman, and a worthy member of the Presbyterian Church at York Station, Ala., where she lived [illegible] the most of her married and church life. Her religion seemed so completely the warp and woof of her life that it was seen and recognized in all the different responsibilities and relations of the circle where she moved. This a beautiful character was developed and so exhibited as to impress upon observers the beauty and excellence of true piety as a great essential factor in the formation of the highest type of character—Christian character. Such a character is as beautiful upon a dying corel, and is extremely trying ordeal of life's last and most trying conflict, as it is in the activities and amenities of life. Such was the character, and such the death of Mary L. McConnell.

Patient and resigned, calm and serene, she met the approach of the last great enemy, and as the sombre shades gathering about her, she pillowed her soul upon the precious promise, and addressed herself in its language, as her last distinct utterance, "Dear not, I am with thee," she passed, divinely escorted, to her crown and mansion, leaving a sweet radiance of her happy spirit impressed upon the lifeless face. "Let me die the death of the righteous, and let my last end be like hers."

[illegible] Southwestern Presbyterian please copy.

NICHOLS.—SISTER SARAH E. TODZWER, wife of Joseph H. Nichols, Esq., died at the residence of her mother, in Algiers, La., December 3, 1881, after a long and lingering spell of sickness and suffering aged thirty-one years. She was born of Louis and Sarah Todzwer in the city of Baltimore, Md., came to Algiers with her parents twenty years ago, with whom she lived until her death, with the exception of an interim of a few years she and her husband spent in Texas, where she was greatly beloved by all who had the pleasure of knowing her.

The writer received her into the Methodist Episcopal Church, South, while he was stationed in Algiers in 1874, and saw her happily converted to God, and he saw much of her consistent Christian living which she brought forth as a woman walking with God, in the manifold relations of life which she nobly sustained. The Holy Spirit evidently dwelt in her, bringing forth the peaceable fruit of righteousness in living, and in her death calmness and tranquility. No fear ever entered her heart, and fixed mind; she had too much the assurance and hope of heaven, and could speak of the death as of sleep, or taking a journey abroad. The moment of her death was sudden. She remarked to her mother, as the angels kissed her sweet soul away to the blessed Jesus, "You have done all you could."

How blessed is the privilege of visiting the chamber of such a saint in the moments of their [illegible] ness, and hear them speak of the power, excellence and glory of our Holy Christianity, its solace and adaptation to the pilgrim entering the dark vale and shadow of death! It repays him amply for the time spent in the itinerant service as an ambassador for the blessed Master. Our late brother, Bro. Todzwer, in his death left, as a legacy to the church of his choice, which he so much loved, his dear wife and children, and now, one by one, the precious ones are passing from the church militant to the church triumphant. How joyful will be the heavenly greetings! and may not one solitary member of the family be left out of the heavenly fold.

Her conjugal life was as felicitous one, in short; she was married to Mr. Nichols April [illegible], 1873, who, disconsolate, mourns deeply, feeling a great loss, and the loss of the eye and counsel of a pious mother to watch over their orphan boy, Joseph, who is too young to miss her.

LEWIS A. [illegible]

BLACK.—Tribute of respect by the Woman's Foreign Missionary Society, Bolton, Mississippi:

WHEREAS, It has pleased the Supreme Ruler of things in his infinite wisdom to remove from amidst our dear friend and sister, Mrs. S. C. [illegible] and her daughter NETTIE, just verging upon a beautiful womanhood—therefore, as a tribute of respect to their memory and a token of our love,

Resolved 1, That as Christians we have sustained a great loss in the death of this most consistent Christian and faithful worker in our church, who, though a member of the Baptist Church, identified herself with us, working in the Master's cause almost with zeal and devotion.

Resolved 2, That the Woman's Foreign Missionary Society at this place had no more faithful member than she, and while deeply mourning her loss, we yet bow to the dispensation of Providence, feeling that "our loss is her eternal gain."

Resolved 3, That in the death of Nettie the Foreign Missionary Society has lost one of its most active members, and the circle of girlhood in our community one of its brightest and loveliest ornaments.

Resolved 4, That we desire to express our sense of the excellence of these dear ones in all the relations of life, but more particularly as exemplified in their own family. The mother was indeed a model, training her children wisely and well, and of her it could be pre-eminently said, "she looketh well to the ways of her household, and eateth not the bread of idleness." The daughter affectionate, gentle and amiable, her memory must ever be a beautiful halo, enshrined in the hearts of father, brothers and sister.

Resolved 5, That we deeply sympathize with the bereaved family in their irreparable loss, and pray that their great affliction may be sanctified to their eternal welfare, and that God's grace may comfort and sustain them, while they linger this side the river, and that finally they may join their loved ones in that land where "there shall be no more death, neither sorrow nor crying."

Resolved 6, That these resolutions be spread upon the records of the Woman's Foreign Missionary Society at this place, and a copy of same furnished the sorrowing family; also, copies sent to the Nashville and New Orleans Christian Advocates for publication.

MRS. M. A. BALLIWIN,
For Committee.

TRAMMELL—LULA IRENE TRAMMELL, daughter of Reuben M. and Mary L. Chapman, was born in Macon county, Ala., January 24, 1861, and died near LaFayette, Ala., December, 1880. She was converted and joined the Methodist Protestant church when about fifteen years of age, and ever afterward lived a consistent Christian life. Deprived of both parents in childhood, her training devolved upon a relative who spared no pains to educate her, and develop the latent graces of girlhood until those virtues and graces should attest themselves in noble womanhood. And the work of the spirit was effected in her, and thus she became all that fond hearts expected of the good, gentle, unassuming, intelligent. She was happily married to Luther Trammell, December 24, 1879, whom, with a dear little babe, she has left in deep sorrow.

Her last illness was long and painful, yet she bore her sufferings with perfect resignation. The blessed word of God was to her a source of strength and comfort, in her painful illness. The twenty-third Psalm an especial favorite, she would often repeat, adding, "Yes, though I walk through the dark valley, he will guide me." Calling her loved ones around her and bidding them farewell, she urged them to meet her in heaven, and gently fell asleep in Jesus; never to weep, never to wake till he comes to make up his jewels.

W. P. MCKINNEY.

HENESAY.—THOMAS K. HENESAY was born July 9, 1830; married to Mary Ann Doyle August 12, 1858; died in Whistler, Ala., December 17, 1881. May his soul rest in God.

M. COOPER.

Christian Advocate.

THURSDAY, JANUARY 26, 1882.

"ABIDE WITH ME!"

BY MRS. S. M. WALSH.

Sometimes I walk with him, I know,
With him, my patient guide and friend,
And say, "It shall be always so:
I will keep near him to the end.
Keep near him, though the way be steep,
And rough as Calvary's rugged side;
Though to his feet I can but creep,
And gaze on him, the Crucified."

Then what to me were scoffs and jeers,
And all the scorn his foes are exulting?
How "Ecce Homo" brings glad tears—
Yes, I behold my Lord and King!
Would I his thorny crown might share,
My heart grow faint beneath his pain!
Would I his very cross might bear,
My blood, to this its rough wood stain?"

Oh, patient Christ, abide with me!
And bless life's long and weary way,
The day far-spent, the night with thee
Shall be more blessed than the day.
I would walk always at thy side,
Beside, 'tis thou must keep me there!
Oh, let me close to thee abide
And find thee ever—everywhere!

—The Fellowship.

Bible Address.

Delivered before the Southwestern Bible Society, in Goodelet Street Methodist Church, New Orleans, January 15, 1882.

BY REV. C. W. CARTER, D. D., Pastor Felicity Street M. E. Church, South.

Christian Friends: Having been invited to make the annual address before the Southwestern Bible Society and its friends and supporters, I begin now to realize how unfortunate it was for you that I have consented to attempt such a hazardous undertaking. I find myself embarrassed by two considerations. This kind of work is a little out of the ordinary routine of my labors, and for this reason I may fail to interest you to the extent you are justified in expecting on an occasion like the present. The greater embarrassment arises from the exceeding richness of the subject which this anniversary naturally brings before the mind. It is very easy to say, "a Bible address;" but the lines of thought suggested by that phrase and going out from that center are so many, and so varied, and so beautiful, and so inviting, and so attractive, and so amazing, that the mind poises in a bewildered indecision as to which line to take. Is it to be an address about the Bible—the book which begins its marvelous record with the simple statement of an unfathomable mystery, and ends its long history with the simple prayer for an unfathomable blessing? Can I make an address about the book, whose first words break the everlasting silence and initiate an end to an eternal past, and whose last words close the record of all earthly existence and open up an eternal future? Can I make an address about the book whose first words close the dismal depths of darkness and build a barrier to the passage of thought in that direction, and whose last words open perennial fountains of light, in whose beauty souls may revel forever? Can I make an address about the book, whose first words paint the background of all earthly life, and whose last words sketch the endless perspective of an immortal existence? Can I make an address about the book, whose first words reveal God coming out of the space and darkness into the view of his creatures, and whose last words disclose his creatures walking upon the back plane of his awful presence? Can I make an address about this book—this simple, strange, wonderful book? How can I do this? I am speechless before its venerable wisdom! I tremble in presence of its unyielding authority! I stand in awe of its majestic truth! I am overwhelmed by its tremendous disclosures! What can I say? I glance at its first paragraph, and chaotic confusion careers into view, and God is seen brooding in awful majesty over the tumult! I hear a voice of command, and lo! primeval darkness retires before the advancing columns of created light! The day shades into night, and the night brightens into day, and an everlasting barrier is built up between the darkness and the light! The waters roll themselves to their appointed place, and the green earth starts upon her annual round! The sun and moon and stars flash their fires upon a new-made world and begin their work of marking the seasons and the times! Life, that subtle, indefinable thing, commences its wonderful history; and man, its highest earthly type, stands upon the earth, the sole sovereign of its wide domain! Shall I take my theme here? What can I say of all this? What do I know of all this? All I know of this is stated in the first five words of this book: "In the beginning God created." That is the mystery of mysteries! Back of that, who can go? Who can lift that curtain? Whose eye can penetrate the darkness that has settled behind that statement? All I know here is, that earthly existence emerges from a mystery that has remained a mystery to this day, and so I can not get my theme here.

But it is expected that I make a Bible address. I look at these first pages to find my theme, and I see human life beginning in a garden where beauty brightens every spot, and bliss reposes in tranquil peace under all its embowering shades. Birds and beasts, and fruit and flowers mingle their perfumes and gambols and plumes and fascinations with such an exquisite simplicity, and with such a delicate adaptation to each other, as to produce a picture which has been the archetype of every painter's pencil, the copy for every poet's pen, the model every orator's fancy has essayed to reach. In all this beauty, and, over it all, I see man, stamped with the image of God, holding quiet and loving communion with the Divine Spirit, and with all that the Divine Spirit created. That is the first view of human life, and what a heavenly beauty, what a peaceful grandeur, what a calm dignity touches and tinges and gives expression to the whole scene! Who, that has an emotion in him, can look upon it and not feel that the whole picture is worthy of him who exhibits it? Oh, sirs, it has ever been a garden of enchantment, outside of whose forbidden walls the human imagination has revelled in dreamy reveries upon its blessed memories, and the human heart gone out in loving longings for a restoration to its happy abodes! I look over the scene again, and there is a transforming power at work. The brightness begins to dull; the beauty begins to fade; the flowers droop their heads; vegetation withers as under the hot breath of a demon; the beasts rage with a fury before unknown; and man, the unrivalled sovereign, degraded from his position, his relations with God and nature broken, disrobed of his glory, shivering before the chilling blast which disobedience has raised, forfeits his right to the place ere the dews of the morning are shaken from his golden locks, and takes his "sad, slow, solitary," way out into a wilderness to farce subsistence from an unwilling earth by the sweat of his face! That is the second view of human life. When we hear those gates close behind man as he takes his departure from his first home and see the flashings of the sword of the cherubim, in justice, shutting him out to an existence of toil, and in mercy shutting him out from immediate and unending woe, we have the incipient revelation of the whole of human life! Shall I then take my theme from the first view of human life? I can not enter that garden! Those closed gates yield to no force of mine! I have no key to fit the intricate wards of the lock placed upon them by the Allwise Artificer! I dare not come within reach of the gleaming swords of those heaven-posted sentinels! Shall I then take my theme from the second view of human life? Ah, no, we are this evening bending under the burdens that were laid upon us there, and our hearts ache with the sorrowful remembrances of what might have been; and the keenness of the curse of Eden has cut its way through our thoughts and feelings down to the very center of life, and but for the blessed balm our existence would bleed itself away! Besides these considerations, which prohibit me taking my theme here, there is hanging over all this beauty and manifesting itself in all this gloom an unsolved mystery. In this beauty, in the presence of all possible good, in the very brightness of the glory of God, evil springs upon the earth and without a moment's warning fastens its poisonous fangs upon the first human life, and the deadly virus flows down through all human blood! The human mind is continually trying to get back to first facts and causes; and here we get back to one of the first facts—the fact of the existence of evil. This fact, so tremendous and appalling in itself, is made more tremendous and more appalling by the reverse fact, that God is there too, and "who by searching can find out the Almighty?" And so, with regrets that linger wistfully about the charmed spot where human life began, we turn away from a subject that will not open its secret passages to the fumbling manipulations of our clumsy fingers, nor disclose its magnificent vistas to the prying inquisitiveness of our irreverent eyes!

But I am to make a Bible address, and I look for my theme here. I look again, not simply at these first pages, but at these pages, beginning at the first and going through to the last and through the last; and I find that this book is a history of human life, from its beginning in the garden to its end in a glorious city or a gloomy Gehenna. Looking closely, I find two histories here. The individual history and the race history move along together, distinct yet inseparable. This great river, whose magnificent crescent encircles your city, takes its rise in a few drops that trickle down a hillside in the far Northwest. Those drops, urged on by a power which they can not resist, force their way along, and there and there are joined by other drops trickling down other hillsides, and this combination making them more powerful, they open wider passage-ways, and at various points little tributaries tumble over the rocks, and at other various points eager confluents pour in their volume, until a great river is sweeping in majesty toward the sea. Each drop has an influence of its own and a history of its own, and that influence can not be separated from the influence of the stream, and that history can not be eliminated from the general history of the river. So, human life is a stream—a mighty river with a double history. Each individual has an influence and a history of his own, and the race has an influence and a history. The individual history can not be separated from the race history, because the individual is an integral part of the race. The race history is the sum of the individual histories, because the race is the sum of the individuals. Now, this history of human life, in its individual aspect and in its race aspect is written in this book, and nowhere else is it recorded in its completeness. This book begins with the beginning of that history, and when that history is finished, this book has nothing more to say. When the last chapter is written, no other pen can add a word. It is a finished work. There are no supplements. There can be no appendix. As for revision, who can revise that which in itself presents a rounded and complete perfection? Wise men may comment on that history and try to explain it, but not one additional fact can they produce. They may investigate the causes which led to the actions which make up that history, but the actions themselves are a part of the record. Men may speculate and theorize and philosophize about human life in all its wonderful forms and varied modifications; yet, all their speculations and theories and philosophies are hemmed in on one side by the mysterious origin of life, and on the other side, by its equally mysterious end. The Bible is the simple history of events between these two points. It is the simple history of human life. Hence, the man who rejects it, throws away the key that unlocks the treasures of existence; and, of all the paupers in the world, he is the poorest who is endowed with life and ignorant of its meaning and value. The man who lets go the Bible, lets go the only clue by which he may be guided out of a labyrinth of difficulties, and his weary feet stumble along its perplexing mazes, and his mind loses itself amid its entangling bewilderments! The man who casts away the Bible, casts away the only explanation human life ever received, and, as one of this class has said, "He sees the spring-sun shine out of an empty heaven to light up a soulless earth, and he feels with utter loneliness that the Great Companion is dead," and there is nothing left to do but to repeat the question of utter hopelessness: "Is life worth living?" The Bible is the history of life. It leaves no important fact unmentioned; no truth, necessary to record, unrecorded; no relation, out of which an obligation may arise, unstated; no possibility, alluring effort to higher achievement, undisclosed. It begins its history with the feeble beat of one single pulse. It ends that history with millions upon millions of hearts throbbing and surging with the mighty tides of resurrection power. All along, from that feeble beginning to that astounding close, are afforded manifestations of two opposing principles striving for the mastery over human life. All through this history we see evil in man, and around him and above him. All through this history we see God in man, and around him and above him. Evil, having dislodged man from his high position and thrown him prone upon the ground, is eager and impatient to fetter him forever in the triple chain of ignorance and weakness and sin, God, having breathed into him an eternal existence, in long-suffering patience, endeavors to lift him to that plane where existence shall be all happy, because rid of evil. Man himself is stirred to earnest efforts to recover his high position by the memories of that bright spring-time when all nature stood aglow with the bloom of youth, and the human soul was as pure as the blushes that tinged nature's cheeks. And thus the histories run on. The individual history is nearly always the same. The race history deepens and broadens and rises higher as it flows along down the centuries. Individual history is ever beginning in weakness, is ever moving along through alternate lights and shades, with the shades creeping in deepening gloom over it all, until it goes out in the darkness of death. The race history had its one beginning under the shadows of evil, and it has ever been getting farther from the shadows out into the growing light. Now in all this, moving and governing the wonderful phantasma, is a strong, patient, loving yet unseen hand. We pry into the secret of all this movement, and back of it all the mystery of an over-ruling and an in-ruling Providence confronts us with its "ways past finding out." And so, we come again by a different route to the place whence we started, and we stand in speechless awe before a mystery that is ever attracting our search, and yet ever successfully eluding our most diligent and untiring investigation! And so I can not find my theme here.

But I am to make a Bible address, and I look again through these pages to find my subject. I find here a cabinet of biographies of the most absorbing interest. Here are biographies written out in minutest detail and biographies written in a single sentence. Here are biographies whose attractive charm is the simple statement, in simple words, of simple facts; and biographies dressed in all the gorgeous apparel with which the oriental imagination delighted to clothe its subjects. Here are biographies of magnificent kings and rustic shepherds; biographies of deepest philosophers and unpolished peasants; biographies of wisest statesmen and unlettered servants. Here are biographies of poets, whose lyric melodies are as fresh as the balmy breath of a May morning, whose clarion notes have stirred embattled hosts to deeds of heroism, and biographies of orators, whose moving eloquence swayed multitudes of people. Here are biographies of queens "in gold of Ophir," and stately matrons, ruling their quiet households with the rod of love. Here are biographies of aged widows spending their last days in pious devotions, and of little maidens captive in the land of the stranger. Here are biographies of men and women occupying every position in life; some reaching up to the loftiest peaks of honor; some sinking to the lowest depths of infamy. In this cabinet is every man's biography and every woman's. Hanging on one of these walls is a perfect portrait of every human being, drawn by a pencil that never errs and in colors that never fade, and with a delicacy and truth of expression that reveal touches of a masterhand. And whose pencil is this? Whose hand has done this inimitable work? Back of all these biographies, sketching and framing, and setting and hanging them before the view of the world, is the awful mystery of God in History which stops our way!

I look again through these pages to find my theme, and I see a person and a history which have influenced every other person and every other history. In these first pages this person appears at intervals and then heavily veiled. In the early dawn of the world's history, it is difficult to define the outlines of his character, and the intermittent appearances forbid anything like a continuous record. As time moves on, the appearances are more frequent, and the outlines of the character are more sharply defined. His appearances excite wonder that grows in intensity, and his developing character awakens attention that is ever alert with interest. Speculations in regard to him absorb many minds. Indefinable expectations, in respect to his relations with the human race, fill many hearts. Indescribable desires for a fuller and clearer revelation of his character and work take possession of many souls, when all at once, in the full flush of a vigorous manhood, he presents himself fully to view, standing in the midst of an uncounted multitude, and speaking with a voice of quiet authority that takes his hearers by complete surprise. From that very day the earth began to glow under the steady flow of the light of his life—human sorrow hushed its sobs under the benign look of his eye, heart-aches were eased by the loving tones of his voice; human want had its needs supplied from the free bounty of his hand; bereaved spirits felt the balm of his heavenly consolations, and burdened souls rejoiced in the help of his strong arm. And this life, so marvelous in its beginning, so beautiful in its development, and so true in its aims, moved on to its supreme culmination in an unexplained sorrow in a garden of olives. This life is so unlike every other life, and yet so like what every other life should be, that we unconsciously begin to ask, if *this* garden of sorrow has any connection with that garden where sorrow began, and we find that this life is itself the connection between these two gardens. It made its first earthly appearance in the garden of Eden. It took its final stand and achieved its final victory over the principles of evil in the garden of Gethsemane; for all the successes since then have been nothing more than the detailed results of that great victory. The more we ponder over this life the clearer do we see that it is an epitome of all true life, and the only illustrated history of man. One sentence in this book in regard to this life, throws light upon all life: "In him was life, and the life was the light of men." Taking our stand in that first garden, when the deepening shadows creep over the scene and hide its beauties, the future is all veiled in darkness. Taking our stand in this second garden, where evil concentrated all its mighty power, and centered the gathered experience of four thousand years to foil and crush the peasant of Galilee; we see the shadows lifting themselves from the past, and from the future, and the light of this life throwing its beams over the whole history of man. But this life is not only a light to explain man and his history, it won for him the possibility of a recovery of his lost position. He lost his position in a garden of bliss, and this life won it for him again in a garden of sorrows. But these statements do not quiet our minds. They rather stir the depths of our souls, for we want to know who *is* this, whose life explains all life, and who has won for man more than he ever lost? The mystery that has stopped our way at every point comes again to view, but the light of this life has shone upon it, and dissipated the darkness that intercepted our vision, and we stand with trembling joy before the bright and beautiful mystery of God in redemption. And now instead of being hedged in by impassable barriers, the obstructions have been removed, the avenues have all been thrown open, and the mind quickened into a restless activity by the possibilities thus laid before it, may range at will, swinging back over all the past, sweeping out into all the future. "The darkness is past and the true light now shineth." God in redemption is the light of history, the light of all the past ages, the light of all the future ages. This is the central fact of man's being and the controlling fact of man's destiny. Here God explains his dealings with the race. The clouds and darkness that were round about his throne have fled before the rising of the sun of righteousness and "the light of the knowledge of the glory of God" is reflected upon the world from the face of Jesus Christ. But still back of this is a mystery unexplained, not as in the other cases a dark mystery, but the radiant mystery of love. We indeed see the brightness gilding all the past and tinting all the future, but the reason for all this is so enwrapped in the divine glory that our searching eyes are blinded by the insufferable blaze! We turn away unsatisfied, and the only thing that compensates for the disappointment is, that the inquiring mind is directed to a time in the future when "we shall know even as we are known." And so it turns out that even here I fail to find my theme.

Now if we look back over the way we have come, though I have not found a theme, we see that there is one subject which has repeatedly presented itself. It has appeared here and there as we have come along. Your attention is called to the fact that whatever line of thought we have endeavored to follow has led directly to the great mystery of God. When we looked at nature it led us to God in creation. When we looked at human life, it led us to God in providence. When we looked at the human race, it led us to God in history. When we looked at human want, it led us to God in redemption. And so it is that whatever subject is presented or suggested by this book, if you take it in hand and follow it patiently, you will soon find yourself in the presence of God! Whether it is a book, or a chapter, or a verse, or a line, or a word, if you go to the bottom of it you find God is there. A book, whose words and thoughts, whose histories and biographies, whose poetry and philosophy, whose music and eloquence, all point to God must be the book of God. It is not always a complimentary criticism to say that a book is full of its author, but there never was a book so full of its author as this book. His hand and mind and love are seen all through it. The contents of a book make the book, and no man can read this book without seeing that it is full of God, and therefore properly named "the book of God." Another thing has appeared here and there as we have come along. The mind of man is attracted to God. Any mystery rivets attention, and the greatest of all mysteries attracts the most attention. God is a loving father to the humble and they adore him. God is a righteous ruler, whose righteousness attracts the fears of the wicked, and they can not rid themselves of those fears. God is an enveloping shadow of darkness out of which the atheist can not come, and he completely overturns his theory by the fact that he is continually thinking and talking and writing about the God he has banished from existence. The mystery of God attracts as nothing else attracts. Another point has come out very clearly. God shows himself everywhere in this book, and all his relations with man are explained by "the redemption that is in Christ Jesus." Now put these two things together, that the human mind is everywhere attracted to God, and is even trying to find out God, and that in this word God is manifested in his relations to man, and you have the one simple, cogent reason for circulating this book. The human mind wants to know God.

The history of the thought and efforts and struggles of the mind prove this. There is a sort of instinctive feeling in the human heart that knowledge of God is the explanation of all things. Hence Christians who love God study to find out more of God, and infidels who doubt the Divine existence doubt that anything can be explained satisfactorily, and atheists, who have "said in their hearts there is no God," have come squarely to the conclusion that nothing can be explained. The mistake of speculative thinking is that it seeks to know God absolutely. It strips him of his relations with man and nature, and endeavors to subject the Ineffable to the critical analysis of the finite. Here "the clouds and darkness" interpose, and shut out the unholy gaze and repress the fruitless experiment. Upon this point there is no revelation, nor can there be any. As man is the creature of God, and related to him as creature to Creator, he can only receive a revelation of the Creator as he is seen in his relations with the creature. Hence the Bible representation of God is the simplest that can be given, because it is a revelation of God in his relations with his works. I repeat then that a little reflection upon the thinking of the world shows clearly that the human mind is searching after knowledge of God. We see to-day that all the issues between Christianity and her foes are rapidly and surely converging to one point. The forces on both sides are moving with steady tread to that point, and the question involved is, "Is there a God?" The inspiration of the Scriptures, the miracles recorded, the prophecies uttered, the doctrines promulgated, the ethics taught have all been considered by the enemy as mere outposts, past which their fierce legions have swept in the furious assault upon the very citadel—the existence of God. This shows plainly that the enemy have come to the conclusion that the miracles and prophecies and doctrines and ethics recorded in this book can not be hooted away nor reasoned away as long as the divine existence is back of them. In other words, it means that if God is then these things are. It means that the faith that settles the first five words of the Bible settles all minor questions. It means that if you believe that "in the beginning God created," then sooner or later you must come to a firm faith in all that follows. "I believe in God" contains the whole Christian creed. The foes of religion see this, and hence their terrible attack upon the first article of the Christian faith. They know, and we know, and everybody knows, that if a breach is made here all is lost. Now, the attitude of this book, in regard to this fierce conflict which is raging at this point, is one of the most extraordinary and remarkable things about the book. Though every line of thought which this book suggests, and every doctrine which it promulgates, and every history which it records, lead directly to God—though it begins with God and ends with God—though God shines on every page, and works through every chapter, and directs its whole movement from beginning to end, yet no where does this book propose to prove the existence of God. It is simply the statement of the relations between God and man and nature, and the history of the results coming out of those relations. God has given this statement and history to men, and he seems willing to abide the results of their promulgation to the world. And of one thing we are sure—God makes no mistakes.

Then, it seems to me, gentlemen of the Bible Society, that your plans and purposes and arrangements and work are in harmony with this will of the Lord, for you are sending out this history of God and man "without note or comment," and that is just exactly as the Lord gave it to the world. When it goes out "without note or comment," it tells of God as he has disclosed himself, and it tells of man as the all wise One has described him, and it tells of the relations between God and man as they really are. These are the things that need to be known. In order to elevation of mind and refinement of soul and nobleness of character, man must know himself; and this knowledge he can not obtain until he gets a clear conception of all his relations, and this conception brings him to the knowledge of God as he has revealed himself. The human mind is hungering after knowledge of God. Beneath the troubled surface of care and labor and disaster and bereavement, the heart of humanity throbs with desire to know God. The plain soul that makes known its desires at a throne of grace, is seeking God. The heathen in his blindness bows down to wood and stone, seeking God. The Indian, dreaming of his happy hunting grounds, is groping after God. The philosophor who patiently traces effects back to causes that he may find the final and first cause, is seeking God. The scientist, who, with his subtle analysis, takes the human frame to pieces that he may find and locate that unfathomable thing called life, which ever shrinks from the touch of his coarse fingers, is unconsciously seeking after God. I am aware that some put forth the idea that the world does not want God, and that it has been said quite lately that the Bible is a dead book. In face of this assertion, I read the other day that the American Bible Society has just set up a press on which an entire Bible can be printed every minute. In face of this assertion, shrewd and enterprising and money-making book-makers are acting as if the Bible was the most popular book on the market, for they are publishing it by thousands and millions of copies. If the assertion is true that the Bible is a dead book, where is the man that can explain the reason for the immense editions of revisions and translations that have gone out during the past year? Why these innumbered libraries of commentaries and lexicons and grammars and maps and encyclopedias, that are duplicating themselves over and over continually? Why should theological seminaries with their professorships and scholarships and endowments continue to spring up all over the land? Why do Christian churches continue to rise and point their spires to heaven? Why are Christian men and women going out in every direction in constantly increasing numbers to proclaim the story that is found nowhere but in this book? What sort of a death is that which puts to active and energetic work so many and such tremendous agencies as these? To these things speak of death? Nay verily! They speak of life, harvest and intense life, life increasing in power and widening in volume continually. The calm study of the civilization of the past century brings out the undeniable fact that this book has been the preponderating factor in that civilization; for it has been "the fountain of laws and the model of legislation and the guide of jurisprudence and the sum of literature" in all countries, making any pretensions to civilization. And yet it is said to be a dead book! The real truth of the matter is, that it is the only book the world ever saw that has any life at all. The spirit of the living God is in it, working through it and with it, and God "has magnified it above all his name," and he that adds to it adds to his own woes, and he that takes from it takes from his own joys.

What the Bible has done for men is a part of the history of the race, known of all who have read that history aright. In regard to its future, I have this thought to offer for your meditation. It is the opinion of competent judges that the English language will be the language of the world before another century passes by. This judgment is based upon the fact that since the beginning of the present century, the English speaking people have increased in numbers from twenty-four millions to eighty-one millions. Now where the English language goes, the English Bible goes—for it is the fountain of the language. The providence of God stereotyped the language forever in his own immutable word at the time when that language had matured its strength and purity. Where the Bible goes, will go the hatred of oppression and the love of liberty and the minister of God and the church of Christ and the Sunday-school and the education of the masses and the newspaper and all the other appliances for a high civilization. Then let it take "the wings of the morning and fly to the uttermost parts of the earth." Deal it out, gentlemen, not niggardly, but with a free hand and in a rich abundance. Here is what men want! Here is what the race needs! What is it? Tidings. What sort of tidings? Good tidings. Good tidings of what? Good tidings of great joy. For whom? Good tidings of great joy to all people. What are these good tidings of great joy for all people? "Unto you is born a Saviour which is Christ the Lord." All former dispensations of mercy reached the climax of fulfillment in that word. All the hopes of the future are concentrated in that utterance. Oh, then, send it out, this blessed knowledge of a personal Saviour. Saw it everywhere. Scatter it besides all waters. Strew it in all the valleys. Spread it along all the hillsides. Cover the mountain tops. Here are tidings to man of God's great love, and of his helpful hand and of his abundant grace and of his tender sympathy. Send it out in haste, for men are dwelling in the shadows, minds are groping in darkness, hearts are pining for the light. Deal it out with a liberal hand. Bring your "gold and frankincense and myrrh" and offer them with glad hearts upon this altar. Pile them high that the fire of God may reach the sacrifice. Let the perfume of devoted love to God and sincere benevolence to man diffuse itself through the earth, and help to bring on that blessed time when men everywhere will rejoice in the abounding and enlarging blessings which flow from an open Bible.

—The Missouri Baptist General Association reports in that State 88,915 members, of whom 9,915 are colored. Among the white churches there were no less than 1,542 exclusions; among the colored, 315. The former baptized 5,062; the latter, 929.

—M. N. Wyckoff and family, recently appointed by the Board of Foreign Missions of the Reformed Church, to take charge of the Preparatory School in Yokohama, sailed for their destination on August 18.

Our Young People.

THE WIND AND THE ROSE.

BY JOHN G. SAXE.

An Ancient Apologue.

A little red rose bloomed all alone,
In a hedge by the highway side;
And the wind came by with a pitying moan,
And thus to the flower cried:

"You are choked with the dust from the sandy sledge,
Now see what a friend can do!
I will pierce a hole in the tangled hedge
And let the breeze come through!"

"Nay, let me be!" said the rose in deep disdain;
But the wind is always rude and rough;
And of course it blew not in the little red rose's way.

And the breeze blew soft in the little red rose—
But now she was sore afraid;
For the naughty boys, the ancient foes—
Came through where the gap was made.

"I see," said the wind, when he came again,
And looked at the trembling flower,
"You are out of place; it is very plain
You are meant for a lady's bower!"

"Nay, let me be!" said the slumbering rose,
"No sorrow I ever had known
Till you came here to break my repose.
Now, please to let me alone!"

But the will of the wind is strong as death;
And little he cared her cries,
He plucked her up with his mighty breath,
And away to the town he flies.

Oh, all too rough was the wind's ride,
For a rose so weak and small;
And soon her leaves on every side
Began to scatter and fall.

"Now, what is this?" said the wondering wind,
As the rose in fragments fell;
"This paltry scent is all of mine—
I am sure I meant it well!"

"It means just this, that a meddling friend,"
Said the dying stalk, "is sure
To mar the matter he aimed to mend,
And kill where he meant to cure."

Our Young People's Work.

This pleasant letter from Miss Lochie Rankin was written for the Sunday School Visitor, but a stanch friend of the Woman's Missionary Advocate begged it "for our little missionary workers:"

DEAR CHILDREN: I wonder if you ever think of little Chinese girls taking pleasure-trips, and enjoying life as other people do. Last week I took ten of my smallest pupils with me to Kading, a walled city about eight miles from Nantzing. We started at noon, and I was so tired and sleepy that the uneasy rocking of the boat lulled me into forgetfulness most of the way. However, I was wide-awake and much refreshed by the time we reached Kading. A motley crowd met us at the landing, and escorted us to the parsonage, increasing almost every step; for a school of girls in this country is almost as big a curiosity as a foreign woman. Once inside the mission compound, I left my children in care of the pastor's wife, while I looked after the Kading school, and settled accounts for the month. When business was dispatched, we hurried home, stopping once to buy some sugar-cane for the little ones, who felt very much slighted because no one had offered them a bowl of tea. One of them very consolingly said, "Never mind, when we go to Suchow Mr. Rood will meet us with plenty of tea." Nothing could have been more delightful than the row home. Once beyond the city limits, I went ashore and walked until the falling dew and barking dogs drove me aboard. The evening stars began to peep down upon us, and little Eliza Mays said, when she went to heaven she would live among the stars. A little girl by her side asked her how she expected to get to heaven. "O," said she, "God will let down a long rope for me to take hold of, and draw me up." Everyone had something to say, and sometimes it seemed as though *everyone* was speaking at once. Suddenly, when conversation was at its highest, a little one wailed out, "O I ant so-o-o-o sick, so sea-sick!" There was silence immediately, and her dark eyes sparkled with merriment as she explained that she was suffering from mal de mer. Don't you think that was cute for a little Celestial only six years old? Lovingly yours,

LOCHIE RANKIN.

LOUISE HOME, CHINKIANG, Oct. 5, 1881.

JESUS ALWAYS.—A little girl went with her mother, a woman in lowly circumstances, as she had occasion to call on a wealthy lady in a neighboring city. The lady felt quite an interest in the child, and took her all over the house to show her all the beauties and wonders of her comfortable home. Much surprised at all she saw, the little thing exclaimed:

"Why, how beautiful! I am sure Jesus must love to come here, it is so pleasant. Doesn't he come here very often? He comes to our house, and we have no carpet at home. O how Jesus must love to come here!"

The hostess made no reply, and her visitor asked again:

"Doesn't Jesus come here very often?"

Then, with much emotion, the lady replied:

"I am afraid not."

That was too much for the child. She hastened to her mother and begged to be taken home, for she was afraid to stay in a house where Jesus did not come. That night the lady related to her husband the whole circumstance, and the question of the child went to the hearts of both husband and wife, and it was not long before Jesus was made a guest in their home.

A SAGACIOUS BEAR.—The captain of a Greenland whaler, being anxious to procure a bear without damaging the skin, made trial of the stratagem of laying down the noose of a rope in the snow and placing a piece of meat within it. A bear was soon enticed to the spot by the smell of the meat. He saw the bait, approached and seized it in his mouth, but his foot at the same time, by a jerk of the rope, got entangled in the noose; he pushed it off his paw and retired. After having eaten the piece of meat, which he carried away with him, he returned. The noose, with another bait, had been replaced; he pushed the rope aside and again walked off. A third time the noose was laid, but, quoted to more caution by the evident observation of the bear, the sailors buried the rope beneath the snow and laid the meat in a deep hole in the centre. Once more the bear approached, and the sailors were hopeful of their success; but bruin, more sagacious than they expected, after snuffling about the place for a few moments, scraped the snow away with his paw, threw the rope aside, and again escaped with his prize.—Sunday-School Advocate.

Christian Advocate.

ORGAN OF THE MISSISSIPPI AND LOUISIANA CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

LINUS PARKER, D. D., Editor.

Corresponding Editors:

Rev. J. W. Rush. Rev. W. L. C. Hunnicutt
Rev. C. B. Galloway. Rev. C. W. Carter, D. D.

THURSDAY, JANUARY 20, 1882.

Canvassing for the Advocate.

1. This means direct and earnest effort to obtain subscribers, and to see that the old subscribers renew. 2. It means to urge the claims of the paper upon every family and every individual in the church, and to exhibit and commend it to those who belong to no church. 3. It means occasionally to publicly call attention of the congregation to the duty of supporting their church paper. Eleven o'clock on Sunday morning, and on quarterly meeting Sundays, is not too good a time for this notice of the NEW ORLEANS CHRISTIAN ADVOCATE. 4. It means that pastors, presiding elders and friends of the paper keep the interests of the paper in mind on all occasions and at all times, and that they let no opportunity slip of getting a subscriber, or of making the effort to get one. 5. It means that the ADVOCATE depends entirely upon the preachers and friendly readers—chiefly and almost wholly upon presiding elders and pastors—for its success. If they do not work for it diligently this most important and useful agent for promoting good morals, spiritual religion, and the prosperity of our church must, in a measure, fail of its great mission.

We hope the brethren will give attention to this matter; on the circuits, in the stations, and everywhere. The editor of the New York Christian Advocate says:

Large city churches are not often canvassed as they should be. The pastors think they are too busy, and it is thought that the people can attend to the matter themselves, or some one else is intrusted with the duty. If the pastors in New York, Brooklyn, Philadelphia, Baltimore, and the other large cities, would give a little more personal attention to this work it would be a good thing for the Christian Advocate, but far better for city Methodism. The disintegrating forces surrounding Methodism in cities can not be resisted without the aid of a paper, which will correct the errors of the secular and often of the outside religious press about Methodism, explain and defend its peculiarities, and give connectional information to the churches.

There are not many large cities in our bounds, but there are a good many small ones in which a searching canvass would result in bringing in many subscribers.

Prize Fighting.

We regret to see so much space given by our city press to advertising a contemplated prize fight, and to particular descriptions of the men who are to engage in it. It is given out that the fight is to take place at some point near the sea coast in the State of Mississippi. We are surprized that respectable journals do not denounce this brutal relic of a most hideous barbarism.

Instead of being advertised and commended, it ought to be condemned by journalists, and they should aid, with all their power, in putting down a thing so utterly shameful, lawless, and injurious to the good name and morals of the country. Our leading secular papers, so far as they give countenance to this inhuman, vulgar and brutal contest, are allying themselves with the roughs and criminal classes of society, and bring upon themselves the censure of all good and virtuous men. We have seen notices of this expected fight in our city papers calculated to stimulate interest and to make heroes of the men who are to be pitted against each other in the ring. If any word of condemnation has been uttered by any of them it has escaped our attention.

To allow this proposed outrage upon our Christian civilization to pass unrebuked, is in itself a sad comment upon the times in which we live; and more in keeping with the cruel paganism which tolerated and enjoyed the gladiatorial combats, than with the purer morals and refinement of the present age.

We are glad to find in one of the leading secular papers of Mississippi, the Daily Clarion, of Jackson, the following manly and straightforward notice of the contemplated prize fight:

We are informed that pugilists from the North, or elsewhere, are training at Mississippi City for a coming prize fight. It would seem that the intention of the managers of the affair is to have the affair take place on Mississippi soil. On such occasions, there is always a gathering of roughs who respect no law. As the coming affair has been canvassed for months, sporting so-called circles are greatly agitated over it and much money has been bet on the occasion. The seacoast of Mississippi is sparsely settled. Many of the men are away most of the time pursuing their avocations as fish and oyster men, leaving their little ones and wives at home unprotected. The advent of such a company is very undesirable. If Mississippi has no law to prevent such a violation of peace and order, the Legislature is in session, and there is time to frame a bill and pass it for that purpose. Meantime the conservators of the peace thereabouts should be on the look-out.

We are glad to notice that the Mississippi Legislature has, within the past day or two, passed a law against the nefarious practice, and prescribing severe penalties.

Getting Along.

How rapidly time changes the sentiments of men and communities, is now being well illustrated by the fact, that Dr. Haygood, editor of the Wesleyan Christian Advocate, Macon, Ga., and generally talked of for the bishopric, in the Methodist Episcopal Church, South, is now lecturing to large and appreciative audiences in Boston and vicinity. The doctor is lecturing for the benefit of the People's Church of that city, where it is publicly announced that not only will colored people be welcomed in any pews, but white and colored people will be married at its altars, when they desire.—Central.

We clip the above, except the heading, from the Southwestern Christian Advocate, as credited to "Central." Whether the Central Christian Advocate, published at St. Louis, is intended we do not know. We suspect Dr. Haygood's doings are somewhat misrepresented. We hardly think he is in favor of miscegenation. The fact that he lectured for "the People's Church" does not, we hope, commit him to all the views and usages of that particular church.

Dr. Haygood seems to have gone to Boston to enlighten the Northern mind in regard to the South, and the true inwardness of the negro, and not to place himself upon the platform of Gilbert Haven and other fanatical extremists. Times may change the sentiments of men and communities, but not more in the South than in the North. In some things, at least, Dr. Haygood's mission will have given to Boston new and better views concerning the South.

Perishing Not Alone.

It is the testimony of inspired wisdom that "one sinner destroyeth much good." Of Achan it is written: "And that man perished not alone in his iniquity." It is not possible for one man to sin without, in some degree, affecting others. Achan involved his family and all Israel in trouble. This historical incident illustrates what may be the effects of a single great transgression upon a church, or upon a community and people, and also how the head of a house may bring sorrow, shame, poverty and even death upon his family.

Ordinarily we can connect temporal misfortunes in the community and in the family with the malice, dishonesty and vice of individuals. There is a process of judgment going on in this world, and companies, families and masses of people suffer along with those who are the leading and flagrant offenders. "Wrath fell on all the congregation of Israel" because of Achan. This led to the discovery of the transgressor, and to the exposure of his crime. The congregation must put away this evil, and the end of its suffering was largely reached, when the golden wedge and the Babylonish garment and the silver shekels were uncovered, and the criminal was punished.

There is a purpose of this sort in the necessary connection in society of general suffering with individual crime. It puts society on the alert to seek out the offenders, and to bring the lawless to justice. Society is at least thus far responsible—sometimes it may be for the crime, but always for the due punishment of crime. Gamblers, prostitutes, whisky dealers, and the perpetrators of great financial frauds, involve the entire community in the consequences of their sins. Society must arrest them, punish them, and put away these evils, or continue to suffer. These evil doers may fall by the sword of justice, but even then they do not perish alone. Multitudes are dragged down with them.

In the individual relations and influences of evil doers, it is true that no man perishes alone in his iniquity. He goes to hell for his own sin, and he draws down with him others. The good he destroys, the souls he ruins, depend upon the position he occupies, and the business he may be engaged in. Sinners in high places, as magistrates, legislators, presidents, Congressmen, or men of wealth, leading merchants, and those who shape the course of fashionable society, are specially responsible. A godless woman possessed of wealth and beauty, a man of brilliant talent and fortune without virtue, a highly gifted person, in literature, politics, science, and yet known as the enemy of Christ; what a wreck of goodness do they not leave in their paths, and what a vast companionship, have they not in their final destruction?

Are there any so obscure, and so utterly separated from others, that it is possible for them to live and die in their sins, and involve none else in their ruin? The path in which they move may be exceedingly narrow, but it touches some souls, and with sufficient force to bring upon them a moral blight. Our young people are being educated and confirmed in sin by the example of older persons, by their employers, and by those who are prominent in business, in public affairs and in society. In the family the parents can not be alone in sin, neither do they usually perish alone in their iniquity. The godless father and mother will generally have sad company in the awful shadows of perdition. They have not been criminal nor vicious, but they were not Christians. They never confessed Christ, they loved the world, raised their children for the world, and at last, after a brilliant course here perhaps, father, mother, sons and daughters go down together.

A death-bed repentance can not undo these terrible consequences of a Christless and sinful life. The old sinner has sent many victims down before him. His repentance comes too late to reach them, and those whom he may leave behind may shape their course by his living influence rather than by the cloudy profession of the final hour. We can not understand why the rich man in the parable should desire to keep his five brethren out of hell, unless it was the fact that their ruin would intensify his own torment. By his example and influence they were without God in the world, and in danger of the unquenchable fire. However true it may be, about misery loving company in this world; and sin loving company also, it can not be the case in hell. And yet it is this element of suffering that every impenitent sinner is adding to his own final sorrow. He can not, if he would, perish alone in his iniquity. He has been the means of bringing wrath upon others, and a company is swallowed up with him.

This inevitable influence for evil, the destruction of good, the ruin of other souls, ought to silence the voice of the procrastinator, and to confound all who would delay repentance. This single consideration should suffice to bring decision to every halting soul; and, especially, should it incite negligent and worldly professors to faithful service, and to come out strongly on the Lord's side. The sinner in the church does more harm than any other. He will carry down with him a larger company than any other sinner. The worldly-minded, pleasure-loving, mammon-worshiping professor will not perish alone in his iniquity. Souls in the church and out of it will be overthrown by his example. He is the most fatal of all stumbling blocks, and, of all sinners, the destroyer of the most good.

There can not be one lost soul by itself. There never is. Souls die in companies, they pull each other down, they perish in clusters. They are linked together in their ruin, and around each one is gathered a cloud of living woe, and an atmosphere filled with the breath and tongues and look of spirits lost. Of every man that dies in his sins, whatever his position in the world, it may be written as truthfully as of him who troubled Israel: "And that man perished not alone in his iniquity."

Save the Sabbath.

The perpetuity of the Sabbath depends upon its recognition as a divine institution, and that its observance is made obligatory by the will and appointment of God. Those who advocate the largest liberty in regard to its observance will not deny that we are indebted to the Bible, and to the revealed law of God, for the Sabbath. The most enlightened heathen have no such day, and never had. But if God has given us the Sabbath, he has also given the manner of its observance. It is a holy day, consecrated, hallowed, and must be kept holy. If we let go these positions in regard to the Sabbath the institution will soon perish. It will not be long before there will be no Sabbath in the world.

Some of the secular papers occasionally come out with oracular deliverances on the subject, claiming for the day the character of a day of recreation and pleasure. It is to be a play-day rather than a religious day. These writers are apparently willing to accept the Sabbath without acknowledging the Divine origin of it, and they utterly ignore the authority that has prescribed the manner of its observance. They take the Sabbath of the Bible, and of Christianity, and, with culpable ignorance and sacrilegious effrontery, pervert it from its divinely appointed end as a day of rest and religious worship, and turn it into a day of revelling, pleasure, or what you will. They seem to forget that God, by special revelation, has given us the day, and indicated the manner and objects of its observance; and they are strangely blind to the fact that when the Sabbath ceases to be a divine institution, and its observance morally obligatory, the institution itself ceases to exist.

If we may make it a day of pleasure, of excursions, of games, we may also make it a day of labor. Play-day for some necessarily makes it a work-day for others, and thus at length it may become a work-day for all. Unsettle and destroy the conviction that the Sabbath is a religious day, divinely instituted, and we undermine the foundations on which it stands. This seeming liberal view, advocated avowedly in the interests of the poor and the laboring classes, tends finally to deprive them of a day of rest. Of all men, the poor and the laboring classes are most interested in maintaining the sanctity of the Sabbath. It is their only hope of preserving a day of exemption from toil.

The encroachments upon the Sabbath as a day of rest, under this merely secular view of its character, are increasing at a fearful rate. The railroads, with their myriads of employees, pay no regard to the day. In the busier seasons of the year our great commercial ports are alive with the movement and transfer of freights. The Sabbath is shrewdly utilized in travel, and extra trains and extra steamers are brought into use to accommodate the demand of the multitudes bent on recreation or business. In law Sunday is a *dies non*, but the work done on this day is enormous, and increases fearfully. The drift is to strip the day of its Divine origin and sanction, and thus at length to deprive the laborer of his rest, and the world of its Sabbath. Those who advocate the appropriation of the day to mere amusements and play, and those who devote it to these purposes, are undermining the ground on which they stand, and are overthrowing the institution which they claim to liberalize and support. If the Sabbath is not a religious institution, and its religious observance morally binding upon us, the flood of secularism and human greed will soon swallow it up.

The recognition of the Christian Sabbath, in our civil constitutions and laws, may be based upon other than religious grounds. But the Christian must take his stand clearly, and without reservation, on the Sabbath as of Divine appointment and obligation. Its benefits to the mind and body, and to the business interests, are manifest. Working people need its rest, and are entitled to it. But these arguments of high expediency will at length be overridden by the tyranny of capital and sharp competition, and the maddening strife for riches. As Christians, and as Christian ministers, we must plant ourselves upon the solid rock of Divine authority. This is the only way in which the Sabbath can be rescued from the destroying hand of a secularizing vandalism, and saved to the world. It is easy to show that devoting the day to recreation makes it, for the most part, a day of exhausting dissipation, the farthest possible from a day of rest, and that it opens the way to deprive the laborer of his right to this one day of repose. But this argument will not be heeded until it is too late.

The Christian church must insist upon the Sabbath of the Bible, as the Lord's day, and as divinely hallowed, and set apart for religious purposes chiefly. It must take decided grounds against making it a day of pleasure or of business, and insist upon its observance as a matter of good morals and piety. The mind and conscience of religious people have lost much of their clearness and tenderness in regard to the obligations of the Sabbath. We are in favor of Sunday laws as promoting the general welfare, and as based upon the right of all men to a day of rest. But, as Christian teachers and believers, we must place our reverence and observance of the Sabbath upon the express warrant of God's word, and as commanded by the moral law. In church discipline Sabbath-breaking should rank with other immoralities, and be treated with the same severity. Before the world can be reformed, the church and Christian people must teach clearly, and set a consistent example.

Mississippi Notes.

Our Legislature now in session has enough bills on the calendar for a half year's constant and careful work. If one-tenth are passed there will scarcely be left a vestige of the code of 1880. We have only to fear too much legislation; but, with a good proportion of experienced and conservative men in both houses, the breaks will be whistled down at the proper time. The subject of immigration is uppermost. Strong effort will be made to secure a large appropriation and an aggressive commission. Here great care should be observed. Mere numbers do not bring prosperity. Population of the right sort—those who would readily assimilate—should be welcomed. But an indiscriminate, heterogeneous influx of peoples, from every nationality and every point of the compass, may prove to be a calamity and a curse.

The finances of the State are in good condition, but if half the suggested appropriations are made, instead of plethora, there will be "cleanness of teeth." Of one thing we are sure: taxes must be increased or these bills must be killed. Well, yes, there is another remedy—*drive whisky out of the State.*

The local-option bill, introduced in the early part of the session, is still in the hands of the special Committee on Temperance. Though we have strong friends in both houses, it is feared little will be done in response to the loud appeal of a large number, if not majority, of the citizens of Mississippi. Some are pro-whisky, pronounced and zealous. None, we hope, however, as in other days, hold their seats by the grace of the bar-rooms. Though we have known political slates made up in the back rooms of doggeries that swept on to victory like a whirlwind. The good *Christian* people seemed to be fully satisfied, and gave them hearty support. The distinguishing feature of the bill above mentioned is, that the question of license or no license shall be determined by a vote at the ballot-box in each municipality or supervisors district. Under our present law license to retail is granted to individuals on a petition signed by a majority of the legal voters in a town or district. This law works badly. Opportunities for fraud are so numerous that temperance people can do almost nothing. We have known license granted on fraudulent petitions containing the names of parties who had been long dead, of others who resided in distant States, of others who were not legal voters, and others who never had an existence. Indeed, it is doubted if one in a thousand is a strictly honest petition, complying fully with the letter and spirit of the law. But when a vote is taken, and the question decided at the ballot-box, the rights of all will be respected, and the wishes of the majority will be carried out.

Miss Frances E. Willard, president of the Woman's National Christian Temperance Union, is now visiting the towns of Mississippi. She spent several days at the capital, and delivered two addresses in the Representatives' Hall. They were really extraordinary efforts of argument and eloquence. With a modesty, grace and beauty characteristic of the true woman she enchained her large audiences for nearly an hour each evening. Her work is especially among the ladies, which she is prosecuting most earnestly and successfully. Miss Willard is hereby commended to all communities who love the great cause of temperance reform. She is a lady of rare culture and sweet Christian character. This writer esteems it a distinguished privilege to have known her and heard her eloquent advocacy of our righteous cause. In style, manner, modesty, appearance and grace she resembles the highest type of a Southern woman.

CONFERENCE EDUCATIONAL BOARD.

At the last session of the Mississippi Conference the following were appointed a Board of Education: J. A. Ellis, W. L. C. Hunnicutt, W. C. Black, R. D. Norsworthy, C. B. Galloway, W. L. Nugent and George Wood. On the seventh of January the following, a majority being in the city of Jackson, were called together for permanent organization: J. A. Ellis, W. L. C. Hunnicutt, C. B. Galloway and W. L. Nugent. Col. W. L. Nugent was elected chairman, and C. B. Galloway secretary. The chairman and secretary were appointed a committee to prepare and issue a circular on the plans and work of the board. The secretary invites correspondence on all educational matters. It is hoped that this board will be able to provide teachers for our several communities establishing high schools, and do something in the direction of encouraging and unifying our educational systems. The preachers can largely aid in this good work by advising the secretary as to the condition and needs of their several communities.

The new pastor in charge of Warren circuit is our genial brother, W. W. Hurst, but, strange coincidence or paradox, at one appointment his name was thought to be *Hush*. The church and especially the children, were all anxiety to see for the first time their pastor of the silent name. It has not transpired, however, that they considered his, like the old Hebrew names, prophetic, or whether *Hush* indicated his unknown silence or the fact that all others must *hush* when Bro. *Hush* came into the neighborhood. So fixed was this provoking mistake that presiding elder Woodward had to spell over the name slowly and distinctly to a number of inquiring friends. There is something in a name therefore, and our special friend will pardon this bit of pleasantry. C. H. G.

About Shanghai.

The Richmond Christian Advocate has a valuable correspondent in Rev. W. W. Royall. Bro. Royall, as our readers know, is one of our missionaries in China. He has a fresh eye to see things, and a pen that can describe them. We quote from a late letter:

But let us turn awhile from these disagreeable things, and look at some of the really beautiful things that English and American enterprise has secured for Shanghai. In the first place you seldom see more beautifully cleaned and macadamized streets than are those here. By the way, they are all called "roads," except on the French side. Then, between the main drive along the river front and the river itself, there is a long plat of beautiful grass, and at one end of it—the northern end—there is a garden, beautifully laid off, well kept, and full of the loveliest flowers. In its center there is a pavilion, and in this pavilion a fine band discourses several times a week for the entertainment of the public.

Let us go in. There are plenty of seats, and we can be quite at our ease. There are a hundred or more children here with their *amahs*, or nurses, and the little ones are full of life and fun, playing about in groups, or walking around on the green grass. We sit here and watch the steamers, tugs and junks go past. Presently the band strikes up. They play well, do these little shriveled up fellows, whose hair is as straight as an Indian's, and whose yellow and thin faces look not unlike a monkey's. They are from Manilla, in the Philippine Islands, and they look a little like Japanese. Dear, dear, how many ugly people there are in the world, to be sure!

But shut your eyes and listen a moment, and you can almost fancy yourself back at Randolph Macon in the chapel, while the boys are promenading and talking to their sweethearts on commencement night. Yes, the tune is our old friend, the "Reiter Galop," and it certainly carries one back to old scenes at Ashland. You open your eyes and gaze away down the river to the northeast and say, Home is over there. Ah me!

But let us turn now and go up one of these beautifully-kept roads that leads westerly out of the city. This one is the "Mo Loo" or Horse Road, so named by the Chinese on account, perhaps, of the great number of vehicles constantly traversing it. This leads to the Bubbling Well Road, and that in its turn leads out to the most beautiful part of the city. Elegant residences, surrounded by pretty lawns and hurried in beautiful shrubbery, line this road for some two miles, nearly. At the end is the famous Bubbling Well, quite a curiosity in its way. Gas is constantly escaping from the water and creates a constant succession of bubbles on the surface. There is a temple on one side and a tea-shop on the other. It is a great resort for Chinese.

But let us retrace our steps and go in to the more business part of the city. We pass the race-course, then the Racquet Court, and get down into the city again. Let us go into this tea-hiring establishment. It is in a large Chinese house, which, like all Chinese houses, seems made up of a series of long, low buildings, one behind the other, with alleys and courts between. In this first one there are some score of girls and women who are picking the tea; that is, getting out the sticks and stems, and retaining only the leaf. How rapidly and how well they do it. Just see that little girl who can stare at the *ngah-kwoh ngang* and work at the same time. See how she dishes a handful of tea off of the pile by a little quick motion of the left hand, and then picks out the leaves and puts them into a pile. Next we go where they are sifting it. A man takes a few gallons of tea leaves and rolls them from side to side on a seive. The small rolls, such as you see them at home, fall through, and the large ones are put into another grade of tea. Now back there you see the uncolored and the colored tea. What a difference? The colored certainly looks prettier, but just see how it is done. Yonder are some twenty or thirty iron pots over a charcoal fire. A lot of tea is put in them while they are hot, and a man stands by and stirs it with his hands that it may dry evenly. The coloring matter is now put in, and when it comes out it will be beautiful green tea. But after all the groans of horror some have made over the adulteration of tea, I am bound to confess that I have drank at home what was to me equal as good tea as I have so far met here. The English who are always doing something cranky, are very fond of a kind of tea that reminds me forcibly of tar-water or juniper shingles. It is called the English Breakfast tea, I believe. *De gustibus*, however, which may be (very) freely translated, "Dont be suprised at anything people choose to eat!" The fact is, that if it were not for the dispepsia of it, a good cup of coffee is worth all the tea.

But what China would do without tea I am sure I can not tell. The people dare not drink the water, they can not afford to use milk and sugar, they have, happily, no great supply of drinkable wines, else that and opium might make a finish of this people; and so tea is universally drunk. In summer, especially, every one must have his pot of tea always at hand. Rice is cheap. And so these poor coolies get a few cash worth of rice and a cup of tea, followed by a pipe and a little gambling, and they are happy. Oh, how my heart bleeds for them sometimes! Poor souls, poor souls!

The Present Spell in Mississippi.

MR. EDITOR: Beyond all dispute, this is a very remarkable spell of weather. As man and beast live in and very largely by the weather it should not be regarded as a common-place topic for tongue or for pen. Railroads and steamboats, commerce and agriculture, preaching and praying, living and dying, depend largely on the weather. For sixteen days and nights, up to date, we have had clouds and rain, more or less, oftener more than otherwise. The drops from the eaves have pattered their drowsing lullaby into our ears, through gloomy nights and somber days, till we scarce know whether we be awake or asleep. To cross the streets in some towns is undertaking it diligently, and to walk the sidewalks even is a perilous feat of prolonged dexterity. The roads are endless belts not of mud, but of slop and slush, that a trotting horse will scatter for forty feet in every direction. Weatherwise people have been prophesying that it would clear off at the change of the moon. The moon changed day before yesterday, but the weather did not. Clouds and rain and smoky dimness linger around us still. Somebody is said to have demonstrated that all changes of the weather take place within three and a half days of the new, full or quartering moon. I do not question the fact. Water courses are getting very high. Well, I do not know a better time for such a rainy season than this; and doubtless this is the best kind of weather for January, 1882.

The Clarion, Jackson, Miss., of January 17, says:

Miss Francis E. Willard, President National Women's Christian Temperance Union, home at Evanston, Ill., was received very favorably in this and delivered one of the most earnest, eloquent and forcible addresses that was spoken in the representatives hall. Her voice is melody itself and the distinctness about it that is unrivaled. Her mission is one of religion and philanthropy, and no cause ever had a more worthy or efficient representative. She traveled through the South last spring, and by letters, addresses, etc., in the North, has done much to bring the section to a better understanding of the Southern people. At the conclusion of her address, the following resolutions were adopted:

Resolved, That this assemblage of the citizens of this Commonwealth, have listened with profound gratification to the eloquent address of Miss. Frances Willard on the theme of Temperance, and beg to tender to her our grateful thanks for the rare and inspiring tribute to the momentous subject.

Resolved, That we cheerfully commend her to the kindly sympathies and social hospitality of our fellow citizens of the South wherever her duties may direct her steps, and we bid her a hearty God speed in her noble mission.

Referring to the mission work of the Northern Methodists in Mexico, Zion's Herald says:

There is an evident growth of stability in our work at Mexico City. A recent account from the superintendent says: 'Our people are more constant in their attendance; they seem more earnest for the salvation of their friends and neighbors, and evince more regard for the influence of their daily life than I have ever seen in them before. I think this is largely due to the excellent work being done by Mrs. Butler among the women. Her Bible class in the Sabbath-school now averages over forty, while the attendance upon her prayer-meetings is about fifty, and the Women's Mutual Aid Society has now sixty-six active members.' In the three out-of-town congregations the people have suffered continual persecution, often of the severest form, but in the midst of it all they have shown a true martyr courage.

In Mexico at large, the number of citizens of our church is estimated, after careful inquiry, at from four to sometimes the average attendance is that is, at from four to five thousand, though the numbers reported through various church agencies are many times greater.

DEATH OF MRS. JOHN A. ELLIS.—Last week we noticed the reported death of this estimable lady. The following note from Rev. R. D. Norsworthy, Meridian, Miss., January 24, confirms the sad tidings. May God support the bereaved husband and other kindred. An obituary just received, written by Rev. R. J. Jones, will appear in the ADVOCATE of next week.

Mrs. S. M. Ellis, wife of our brother, Rev. John A. Ellis, of the Mississippi Conference, died, at the residence of her son, J. M. T. Hamilton, one mile east of Meridian, on Monday, December 26, 1881. She had suffered long and greatly, but patiently. Sister Ellis was a useful Christian woman, and has done much good in life. I suppose in due time an obituary will be furnished by one selected for the work.

Rev. R. P. Mitchell, writing from Aberdeen, Miss., January 20, says:

My charge, Aberdeen station, is doing very well, considering the bad weather. The rain interferes materially with congregations, etc. I have only been here about two months, have a good Sunday-school, and have organized a class meeting that is doing well. We are looking for a revival. Bishop Paine is very feeble indeed; has not left his room since our Conference.

We regret to learn from the note of Bro. Mitchell that Bishop Paine, the venerable and the beloved, is in such feeble health. We are sure that the thoughts of the church are turned toward him, and that prayer is made continually for him. May his soul be graciously sustained and refreshed by the presence and comfort of the Holy Spirit. It is the earnest desire and cherished hope of all that our senior Bishop may be able to attend the General Conference in May next.

Rev. Inman W. Cooper, writing from Greensburg, La., January 19, says: "On my return my people gave me a most cordial reception, and, in a few days after, the stewards met and made a most liberal assessment. The parsonage has been thoroughly repaired since my return. Bro. Little, our elder, will live in our town. We are delighted to have him. The Colored Methodist Church has a parsonage here, and in sight of my home. Our Baptist friends are building their pastor a home."

A Wesleyan Methodist minister, writing from Sheffield, England, enclosing subscription for two years, says: "We all look out so eagerly for your paper that we could not do without it now. The children are immensely fond of it, and I like them to grow up with some sort of knowledge of the best people on the other side of the 'Herring Pond.'"

—Last Sunday morning it was our privilege to worship with the Carondelet Street congregation of this city.

The Sunday school seems to be prospering under its experienced and devoted superintendent, Bro. R. M. Walmsley. In the room devoted to the adult Bible class we found the veteran teacher, Bro. Wm. Sherry, in the midst of a large class, expounding the lesson of the day. For forty years Bro. Sherry has been in charge of the Bible class, and, although verging on four score years, his eye is not dimmed, and his natural force—certainly his mental and spiritual force—not abated.

The congregation was large, reminding us of palmy days twenty years ago. After the sermon by the pastor, Rev. Felix R. Hill, three young men, who had been converted in the prayer meeting on the previous Wednesday night, were received into the church in due form. We were gratified to notice that the question, "Will you be subject to the discipline of the church, attend upon its ordinances and support its institutions?" was emphasized, and explained in its bearings upon popular amusements forbidden by our rules.

Bro. Hill informed us that there were conversions at nearly every prayer meeting, and a goodly number of seekers at the altar. This charge seems to be prospering spiritually and in every good way.

—Rev. J. Lane Borden, President of Mansfield Female College, arrived in New Orleans on the second day of the late Conference session. He was taken ill on his way, and was very sick during the Conference and for some time after the adjournment. Last Saturday, January 21, he was so far convalescent as to be able to leave on the Maria Louise for Shreveport. Bro. Borden's illness was greatly regretted by the members of the Conference and his friends in New Orleans. We hope to hear of his safe arrival at home, and of his rapid and complete recovery.

His position as President of the College at Mansfield is very important, and attended with much care and hard work. The Conference very heartily approved of his administration, and resolved to sustain him in his arduous duties. He should have the earnest co-operation and help of the Methodists of Louisiana in the way of patronage, and also of financial aid. He was authorized to raise funds for improving and repairing the College buildings. Let the friends of female education rally to him with enthusiasm.

The railroad now gives access to Mansfield, and the College has before it a very prosperous future. If our people will do their duty towards it, it will be an honor to the church and a blessing to the country.

—We learn by telegram that Mrs. J. M. Jordan, of Shreveport, La., died on Sunday morning, January 22. Sister Jordan was for many years a consistent and active member of the Methodist Episcopal Church, South. During the Editor's pastorate in Shreveport thirty years ago, and also during the war, she was a most devoted and efficient helper in church work. Last Winter, at Conference in Shreveport, we were among her guests. She was still a very devoted Christian, and greatly interested in all our church affairs. We have no doubt that the final summons found her ready. Her pastor will no doubt furnish an obituary notice soon. We tender our sympathy to the bereaved kindred.

—Our Sunday school periodicals for February are out in good time. We would urge our Sunday schools to lay in a liberal supply. The first thing for a hibernating school to do, on thawing out, should be to order a supply of the Magazine, Visitor, Quarterly, and Little People. Willresloves, and a supply of our Southern Methodist Sunday school literature, no school would be likely to go into Winter quarters.

—The Bible address of Dr. C. W. Carter, delivered at the recent anniversary of the Southwestern Bible Society, will be found on our third page. We do not often publish anything as long as this address, but its merits fully justify a departure, in this instance, from our customary rule.

—Vaccination is the order of the day. Small-pox appears to be spreading in the North and West. All should, without delay, be vaccinated. If all were vaccinated the dreaded and loathsome disease would never reach an epidemic form. No matter how many times you have been vaccinated; have it done again and again.

—We are sorry to learn that Rev. G. T. Vickers, of the Mississippi Conference, is sick at his home in Covington, La., with small-pox. There are a few cases in that town, but the disease seems to be confined to one house—the Wilson House.

—Rev. Dr. T. S. West, presiding elder of Senshare district, Mississippi Conference, gave us a brief call this week. His large district keeps him busy. Its affairs are opening well.

—Bishop Wightman at last accounts was no better. He is very feeble.

DUELING IN VIRGINIA.—There is a bill before the Legislature of Virginia, says the Southern Christian Advocate, for the relief of certain office holders of the Old Dominion, who have violated the law against dueling. The bill will pass and those trespassers will be relieved accordingly. Each party—Funder or Readjuster—can rely on the other for help in this matter. The leaders of both parties are criminal, and the Legislature must become so for the sake of the cause. And so they will; but not without the remonstrance of a number of citizens of Richmond, who show what manner of men they are by their brave and honorable protest. We put it on record in justice to the public opinion of the better class of our Virginia fellow citizens, on the simple ground of common intelligence, it is difficult to justify a code which permits a man to denounce his neighbor as a scoundrel and then to accept a challenge from him because it is a satisfaction which one gentleman may not withhold from another. But we rest the case on much higher grounds. Dueling, as every one knows, is a palpable violation of the great moral law which the Most High has ordained for the government of his intelligent creatures, and which furnishes the basis for the civil institutions. It is a plain infraction of a Virginia statute which visits with heavy penalties the sending or accepting of a challenge, or any participation whatever in a duel, and is condemned by the Constitution of the State. If any of our citizens have been placed at a disadvantage by this enactment it is because they have knowingly and deliberately set it at defiance. The difficulties now standing in the way of enforcing anti-dueling laws make it all the more important that persons contending them should not be relieved from political disabilities, which at present afford to the State her only means of teaching the evil-disposed to respect her authority. Dueling is a relic of a bygone and semi-enlightened age, and is repugnant to the advanced moral sentiment of the present day. We verily believe the practice is held in reprobation by a vast majority of the Virginia public, but should your honorable bodies relieve offenders from their disabilities the act would give resemblance to the reproach sometimes cast upon us from abroad, that dueling is not condemned by public opinion in our State. It is to be presumed that the statute against dueling was enacted for the purpose of preventing the practice; but it is clear that no such object can be obtained if those violating the law are relieved from all the penalties attached to the injunction.

The Natchez Democrat says that sixty miles of the N. J. & C. Railroad are now open for traffic, and trains running thereon. This takes the road within six miles of Utica, in Hinds county. From the present terminus of the road, to Jackson, the distance is thirty-eight miles, and most of the road bed is already graded and ready for the rails. As soon as the road reaches Utica, which will be soon after the completion of the Big Bayou Pierre bridge, two trains will be run daily between Natchez and Utica.—Jackson Clarion.

—Dr. Schliemann, who is now in Berlin superintending his collections, has received the very unusual honor of "Honorary citizenship." Bismarck and Von Moltke are the only other persons living who share the distinction with him.

Books and Periodicals.

PROCEEDINGS OF THE METHODIST ECUMENICAL CONFERENCE, held in City Road Chapel, London, September 1881. Introduction by Rev. William Arthur, M. A. Nashville, Tenn.: Southern Methodist Publishing House.

An Octavo of 432 pages, printed in excellent style, and substantially bound in cloth. Price $1 50 sent by mail to any address. Those desiring to purchase in quantities will be supplied at special rates. Our Publishing House at Nashville is now ready to fill orders for the work. It is not necessary for us to commend the book. The proceedings are here in full, and free from those many typographical errors which disfigured them as first published by the press. Of course the Methodists generally will want the work. It contains many essays, speeches and discussions of great merit. It is the record of a most notable event in Methodist history.

We have received the January number of the Southern Cultivator and Dixie Farmer, the oldest, as it is the best, agricultural journal in the Southern States. It is now published by Jas. P. Harrison & Co., of Atlanta. Dr. W. L. Jones, for years the editor of this popular journal, retains his position; Dr. J. S. Lawton is the associate. Under this management, the Southern Cultivator will not only maintain its former high standard, but, with the assistance of ample capital and increased facilities, and contributions from the most eminent and popular writers on Agriculture in this country, will attain a higher standing than ever.

The number before us is a gem. No journal of its kind can excel it in the value of its reading matter, the beauty of its illustrations, and its adaption to the demands of progressive Southern agriculture. The illustrated title page is the finest of the kind we have ever seen. The Southern Cultivator and Dixie Farmer should be read and studied by every farmer and planter in the South. The terms, $1 50 a year, with special rates for clubs, are remarkably low. We advise our farmer friends to subscribe for it.

—The Century for February 1882—mid winter number—is a very fine number of this splendid monthly. For frontispiece we have an excellent portrait of our handsome and gifted friend, George W. Cable. The articles are: The Tile Club Ashore, illustrated; Bro. Stolz's Beat, illustrated; To A Dead Woman—Emorado—A Play in Four Parts; Hermes Trismegistus; The Superlative, Daniel Webster; Lovers in the Tropics; The Phidian Age of Sculpture, illustrated; Frederick W. Robertson, with portrait and autograph; The Night Wind; Significant Aspects of the Atlanta Exposition; In Exile; A Modern Instance, No. 3; Invocation; The Proposed National Library Building; Regret; Through One Administration, 4; George W. Cable; Euphemia Among the Pelicans; Editorial Departments, including Topics of the Time, Communications, Home, and Society, The World's Work, Bric-a-Brac.

—The Magazine of Art, February 1882, is a very fine number of this splendid monthly. The engravings are numerous, many of them full-page and very beautiful. The Winter scenes are specially excellent. Among the illustrated articles are: The Mountain of the Holy Cross, Colorado; A Pioneer of the Palette, Thomas Moran; A Chat about Bells; The Grandfather's Blessing; The Decoration of a Yacht; Ford Castle; The Manchester Rural Paintings; The Hill Collections; The Palmer Exhibition; Canossa, 1077; Winter. Besides these illustrated articles are: The Beauty of the Fields; Memories of the Year's Art; Art Notes; American Art Notes.

Published by Cassell, Petter, Galpin & Co., London, Paris and New York. Yearly subscription $3 50.

—The North American Review, February, 1882, has the following articles. 1. Do the spoils belong to the Victors, President Andrew D. White. 2. A Remedy for Railway Abuses, Isaac I. Rice. 3. Repudiation in Virginia, Senator John W. Johnston. 4. The Lancet and the Law, Henry Bergh. 5. The Christian Religion, part 3, Prof. George P. Fisher.

—The forthcoming number of Christian Philosophy Quarterly will contain a brilliant lecture by Prof. Young, of Princeton, on "Astronomical facts and fancies," delivered before the American Institute of Christian Philosophy.

—American Agriculturist for February is splendidly illustrated, and filled with useful information.

NOTICE.—The district stewards of the New Orleans district, of the Louisiana Conference, Methodist Episcopal Church, South, will convene January 30, at seven P. M., in the pastor's office at Carondelet Street Church. Let the district steward be present from each charge. The following apportionments are to be distributed to the several charges in the district, viz.: For foreign missions, $1,350; for domestic missions, $350; for Conference claimants, $1,400; for Bishops, $300; for education, $300; for presiding elder, [illegible].

CHRISTIAN KEENER, P. E.

East Texas Conference.

APPOINTMENTS.

MARSHALL DISTRICT.—*S. M. Turner, P. E.* Marshall station, J. R. Wages, J. B. Tullis, supernumerary; Harrison circuit, F. J. Browning, D. Morse, supernumerary; Hallville, H. M. Booth; Elysian Fields, W. H. Ardis; Longview circuit, D. P. Cullen; Mineola and Harris Chapel, J. A. Stafford; Bellview, G. A. Loclere, W. H. Crawford, Jr.; Henderson station, J. M. Truitt; Overton and Troupe circuit, A. Little; Starrville circuit, C. H. Smith; Carden Valley circuit, J. F. Henderson; Canton circuit, J. R. D. Taylor; Prairieville, P. O. Tunnell; Alexander Institute, Isaac Alexander.

PALESTINE DISTRICT.—*John Adams, P. E.* Tyler, U. B. Phillips, W. N. Bonner, supernumerary; Trinity circuit, M. E. Blocker; Athens, J. T. Murrish; Kickapoo circuit, T. T. Booth; Palestine station, R. S. Finley; West Palestine circuit, J. C. Woolam; Palestine circuit, J. P. Rogers; Crockett circuit, L. C. Crouse; Crockett and Augusta station, J. W. Johnson; Lovelady circuit, H. R. Holton; Mount Vernon circuit, E. T. Hrashier; Rusk circuit, E. F. Boone; Jacksonville circuit, L. M. Fowler, E. P. Rogers, supernumerary; Larissa circuit, T. P. Smith; Bible Agent, J. C. Huckaboo.

SAN AUGUSTINE DISTRICT.—*H. A. Swaney, P. E.* San Augustine and Nacodoches station, J. L. Dawson, A. D. Parks, supernumerary; San Augustine mission, I. N. Bridges; Melrose, J. M. Mills; Douglas mission, R. Monofee; Linn Flat, J. B. Hall; Pleasant Grove, G. D. Wilson; Pine Hill, J. S. Mathis; Carthage station, W. B. Patterson; Carthage circuit, J. M. Carter; Concord, to be supplied by Haston Twomey; Buena Vista, D. S. Watkins; Shelby, J. T. Smith; D. W. Towns, supernumerary; Milam, J. M. Smith; Bible Agent, J. M. Bond.

BEAUMONT DISTRICT.—*R. H. Thompson, P. E.* Beaumont and Orange station, F. M. Stovall; Liberty, R. M. Sprotule; Grand Cane mission, to be supplied (by J. T. Browning); Livingston, Lacy Hoone; Moscow, to be supplied (by Charles H. Martin); Barsola, D. M. Stovall; Homer, H. A. Thomason; Woodville, H. H. Vaughan; Spurgerville mission, R. M. Kirby; Jasper, W. W. Bridwell; Newton, M. Monogan; Sabine Pass and Honble Bayou mission, Thomas Wilson.

TRANSFERRED.—E. C. Finley, to Texas Conference, and appointed to Winchester circuit; W. T. Burk, to West Texas Conference; Samuel Weaver, to Northwest Texas Conference, and appointed to Mount Calm circuit.

The next session of the Conference will be held at Henderson.

DELEGATES TO THE GENERAL CONFERENCE.—*Clerical:* S. W. Turner, John Adams.—*Alternates:* R. W. Thompson, W. A. Snuipey.—*Lay:* Col. T. R. Homner, W. W. Davis.—*Alternates:* Haston Twomey, W. M. Shumatte.

Advocate Calendar,

For 1882.

Publisher's Department.

☞ *We shall do our best to exclude fraudulent advertisements of every description from the* ADVOCATE, *and trust our friends, in ordering goods from the leading merchants of New Orleans and elsewhere, as represented in our columns, will mention having seen the advertisement in the* ADVOCATE. *We will also take pleasure in attending personally to any commissions for our friends in the country with which we may be favored, while endorsing our advertisers as being worthy of their patronage.*

A Maine paper says that a very worthy old gentleman in a neighboring town is very absent-minded, and has a short memory. It is a common habit with him in the pulpit to forget something, and then, after sitting down, to rise up again and begin his supplementary remarks with the expression, "By the way." A few Sundays ago he got half-way through a prayer, when he hesitated, forgot what he was about, and sat down promptly without closing. In a moment or two he arose, and pointing his forefinger at the congregation, he said, "Oh, by the way—Amen!"

"What do you think of my article on the political situation?" inquired Fendergon. "Everybody I have heard speak of it," replied Fogg. "praises it very highly." "Is they" said Fendergon, eagerly. "Whom have you heard speak of it?" "Nobody but yourself," said Fogg, carelessly. Fendergon says he has learned one thing—namely, when he gets a compliment again, he shall be satisfied to take it as it is given. Hereafter he shall not ask for a bill of particulars.

CONSUMPTION CURED.—Since 1870 Dr. Sheran has each year sent from this office the means of relief and cure to thousands afflicted with disease. The correspondence necessitated by this work becoming too heavy for him, Calne to his aid. He now feels constrained to relinquish it entirely, and has placed in my hands the formula of that simple vegetable remedy discovered by an East India missionary, and found so effective for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Diseases, also all Nervous Complaints. Its remarkable curative powers have been proven in many thousand cases, and actuated by the desire to relieve suffering humanity, I gladly assume the duty of making it known to others. Address me, with stamp, naming this paper and I will mail you, free of charge, the recipe of this wonderful remedy, with full directions for its preparation and use, printed in German, French or English. W. A. Noyes, 149 Power Block, Rochester, N. Y.

Two Germans met in San Francisco. After an affectionate greeting the following conversation was held: "Ven you said you vas arrived?" "Yesterday." "You come dot Isthmus across?" "No." "Oh! I see; you come dot Isthmus across?" "No." "Oh! den you come dot land over?" "No." "Den you vas not arrived." "Oh! yes, I vas arrived. I come dot Mexico through."

Herr Professor to young Warbleton Peacocke, who has just sung Beethoven's "Adelaide": "Ach! vat a beautiful song zat is! I haf herrt it sung by Carioni. I haf herrt it sung by Zbins Beefs. Zey sung it ferry well! But I haf better quite known how beautiful it vas till I haf herrt it sung by you! Young W. P. Blushes.) Vy, my young vrent, efen you gan not make it ridiculous.

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It is hard to tell which is the more ridiculous, the young fool or the old fool; but the old fool has this advantage—he will never be a young fool whereas the young fool may some day be an old fool.

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A skeptical hearer once said to a Baptist minister: "How do you reconcile the teachings of the Bible with the latest conclusions of science?" "I haven't seen this morning's papers," naively replied the minister. "What are the latest conclusions of modern science?"

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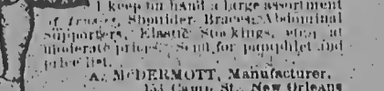
TAKE NO  OTHER

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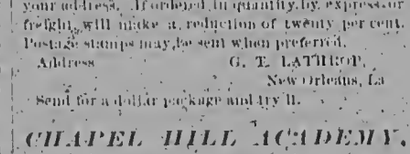

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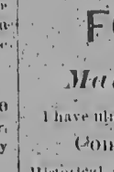

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Agricultural.

CABBAGE-WORMS.—They first came among us about eight years ago. The first four years they appeared in moderated numbers, doing but little damage. Since that period they have been rapidly increasing, until their ravages have become terrible, and many have given up the attempt at raising cabbages. In the early part of the season millers were but seldom seen, which led us to think we might escape their ravages this fall. To our astonishment, they came down on us suddenly in numbers equaling some of the plagues of Egypt.

The density of the millers over the cabbage-fields was described by one man as a rising fog in the distance. Newspapers report similar increase all over the country.

I have experimented with them from time to time, carrying them through all of their different stages, from the eggs to the millers. There my investigation ended, as I was unable to produce eggs from them; consequently, can not give the number of eggs they lay. It is possible they may keep on continuously through the season, like the "potato-bug," or, like some kindred insect, die after finishing one brood.

Some writer has said the early severe frost had killed them all. It was, undoubtedly, severe on them, killing exposed miller's eggs, and probably some worms; but I am sorry to say there are plenty left for re-cruiting an army for another season, if they manage to get into the pupa in good order for the winter.

A neighbor brought from the field, the last week in November, some small, worm-riddled heads, that were left in an open shed and were nearly frozen through. On examining them, found plenty of worms in a torpid condition, which, after being in a warm room in a short time, began to show life and were soon searching for food. It being provided for them, they began devouring it eagerly, with a keen relish. The fourth day after they were brought in two went into the pupa state, the rest have since followed their example.

There are two distinct species in the lot, though to a casual observer it would never be noticed. The true *Pieris rapæ* Linnæus is of a dark green color, with a narrow gold-colored stripe down the back, with a row of spots on each side, of the same color, and is covered all over with minute black dots. The logus kind is longer and lighter color, with three pale lines, without other visible markings.

They are very unlike in their manner of propelling. The Rapæ crawls smoothly along; while the other variety moves like the canker or measure-worm, and are short two pairs of legs of the genuine. They differ widely, too, in the way of preparing for the transforming change. The latter, when near that period, are very uneasy and are continually on the move, and, finally settling down to their work, commence to weave themselves into a cocoon, which nearly hides them from view. The others weave a carpet on some hard substance and take their final stand on it, fastening the body, about midway its length, on the under side, occupying a spot about the size of a pin's head, which is charged with a sort of gluey substance, that exudes from the body, which holds it firmly, leaving it in an elevated posture from this point at both ends. The change then goes on very rapidly. What would appear to be wing-cases are formed at once, the whole process occupying but a few hours.

December 1 I brought from the field specimens, some of which were in the act of feeding; and again December 7 added to my stock, finding but few live ones.

Few vegetable-eating insects known to science are so hard to subdue as these filthy creatures. They are completely walled in, stockaded, so to speak, bidding defiance to the outside world, and all attempts to dislodge them, in the main, have proved futile. Nothing I have tried short of "rank poison" has fectually destroyed them. That, of course, must never be thought of for a moment. The new remedy, "Pyrethrum," recommended by Prof. Riley and others, I have never tried. Judging from its effect as an insect exterminator, if frequently applied, it would, at least, check their progress, so that a crop might be secured.

The millers, being out of harm's way, are continually laying. Consequently, new broods are daily coming on and must be met. May it not require too much to keep them in check for the safety of consumers? The writer thought the hot-water method could be made effectual, if used at the right temperature, 140°, without injuring the growth of the plant, this strikes me as the most favorable way of reducing their numbers, with the least expense and danger, as, with suitable implements, it can be applied with rapidity.

Since writing the above, two of my new species, as they appear to be, have come out of the chrysalis. To my surprise, they prove to be a small dark-brown moth-miller, highly ornamented with profuse markings. I had anticipated a purely white miller. I am not apprehensive of their being very troublesome, unless they prove prolific, like the Rapæ. In that event, they would constrict them in their rapacity, as they are great feeders.—New York Independent.

THE CARE AND WINTER-PRUNING OF PEACH TREES.—During our rambles in the South, among the peach orchards, we have given particular attention to the way the trees are trained and managed by professional fruit-growers and amateurs. Generally, with those who only plant this fruit for home use, there is no pruning or culture whatever. The trees are planted and then left entirely to their own sweet will. Nothing more whatever is done to them. If they grow, well and good; if they do not, the cry is that the trees were not good or the country is no fruit country. If they live, they are allowed to grow as they please. The peach-borer kills the trees, if they can. If there is ever any pruning done, it is simply to cut off the lower branches or to "trim them up," so as to be out of the way. The result is unsightly, unthrifty trees, that, when they do bear, especially after the first one or two crops, bear overcrops of small, worthless fruit. The majority of the growers for market do a little better; but not much. It is a rare thing to find an orchard that has been kept properly pruned and cut back, and most of them are found with bean-pole stems or main branches, bare of any fruit or foliage, except such as are crowded closely together at their extreme tips, resulting in overcrowded leaves and fruit, and poorly-colored, late-ripening, and small fruit, with a tendency to rot from overcrowding and shade.

The model peach tree, for the best results, we think, should have a clean stem of about three feet. At this point a regular whorl of four or five branches should be started. When those are started, the tree should have vigor enough to give each a growth of at least three feet the first season. These, early the next spring, should be cut back to eighteen inches, being careful to leave on them any sub-branches near their base. The next spring the resulting or next crop of branches should be cut back in about the same way, and the sub-branches half of them cut clear away, leaving every other one; and those not cut away cut back one-third to one-half. The summer after this the trees should give a splendid crop of fine fruit, that will need no thinning. The after cutting back and pruning should be after the same general plan, thinning out and cutting back the upper and outer branches, but never thinning out the small branches near the base of the large branches, except as above. As the trees grow older, it will be necessary to cut back and thin out more year by year, and eventually it will be necessary to cut back half of the main branches to near their base, at some point just above where a thrifty young twig is growing, so as to form a new, vigorous head; and to cut back the remaining branches the next year, and then following again the same system of training given above. We think that this system, carefully followed, will give continuously crops of fine fruit, with but little or no thinning; or, in other words, that by this renewal system of training, trees can be kept in a young, vigorous condition for a great many years. Who can find fault with it? Who will give us a better system? Our preference would be to have our trees with lower heads, rather than higher, were it not necessary to run the curculio-catcher in the orchard. On strong soils trees might do well with four feet of bare trunk.

We have found a great share of the peach orchard management in the South radically wrong. For instance, we have found the majority of the orchardists only beginning to take the borers from their peach trees, if at all, in September and during the winter, or after they have done their most serious damage; for we think that the damage done by this borer consists largely in the exudations of the elaborated sap or "gum" from their gnawings or the wounds made by them in the new bark and sap-wood, and not from the wounds themselves; therefore, they should be taken from the trees as early as July or August or as soon as they can be found. But prevention, in some way—by mounding up the base of the trees in May, or the use of some wash that will prevent the parent moth from laying her eggs, or destroying the eggs, if they are laid—would be the best practice. Certainly, anything that will prevent this great loss of tree-food, or elaborated sap, in the shape of exuding gum, would certainly result in a great good. We have seen it stated by good authority that a wash composed of diluted soft soap, in which a proper amount of crude carbolic acid had been mixed, and applied to the base of the trees as needed during late spring and summer, would entirely prevent the parent moth from depositing her eggs. This was the practice, we believe, of the late Mr. Batchiam, of Ohio, who reported it as a success. Who has tried it?—Prairie Farmer.

POULTRY DISEASES.—Fully nine-tenths of the diseases from which fowls suffer are simply and solely caused by vermin. Careful investigation has established this as a fact. The comb of a fowl may be considered its health indicator. The first intimation a close observer of his flock has is the condition of their comb. Comparatively few birds in their natural wild state die of disease. They have certain ways to keep themselves comparatively free from lice; fifty are not crowded in a space where only twenty-five should be; nature's (bird) laws are not transgressed and they thrive in health. With domestic fowls it is different; they are crowded together, become lousy and get the cholera, roup, canker and various su-forths, none of which would they have if lice were not preying on their bodies, unless it is roup, which is caused by several things. To avoid many of these troubles watch your poultry, and the time you see a hen moping around or refusing to eat, or one with feathers rumpled up, or comb looking dark blue at the end, pick her up and look for lice. You will find them. Grease her well with an ointment made of lard and sulphur, under the wings and over the vent and on the head. Perhaps, if you examine the roosts in the hen house, by taking them up and looking on the under side wherever the ends of the roosts rest on anything, you will be astonished to find the numerous little red lice congregated there. These torment the fowls at night and return to their hiding place before the fowls leave their roosts. The roosts should be frequently washed on all sides with coal oil.—Toronto Globe.

REPLACING A DEAD TREE.—Few persons succeed in planting a young tree where a tree has died. To succeed we deem it important to remove, as far as possible, old stump and roots and loosen the soil for several feet around where it is intended to plant the tree, let the surface soil be kept by itself, when the subsoil is thrown out to a sufficient depth the bottom of the hole should be loosened at least a spade's depth, then fill in with top soil until a sufficient depth remains to set the tree; having the roots carefully trimmed, set the tree carefully in position, spreading the fibrous roots naturally, and fill in with earth finely pulverized; when the roots are well covered with the earth press with the foot upon the roots firmly and then proceed to fill up the holes with the top soil. If it is not intended to cultivate the orchard plat it is very necessary to enclose the tree with a square rail pen or with plank and cultivate the soil about the tree for two or three years until the growth of the tree is fully assured or at least mulch it. The failure to replace a dead tree with a young, thrifty growing tree more frequently arises from neglect than any other real cause.—Drainage and Farm Journal.

AMERICAN PORK.—An old pork butcher, in Detroit, says the prejudice in Europe against American pork arises partly from the fact that hogs fattened on our Indian corn do not make as fine pork as do those of Germany, the Netherlands, France, &c., which are fattened chiefly on peas and buckwheat. With the latter such a condition as "rusty pork" is unknown. As both peas and buckwheat grow readily in this country, wherever properly cultivated, it may be worth while for some farmer to test the matter. Possibly the oleaginous principles in corn may tend to deteriorating effects, in some degree, though that cereal will doubtless continue the principal food for fattening hogs in this country.

GRAFTING.—Scions, it is claimed, carry with them the bearing year of the tree from which they were taken.

Household.

APPLE JELLY.—The best apple jelly we ever made, writes a lady, and, if I may be allowed to say so, the best I ever tasted, consisted of pure apple juice and pounded loaf sugar only, cleared without the aid of a jelly bag, an article of so-called domestic utility of which we have a wholesome horror. The only straining medium we employed was a piece of new strong coarse muslin, from which all the dressing was discharged by its having been passed two or three times through boiling water. It can scarcely be necessary to say that the fresher the fruit the better the jelly; also that the fruit should be gathered when fully ripe, unbruised, and perfectly dry. Pippins are the apples generally preferred for making jelly; but any variety of culinary apple, provided the flesh is juicy and tender, with an agreeable acidity, will do. Before cutting up the apples have ready a strong brown earthenware pan or jar, large enough to hold the whole of the apples when cut up. At the bottom of this pan put two or three tablespoonfuls of cold spring water, peel and core the apples, cut them into thin slices and throw them into the jar as they are done. When full place a saucer or earthenware lid over and tie it down tight over the jar with a piece of calico and string; place the jar in a hot oven until the fruit has melted to a pulp; take out the jar, and pour the fruit into a new, clean hair sieve, or into a bag of muslin, as aforesaid; leave it until the whole of the juice has run through into the vessel placed to receive it; when this is done put three-quarters of a pound of crushed loaf sugar to every pound of juice, or one pound of sugar if the jelly is preferred very sweet; pour into an enamelled preserving pan and simmer until the juice, when poured into a cold plate, sets in a few minutes; stir every now and then, but do not have the fire fierce enough to burn the sugar to the pan; a hot hearth or stove is always, of course, preferred to an open fire for any delicate culinary operation.

ITALIAN CREAM.—Pour a gill of cold water over three-quarters of an ounce of isinglass, and let it stand half an hour. Then turn it into half a pint of boiling hot milk and add a small stick of cinnamon and bits of lemon peel; and boil it ten minutes, or till the isinglass is all dissolved. Take one pint of sweet cream, add one teacupful fine sugar to it, and beat up well. Squeeze the juice from three oranges, add to it a glass of white wine, stir into the cream and sugar, and beat rapidly together. Strain the isinglass and milk into it; set the bowl on some pounded ice, and beat up the contents with an egg-beater. When it grows thick, put into a mould and place on ice in a cool place. Serve for dessert or a supper dish.

SCOTCH WOODCOCK.—Break two or three eggs into a saucepan; add a little salt and pepper and a tablespoonful of sweet milk. Stir up slightly, and cook slowly, as it bubbles up; add a large piece of sweet butter. Stir well from the bottom, so that the mixture will not stick to the pan. Have two slices of bread ready toasted; butter it slightly, and put on one slice two anchovies, well washed, scraped and chopped fine. Put the other slice of toast over the anchovies, and pour the eggs on it. Have the platter well heated and serve very hot.

TRIPE SAUTE.—Cut two pounds of tripe into narrow strips three inches in length. Put into a hot saucepan a heaping tablespoonful of butter, or clarified drippings, with a tablespoonful of chopped parsley, and half of a small onion chopped finely. When the mixture is boiling hot put in the tripe. Season it with salt and pepper, and fry it a light brown. Tripe can be made into very dainty dishes, and it is well known that a slice of well broiled, pickled tripe is one of the best dishes for persons of delicate digestive powers.—Country Gentleman.

MASHED POTATOES.—Boil the potatoes, gently, after having made them as nearly uniform in size as possible, by dividing the larger ones, or what is better, by slicing all, but not very thinly. As soon as the fork goes through readily, turn the water off (saving that for mixing your bread if you bake the same day); then mash through a colander into the same kettle or saucepan. Add butter and cream and salt, and with a long handled spoon beat a few minutes briskly. Set the saucepan where it will thoroughly heat again, and your potatoes will be a noticeable feature of the best dinners.

TO WASH DELICATE MUSLINS.—Put three pints of wheat bran and a handful of salt into a loose bag, and boil half an hour in six quarts of soft water. Use this water for washing muslins or lawns with delicate colors, keeping at hand the bag of bran to use instead of soap on any soiled spot that will not yield to slight rubbing. Rinse the muslin in clear water and dry quickly in the shade. Many colors in calico goods, which are injured by using the most delicate soap can be safely washed if wheat bran (or, if more convenient, wheat flour) is boiled and used instead.

ORANGE FRITTERS.—Sift one pound of Haxall flour into a dish, pour into it one pint of sweet milk, with a pinch of salt in it, and one-quarter of a pound of melted butter mixed with the milk. Stir the flour and milk into a smooth batter, and add three eggs beaten very lightly. Peel four oranges, taking off all the white pithy skin, and divide into pieces without breaking their skins. Put a piece into each large spoonful of batter, as it is turned into a kettle of boiling fat, and fry to a light brown. Sift powdered sugar over them while very hot, and serve hot. These fritters are excellent for a side dish, or for the lunch or tea table.

CORN FLOUR CAKES.—Beat six ounces of butter to a cream and add to it eight ounces of pounded sugar, and a few drops of lemon juice or ratafia, whichever preferred; mix thoroughly a dessertspoonful of baking powder with a pound of corn flour have ready some warm milk, and stir it with the corn flour into the sugar and butter, adding by degrees a little of each till the whole of the flour is in and the mixture is a light dough; bake at once. When a skewer, which has been inserted, comes out clean and bright it is done.

CURRANT JAM.—Take equal weights of currants and sugar, put them together in an earthen dish and wash them thoroughly. Cook slowly for thirty minutes in a porcelain-lined kettle. Black and red currants together, two quarts black to one quart of red, make a nicer jam than either alone. White currant jam is not only very nice, but very pretty.

Scientific.

—EDISON'S ELECTRIC LIGHT.—Major Eaton, the Vice-President of the Edison Electric Light Company, stated to a reporter on Saturday, December 31:

We have more than 800 employes at work on full time. The Edison Machine Works, in Goerck street, have been working day and night for the past two weeks. They have completed 12 dynamos, of 1,200 lights each, for the first district, which is bounded by Wall, Nassau, and Spruce streets, and the East River; also one mammoth dynamo for an Engraving Company in London; and 400 smaller ones for isolated lighting. The lamp factory at Menlo Park is still running with its regular force, and is turning out 1,100 lamps daily. The Edison Tube Company, which manufactures the electric under-ground street mains, is now running with a larger force than ever before. The work of wiring the first district, down town, is completed; over 1,100 houses having been supplied with wires, with a capacity of about 15,000 lamps. The work of laying the wires in another district will not be begun for several weeks. The first, or down town, district will be lighted from one central station, Nos. 255 and 257 Pearl street, in less than three months, unless, by reason of severe rains or heavy frosts, we are delayed in making our subterranean connections. This branch of the work is now progressing at the rate of 1,000 a day.

Mr. Edison is still taking out a large number of patents for electric lighting. He took out 25 patents on December 27 alone. This makes about 80 patents on electric lighting already issued to him, and he has several further applications pending in the Patent Office. His electric railway at Menlo Park is nearly completed for three miles. It is perfectly graded, and the cars for use there are now being turned out by the John Stephenson Company. The electric engines are now being manufactured in the Goerck street shops of the Company. This road is being built to illustrate by a practical test the economy to railroad men of electric over steam power. Thus you see we are not idle, and most of the delay in lighting up the first district is due to the rainy weather. We have discharged no men except for incompetency, and have immediately replaced them with others.

—COPYING LETTERS WITHOUT A PRESS.—A paper on a copying ink for readily transcribing letters with a press, by Prof. Attfield, F.R.S., etc., was read, says Science, at the last annual Pharmaceutical Conference at York, England. The author stated that for the past thirteen years all letters, reports, etc., that he had written had been transcribed into an ordinary thin paper copying book with no more effort than was employed in using a piece of blotting-paper. It had only been necessary to place the page of writing, note size, letter size, or even foolscap, in the letter-book, and use a leaf of the letter-book just as one would use a leaf of blotting-paper. The superfluous ink that would go into blotting-paper went on to the leaf of the letter-book and showing through the thin paper as usual, gave, on the other side of the leaf, a perfect transcript of the letter. Any excess of ink on the page, either of the letter or of the copying paper, was removed by placing a sheet of blotting-paper between them, and running one's hand firmly over the whole in the ordinary manner. The principle of the method consisted in dissolving a moderately powerful hygroscopic substance in any ordinary ink. After experimenting on all such substances known to him, he gave the preference to glycerine. Reduce, by evaporation, ten volumes of ink to six; then add four volumes of glycerine. Or manufacture some ink of nearly double strength and add to any quantity of it nearly an equal volume of glycerine.

—SILK COVERING FOR BOILERS.—Some of our German friends have recently been successfully experimenting with silk as a covering for boilers. In one trial three boilers of the same size and make were ranged in order, one covered with the ordinary felt, another with a coating of silk only five-eighths of the thickness of the felt, while the third was left altogether uncovered. They were all filled with water having a temperature of 100 degrees Centigrade, and examined at intervals. After the lapse of three hours it was found that the unprotected boiler had lost twelve degrees. After a further lapse of thirty-three hours, the felt-covered boiler had lost thirteen and a half degrees, and that the covered with silk only fourteen; so that there was no appreciable difference between the protective powers of the silk and those of a casing of felt nearly twice its thickness. With regard to the cost of the material, it is said that in all silk manufactories there are waste scraps which it would be difficult or impossible to utilize in the trade. These can, it is asserted, be made up into bands and rolls, costing comparatively little, and sold at a profit to the makers and users of boilers. As to the lasting and wearing powers of silk as compared with felt, nothing is said, and there has not, perhaps, been time to apply an adequate test; but it is at the least possible that in this respect the finer substance may possess great advantages over the coarser and cheaper.

—Prof. Prosdocimi, of the Este (France) Museum, who discovered a prehistoric cemetery on the slope of the hills overlooking that town, has unearthed in the same vicinity 32 tombs, 44 of them violated, apparently during the Roman period, the rest untouched, with all their pottery and bronzes. The urns are of three periods—some colored black, with linear ornamentation; others adorned with circles and wavy lines; others with alternate bands of red and black. The bronze ornaments are also very interesting, and a bronze chest bears three designs, comprising in all seventeen warriors and a priest, seven animals, (horses, oxen, stags, birds and a dog,) several plants, and a kind of chariot with a man seated in it. The Professor considers these the finest prehistoric remains in Italy.

—A remarkable mound, containing a vast number of human bones, was recently uncovered near Lanesboro, Minn. The finding of a single skull led to the unearthing of the bones of more than six hundred individuals. As those were all adult men, it is probable that the mound marked the site of a battle-field.

—Fifty thousand dollars worth of conch shells are annually exported from Nassau, N. P., to Italy, France, and elsewhere. In Italy they are cut into sleeve-buttons and brooches, while in France they are used in porcelain manufactories.

—Five walled tombs, each containing a skeleton, have been discovered at Chamblandes, Canton Vaud, Switzerland. From the absence of metal ornaments and other indications they are supposed to belong to an age prior to that of bronze.

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Cornish Working-Women.

Picking our way through the purplish mud and stones below the Karn, we discovered a little old woman laboring over a pile of unmilled copper ore. We had to look twice before we could assure ourselves of her sex: not only was her dress perplexing, but there was an unreality and weirdness in her person. She was very small, almost dwarfish, with bent shoulders and wrinkled hands and face; her skin had the texture of parchment, and was curiously mottled with blue; her hair was thin and wiry. She seemed very old, but her eyes had shrewd and penetrating, quickness, and her movements were utterly without decrepitude. Indeed, she applied herself to her work with the willing vigor of a strong young man, and the work consisted of shovelling the heavy blocks of ore into a small wagon resting on a temporary tramway. Shovelful after shovelful was thrown in with an easy, muscular swing, and with much more activity than the average "navvy" ever exhibits. Her petticoats ended above the ankel, and were stained with the hue of the copper ore, her shapeless legs were muffled up in woolen wraps, and her feet encased in substantial brogans. She was not apparently uncomfortable bodily, but her face had in it a look of uncomplaining suffering, of unalterable gravity, of a habituated sorrow, which had extinguished all possibility of a smile. Not understanding a question which we put to her, she used the words "Please, sir?" a form of interrogation which we often heard in the neighborhood of Redruth. "You seem to be old for such hard work," we repeated, "Deed, sir, I don't know how old I am, but I've been at this forty years. I'm not young any longer, that's sure," she answered, with a clear voice with scarcely any accent. "Are you married?" "No, sir; nobody would ever have me," she continued, without relaxing from her gravity or delaying her work for a moment — "nobody would have me," or go with me, as I was always subject to fits, terrible they are. I still have 'em once or twice a week sometimes, always with a change in the moon." "How do you account for it?" "Why, before my twenty-fourth year I was in the services of a lady, who threw me downstairs, and that changed my blood; so, when the moon changes, I have fits. Little can be done for them when the blood is changed." This superstition was a matter of profound faith with her, but otherwise her manner was remarkably intelligent. She told us that her wages were fourteenpence—twenty eight cents—a day; and when we unnecessarily said that she must get tired of work at such a price, she answered, in a bitter tone, "No use being tired; when you are tire, there's the workhouse for you."

She had nearly filled the wagon by this time, and two younger women dressed as she was, but more vigorous looking, came to help her, and after spitting on their hands, which were as large and as hard as any man's, they applied themselves with shovels to the heap of ore, falling into a machine-like swing of the body as they scooped up the heavy rock. Two men afterward joined them, and when the wagon was loaded, they propelled it along the track toward the mill: the women sharing the work equally with the men, if, indeed, they did not even use greater exertions.

The employment of women underground is now forbidden by law, the degradation resulting from it having been perceived by English legislators only when it had become flagitious; but of thirteen thousand persons engaged in mines, about two thousand are women, who are employed in various parts of the process of dressing the ore. In the simpler operations very young girls are useful, and at the mill we found a large number of them—the daughters of miners usually—some of them pretty, and all of them neatly clothed and intelligent, even in manner. They can all write, and they have an appetite for literature of the Adolphus-Alcinasort, which they devour in penny instalments when their work is slack.—W. H. Rideing, in Harper's Magazine.

Advice to those who wear Glasses.

Men damaged in literary pursuits should read most by day and write most by night. It is worthy of note that reading causes more strain to the eye than writing, and that reading and that copying work in writing makes a greater demand upon the vision than off-hand composition. Twilight and a mixture of twilight and artificial illumination should be avoided for any kind of work. The pale cobalt-blue tint is the best that can be employed when protection for the eyes from intense glare is sought, as in the case of traveling upon snow fields in bright sunshine. The green glass that is often adopted for this purpose is not by any means worthy of confidence. Reading in Railway traveling is objectionable in the highest degree for a very obvious reason. The oscillation of the carriage continually alters the distance of the page from the eye, and so calls for unceasing strain in the effort to keep the organ in due accommodation for the ever varying distance of the dancing image. The exact fitting of the frame-work of spectacles to the face and eyes is of more importance than is generally conceived. If the centres of the lenses of the spectacles do not accurately coincide with the centres of the pupils of the eyes, the consequence is that the images in the separate eyes are a little displaced from the positions which they ought to hold, and that a somewhat painful and injurious effort has to be made by the eye to bring those images back into due correspondence for accurate vision. An incipient squint is apt to be in this way produced. Mr. Carter recommends that people should look to the centering of their spectacles for themselves. This may be easily done by standing before a looking-glass with the spectacles in their place. If the fit is a good one, the centre of the pupil should then appear in the centre of the rim. Fully formed spectacles are always to be preferred to folding frames, because they permit of more satisfactory adjustment in this particular, and because they are more easily kept in the right position with regard to the eyes. The only advantage which the pebble enjoys over glass for the construction of spectacles is the immunity which it possesses against scratching and fracture on account of its greater hardness. —The Edinburgh Review.

ARIZONA BIRDS.—The wild turkey abounds on the streams and the divides along the Gila River, and to the north of it feeding on the nuts and grass seeds which give it so fine a flavor.

Whether it is the aboriginal bird of America, or strayed from the Spanish Missions, matters not much to the eater, but I am inclined to think from the strong flavor and the color of the feathers that it is the genuine wild bird. Its weight far exceeds the domestic turkey.

The top-knot quail is a native of Arizona, and I venture to affirm that two good sportsmen can fill a wagon in one day along the Gila River bottoms.

As the agriculture of the country increases these birds increase in numbers, and at this season are very fat from the native seeds, the mesquite bean and the fields of grain in the settlements.

The absence of celery prohibits the enjoyment of the canvas back duck, but the teal duck is not excelled in any part of the world for juice and flavor. Mallards abound.

Doves are in season now, and can be taken in any numbers.

The Syrian dove—the same species I believe that were sold "two for a farthing" at the temple of Jerusalem—coo in the cottonwoods of Arizona. They are not more than a third the size of the dove of the Ark.

Wild pigeons are abundant—one of our mountains (Chiracahuas) is named for them.

Blue cranes—nine feet spread—are killed on the Colorado River, and eaten as Colorado turkeys.

Reed birds are plentiful in the swamps, and as large as bob-o-links in New-England.

Curlews are abundant from January till June.

Blackbirds (chonates) exceed all others in numbers and vocal powers. The trees are literally black with them in the spring, and their music is the joy of the morning.

The chapparal cock (paisano) is a very delicious bird, but hard to kill, its motions are so rapid. Those birds are the natural foes of the rattlesnake, and build a corral of cholla (cactus) around him, and irritate him until he lashes himself to death against the thorns by which he is surrounded.

Blue-jays, red-birds, whippoorwills, robins, sparrows, hawks, crows, eagles and such, are abundant.

Last summer I domesticated some humming birds in the Santa Catalina mountains, and fed them on the honey from the flower of the Maguey.—Cor. of Forest and Stream.

India-Rubber Gathering in Columbia.

When the hunter has found a rubber tree he first clears away a space from the roots and then moves on in search of others, returning to commence operations as soon as he has marked all the trees in the vicinity. He first of all digs a hole in the ground hard by, and then cuts in the tree a V-shaped incision with a machete as high as he can reach. The milk is caught as it exudes and flows into the hole. As soon as the flow from the cut has ceased the tree is cut down and the trunk raised from the ground by means of an improvised trestle. After placing leaves to catch the sap, gashes are cut throughout the whole length and the milk carefully collected. When it first exudes the sap is of the whiteness and consistence of cream, but it turns black when exposed to the air. When the hole is filled with rubber it is coagulated by adding hard soap or the root of the mechvacan, which has a most rapid action and prevents the escape of the water that is always present in the fresh sap. When coagulated sufficiently the rubber is carried on the backs of the hunters by bark thongs to the banks of the river and floated down on rafts. The annual destruction of rubber trees in Columbia is very great, and the industry must soon disappear altogether, unless the government puts in force a law that already exists, which compels the hunters to tap the trees without cutting them down. If this law were strictly carried out there would be a good opening for commercial enterprise, for rubber trees will grow from eight to ten inches diameter in three or four years from the seed. The trees require but little attention and begin to yield returns sooner than any other. Those that yield the greatest amount of rubber flourish on the banks of the Sinu and Asaito rivers. The value of the crude india-rubber imported into the states annually is about ten million dollars.—London Times.

THE USELESS CLOCK. "Big Ben," the great clock at Westminster, leads a busy, useful life. High in the dark she face, and stretches out his beautiful hands to tell the time. Not a moment does he stop to speak or play, as some children do when they should be at work. From morning to night, and when the great city is asleep, he still pursues his useful career. While long before the sun has risen, he still points to and chimes out the quickly passing hours.

There is another clock on the outside of an old country church which leads a very different life. It has no hands and cannot tell the time. But, strange to say, it is wound up once a week, and then does nothing but say, "click, click, click," while no one is a bit the better of it.

Now, while there are many leading a good, useful life, like "Big Ben," there are also some like that useless clock. Once a week, at church or Sunday-school, they, too, wind up; but it makes them no better. Their life is just a useless "click, click." They never tell the time.

When the clock does not tell the time, there is something wrong with it. And when we do not lead a fully, useful Christian life, there is something wrong with us. That useless clock only needed, perhaps, a nice pair of hands to make it right; but we need a new heart to make us right.

A little boy once listened to an address on the new heart, which deeply impressed and interested him. On coming home, he told what he had heard to his younger sister. "And," he added, "do you know, I believe I have got the new heart." "Oh," said the delighted little girl, "I am so glad; do show it to me."

"You may smile at the request of that child, yet she was not far wrong. All who have the new heart can show it by a new life. When we see any one striving to be like Jesus—holy, useful, making all around bright and glad by the sweetness of their life,—feel sure that the secret of it is a new heart. "Create in me a clean heart, O God, and renew a right spirit within me." —A. M., in The Christian.

—St. Lawrence Hall, on Thirty-fifth Street, in New York City which was formerly a low drinking and disorderly house, has now become a house of God, to be known hereafter as the Union Tabernacle Church. It was opened last Sunday by services conducted by the pastor, the Rev. G. J. Mingins. There was an audience of 900 in the afternoon, and nearly twice that number crowded the house in the evening.—New York Independent.

—Rev. J. F. Thomson is doing vigorous work in Buenos Ayres. "Spanish work mightily blessed," he writes to the Secretary. "Ragged day school has 120 scholars. Spanish Sunday-school risen from 15 to 280, of whom 80 come from the day school mentioned. I preach six times a week."

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ENGLISH CHINA GOLD BAND and FLOWERED TEA SETS, 44 pieces, $5.50.

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Glassware and Housefurnishing Goods

OF ANY HOUSE IN THE SOUTH.

The assortment for both city and country is very large, and the prices are guaranteed as low, if not lower than any establishment North or South.

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A new work by a Practical Painter, designed for the use of Tradesmen, Mechanics, Merchants, Farmers, and as a Guide to Professional Painters. Containing a plain common-sense statement of the methods employed by painters to produce satisfactory results in plain and fancy painting of every description, including formulas for mixing paint in oil or water, tools required, etc. This is just the book needed by every person having anything to paint, and makes

Every Man His Own Painter,

Full directions for using white lead, lamp black, green, yellow, vermillion, brown, whiting, pumice stone, asphaltum and spirits of turpentine, oils, varnishes, varnishing furniture, milk paint, preparing kalsomine—

Paint for Out-Buildings,

—Whitewash, paste for paper-hanging, hanging paper, graining in oak, maple, rosewood, black walnut staining, decalcomanie, making rustic pictures painting flower stands, mahogany polish, rosewood polish, varnishing furniture waxing furniture, cleaning paint—

Paint for Farming Tools,

and for machinery, and household fixtures.

To Paint a Farm Wagon,

to re-varnish a carriage, to make plaster casts.

The work is neatly printed, with illustrations whenever they can serve to make the subject plainer, and it will save many times its cost yearly. Every family should possess a copy.

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G. T. LATHROP,
New Orleans.

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BROWN'S IRON BITTERS are a certain cure for all diseases requiring a complete tonic; especially Indigestion, Dyspepsia, Intermittent Fevers, Want of Appetite, Loss of Strength, Lack of Energy, etc. Enriches the blood, strengthens the muscles, and gives new life to the nerves. Acts like a charm on the digestive organs, removing all dyspeptic symptoms, such as tasting the food, Belching, Heat in the Stomach, Heartburn, etc. The only Iron Preparation that will not blacken the teeth or give headache. Sold by all Druggists at $1.00 a bottle.

BROWN CHEMICAL CO.
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See that our Trade Mark is made in Brown Chemical Co. red ink across face of label on wrapper.

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CHURCH AND SCHOOL BELLS.

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Diam. of Bell.	Weight Cast with yoke & frame	Cost of Bell & Hang'g.
No. 6,	251 lbs.	$ 25 00
No. 6½,	271 lbs.	36 00
No. 7,	301 lbs.	50 00
No. 8,	341 lbs.	75 00
No. 9,	381 lbs.	130 00

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Silks, Laces, Dress Goods in Worsted Fabrics, Black Grenadines in Silk and Wool, Linen Lawns, Organdies and Percales.

HOSIERY in all Styles and Colors. A Complete assortment of MATTINGS.

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Black Cloth Suits, $20 to 40. | Business Suits, $12 to $25
6 Shirts for $9 | Collars, $1.50 per Dozen.

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Plantation Clothing for Country Stores at very low prices in our Wholesale Department up stairs.

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among my customers, rather than sacrifice them. Any person buying $5 and upwards of other goods, will be entitled to select from a class of Pictures ranging in price according to the size of bill purchased. No additional price will be put upon the goods, as this is entirely a bonus to induce sales during the dull Summer months.

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The Shortest and Quickest Route to all Eastern Cities.

THROUGH WITHOUT CHANGE TO Nashville, Louisville, Lynchburg, Washington, Cincinnati, Columbus, O., and St. Louis.

ENTIRE TRAINS THROUGH FROM NEW ORLEANS TO LOUISVILLE.

	Leave.	Arrive.
Express	7.05 A. M.	10.05 P. M.
Coast Accommodation	3.32 P. M.	9.12 A. M.
Fast Mail	6.00 P. M.	10.05 A. M.

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Ticket office corner U. Charles and Common sts. where Sleeping Car accommodations can be secured.

C. P. ATMORE,
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desires to inform the public and his patrons that his Stock of Parlor Suits, Chamber Suits and Dining-Room Suits, both fine and medium, has never been as complete as at present, with prices lower than ever.

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Personal experiences in the

UNITED STATES and CONFEDERATE STATES ARMIES.

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Lieutenant General in the Confederate Army.

Published for the Hood Orphan Memorial Fund, by Gen. G. T. Beauregard.

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SOUTHERN DEPARTMENT.

Office, Cor. Carondelet and Gravier Streets.

The capital of the Company is TEN MILLION DOLLARS, to which there must be added the unlimited liability of the proprietors.

STATEMENT OF THE COMPANY, JANUARY 1, 1882.

Gross fire assets	$12,167,858 41
Fire liabilities, including paid up capital	5,876,957 51
Net surplus	$ 6,291,380 90

STATEMENT OF THE U. S. BRANCH, JULY 1, 1881.

Assets	$1,502,218 18
Liabilities	2,490,156 52
Surplus	$ 912,061 66

Fire risks of all kinds respectfully solicited. The Board of Directors is fully empowered to adjust and pay all losses from this city, thus placing the Company on the same footing with the local companies chartered under the State laws.

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NEWTON BUCKNER, Esq., of Buckner & Co.
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PETER ANDERSON, Esq., of Anderson & Simpson.

HENRY A. OGDEN,
Resident Secretary.

JULES F. BOUNY, Assistant Resident Secretary.
CLARENCE F. BOW, Deputy Asst Resident Sec'y.
New Orleans, October 20, 1881. nov eom

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LADY'S GOLD WATCHES, $30 and upward
GENT'S GOLD WATCHES, $45 and upward.
GENT'S SILVER WATCHES, $12 and upward.
BOY'S SILVER WATCHES, $12 and upward

All guaranteed.

A. B. GRISWOLD & CO.,
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TRAINS WEST.

	Freight and Accommodation.	Mail and Express.
New Orleans, leave	7.00 A. M.	5.00 P. M.
Algiers	7.20	5.20
Gretna	7.44	5.37
Company Canal	8.00	5.50
St. Charles	10.30	8.04
St. John	10.45	10.15
Laurel	1.00 P. M.	10.30
Ft. James	1.15	10.46
Donaldsonville	2.30	11.—
Bayou Goula	4.15	12.21 P. M.
Thibodeaux	5.15	1.30
West Baton Rouge arrive	7.01	1.50

TRAINS EAST.

	Freight and Accommodation.	Mail and Express.
West Baton Rouge, leave	7.10 A. M.	2.30 P. M.
Thibodeaux	8.27	3.44
Bayou Goula	9.11	4.27
Donaldsonville	10.31	5.—
St. James	1.00 M.	7.20
Laurel	1.15 P. M.	9.17
St. John	2.16	9.47
St. Charles	2.31	9.51
Company Canal	2.57	10.11
Gretna	3.25	10.40
Algiers	3.41	10.55
New Orleans, arrive	4.—	11.—

For rates and information address

H. S. McRAE, M. H. SPELMAN
Superintendent. G. P. and T. Agt.

New Orleans, October 15, 1881.

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MANUAL OF THE APIARY.

By A. J. COOK,

Professor of Entomology in the Michigan State Agricultural College.

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AGENTS WANTED, to sell Dr. CHASE'S 2000 RECIPE BOOK. Sells at Sight. You double your money. Address Dr. Chase's Printing House, Ann Arbor, Mich.

PRICES CURRENT.

REVISED AND CORRECTED WEEKLY.

ADVOCATE OFFICE,
New Orleans, Monday, Jan. 23, 1882.

Our readers should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher prices must be paid.

SOUTHERN STAPLES.

	To-day.	Last
Cotton, ₱ lb.		
Low ordinary	8⅞	8⅝
Ordinary	9⅝	9⅜
Good ordinary	10⅝	10⅜
Low middling	11	11⅛
Middling	11⅜	11⅛
Good middling	12	12
Middling fair	12⅝	12⅜
Sales to-day	3,500 bales.	
Receipts since our last	7,000 bales.	
Receipts previously	261,101 bales	
Sugar, ₱ lb.:		
Fair	@	6⅝
Fully fair		7⅛
Prime		7⅝
Choice		7⅞
Yellow clarified		8⅜
White clarified		9⅛
Powdered		
Crushed		
Molasses, in bbls, ₱ gallon:		
Common		
Fair		
Prime		
Choice		
Rice, Louisiana, ₱ lb.:		
Common		
Fair		
Prime		
Choice		

GROCERIES.

Butter, ₱ lb.:		
Western		
New York		
Coffee, ₱ lb.		
Rio ordinary		
Rio fair		
Rio prime		
Cheese, ₱ lb.		
Western factory		
Eastern dairy		
Candles, ₱ lb.		
Best brands		
Corn Meal, ₱ bbl.		
Choice K. D		
Flour, ₱ bbl.		
Superfine		
XX		
XXX		
Choice XX		
Choice XXX		
Fish:		
Mackerel, No. 1, in bbls		
Half bbls		
Kits		
Mackerel, No. 2, in bbls		
Half bbls		
Kits		
Mackerel, No. 3, in bbls		
Half bbls		
Kits		
Codfish, ₱ lb		
Herring, ₱ box		
Oils, ₱ gallon:		
Coal, in cases		
Coal, in bbls		
Linseed, raw		
Linseed, boiled		
Cottonseed		
Lard		
Soap, ₱ box:		
Magnolia		
Olive		
Palmo		
Castile		
Soda, ₱ lb		
Starch, ₱ lb		
Salt, ₱ sack:		
Coarse		
Fine		

GRAIN AND FEED.

Corn, 60 lbs, ₱ bushel:		
Yellow		
White		
Mixed		
Oats, ₱ bushel:		
Western		
Red rust-proof		
Bran, ₱ 100 lbs:		
Choice		
Hay, ₱ 100:		
Prime		
Choice		
Cow Peas, ₱ bushel:		
Mixed		
Clay		

PROVISIONS.

Bacon, ₱ lb:		
Breakfast		
Shoulders		
Sides, clear rib		
Sides, clear		
Hams, sugar-cured		
Mess Pork, ₱ bbl		
Dry Salt Meat, ₱ lb:		
Clear rib sides		
Clear sides		
Shoulders		
Lard, ₱ lb:		
Choice, in kegs		
Choice, in tierces		

ESCULENTS.

Potatoes, ₱ bbl:		
Irish		
Sweet		
Onions, ₱ bbl		
Apples, ₱ bbl		
Cabbages, ₱ lb		
Sour Kroul, ₱ bbl		

BALING STUFFS.

Bagging, ₱ yard:		
Indiu		
Jute		
Baling Twine, ₱ lb		15
Ties, ₱ bundles:		
30 Ores and buckles		1 50

SUNDRIES.

Poultry, ₱ dozen		
Grown chickens		5 00
Young do		4 50
Ducks		4 50
Geese		5 00
Turkeys	15 00	16 00
Eggs, ₱ dozen		
Western		30
Southern		32
Honey:		
Strained, ₱ gallon		
Comb, ₱ lb		
Pecans, ₱ lb:		
Louisiana	9	12
Texas		
Oranges:		
Louisiana, ₱ bbl		
Foreign, ₱ box	2 00	5 00
Wool, ₱ lb:		
Louisiana	22	23
Texas		
Feathers, ₱ lb:		
Geese		
Hides, ₱ lb:		
Country green	6	7
Dry salted		10
Dry flint	11½	12
Ox Horns, each		6
Tallow, ₱ lb	6	7½
Cotton Seed, ₱ ton:		
In sacks		
Meal		25 00
Oil cake		25 00
Cooperage, ₱ each:		
Sugar hogsheads	2 50	2 75
Molasses barrels		1 35
Half barrels		1 05
Kegs		70
Oak Staves, per 1200:		
Kegs		60 00
Barrels	70 00	75 00
Extra claret	100 00	105 00
Extra hogshead	140 00	145 00
Extra pipes	190 00	195 00
Tobacco:		
Low lugs		
Medium		6
Good to fine		7½
Low leaf		
Medium		8
Good		9½
Fine		10
Selections		12½

WASN'T SHE CUTE!

She knew it was necessary to be beautiful to be attractive. She knew health gave beauty a peculiar charm, therefore she made free use of Brown's Iron Bitters, and her captivating smile seemed like a beam of sunshine; her eyes were bright and sparkling, and her skin, oh, 'twas most wondrous fair! Well worthy of a trial is this valuable medicine by all our lady friends.—Fashion Paper.

—The recent prohibition, in Calcutta of open-air preaching on the part of the missionaries has been overruled by the higher courts.

NEWS OF THE WEEK.

DOMESTIC.

WASHINGTON, Jan. 18.—Mr. Scoville, as counsel for Guiteau, had at the outset of the trial a good deal of sympathy, based upon the idea that he was doing a chivalrous thing in defending so odious a criminal; but by his bearing on the trial he has dissipated any good feelings in his behalf.

To-day Scoville passed all bounds in his speech by making a most coarse and indecent assault upon President Arthur, Gen. Grant and Mr. Conkling, attempting to hold them responsible for the death of Garfield. This onslaught created much sensation in the court-room. Representative Turner, of Kentucky, who was present, was so much disgusted that he took his hat and left the room.

It is thought by some that the Judge ought to have rebuked Scoville, and made him confine his remarks within decent bounds. It looks as if Scoville had lost any hope of defeating a verdict of guilty.

HAZELHURST, Jan. 18.—A $20,000 fire occurred here last night, which burned five buildings, three of which were occupied. The following is a list of the losses and the amount of insurance: M. Faller, two frame buildings, $2,000, uninsured; Print Matthews, stock of goods, $11,800, insured for $5000; Challe & Powell, of New Orleans, building, $1000, supposed to be insured; J. C. Pitts, building, $1,500, uninsured; H. H. Nogg, building and stock, $4,000, insured for $3,500. The fire originated in an unoccupied building. Negroes were gambling in a back room, and leaving a fire burning in the building is supposed to be the cause. There are a few other small losses, but the exact amounts are not known.

NEW YORK, Jan. 18.—A special to the Evening Post, from Galveston, says: Mexican reports say there is a reign of terror in Jalisco. In a recent election riot two men were killed and four wounded by the troops. In the same State ten bandits attacked a train, killed one train-man and stole some freight. During the election trouble at Guadalajara, Lieut. Col Manuel Ayak was killed by Don Euzbio Barregan.

CANTON, Miss., Jan. 18.—We have now the highest water ever known in the Big Black valley. The railroad track is submerged near West Station, eight to fifteen inches, and the water is rising. It is still raining. No wash out is known.

There was no train South on the sixteenth and seventeenth instant. Can not learn the condition of the water to-day.

MOBILE, Jan. 18.—All the lower landings along the Tombigbee river are inundated. Fifty-six feet of water was reported at Tuscaloosa yesterday, and the river is still rising.

MEMPHIS Jan. 19.—John Sullivan, member of the Fire Department, has been sick a couple of days; to-day his case developed into a genuine case of small-pox, so pronounced by the Board of Health. A negro girl, with a case of variolnid, was also found in the southern portion of the city.

NASHVILLE, Jan. 19.—The river is rising slowly and is fifty-two feet on the gauge, within two feet of the rise of 1847. A large amount of money was raised to-day and committees were appointed to superintend the issuance of provisions to indigent sufferers from backwaters. Backwaters from the Cumberland have submerged portions of the Memphis and Louisville Road.

WASHINGTON, Jan. 20. The Secretary of the Navy has just received the following telegram from Engineer Melville, of the lost Arctic exploring steamer Jeannette:

IRKUTSK, Jan. 18.—Melville, Danenhower and eleven men are all well. Melville returned to the Arctic Ocean; found the log-books, instruments and a few records left by DeLong. No tidings of the second cutter, Lieut. Chipp. Search was continued during the winter by the Cossack commandant of Bohm and Jukutsk under directions of Gen. Tschernieff. Word has been received from Kohlym river that no boat had arrived to date, November 19. I am acquainted with the country where DeLong and party are, and request orders to remain with two men to renew the search in March. Danenhower and nine men to return to the United States. Danenhower's sight is partially recovered.

G. W. MELVILLE.

WASHINGTON, Jan. 20.—The National Board of Health to-day officially declared small-pox to be epidemic in the United States, and is now occupying itself in devising measures to protect the country against the disease.

WASHINGTON, Jan. 21.—The House Committee of Improvement of the Mississippi river held a five hours' session to-day, hearing arguments from Capt. John Cowdon, of Memphis, and Capt. T. P. Leathers, of New Orleans, in advocacy of an appropriation of $250,000 for the construction of a canal from the Mississippi river to Lake Borgne, ten miles below New Orleans. The gentlemen argued that such canal would drain off the surplus water of the river and thus prevent all overflows.

NASHVILLE, Jan. 21.—A great deal of suffering prevails among the unfortunates who have been driven from their homes by the high water.

Many are sick from exposure, and more will yet have to be sent to the hospital if the wet continues. The Ladies' Relief Society furnished provisions to-day to 550 families, averaging from five to eleven souls each.

It is estimated that not less than three thousand people had to be fed, and this number is likely to increase on a further rise of the river.

An expanse of ten miles in and around Nashville is covered with water. Most of the sufferers in the city are negroes, who occupied the greater portion of the lower part of the city. As many as eight or ten in places now occupy one room together.

WASHINGTON, Jan. 21.—The Senate Committee on Pensions to-day unanimously agreed to report a bill granting to Mrs. Lincoln $15,000 in cash to be available immediately, and also providing that from and after the enactment of this bill her pension shall be at the rate of $5000 per annum, the remainder of her life, in lieu of her present annual pension of $3000. The cash payment of $15,000 is to be granted as relief, and not as arrears of pension.

CINCINNATI, Jan. 21.—A Nashville special to the Times-Star says: Rain yesterday and last night raised the river twelve inches. The waters now extend over 3000 acres in the city limits. The Tennessee river, at Johnsonville, is ten miles wide. All railroad communication with Memphis is cut off. Large quantities of lumber are floating away from the lumber yards.

WASHINGTON, Jan. 23.—The Court-House is packed to-day, and hundreds unable to gain admission. Judge Porter commenced the closing argument. He is still unwell, and will therefore ask for an early adjournment. He depicted the character of the prisoner, and sketched the circumstances leading to the crime, and painted with fervid language the damning wickedness of its execution.

Guiteau, as usual, had the opening speech for the day, in the course of which he served the following notice upon Judge Porter:

"Now in regard to Judge Porter, I want to say, as he is to have the closing of the case, if he attempts to mislead the court or jury I and my counsel will stop him. He came on this case under misapprehension on the part of Gen. Arthur, otherwise he would not be in the case. He don't properly represent the government; he only represents himself."

JACKSON, Miss., Jan. 23.—A bill passed the Senate to-day authorizing the Governor to offer a reward for the apprehension of the murderer of Gen. Tucker.

The bill to prevent and punish fighting in the State, as it passed, provides a fine of $1000 and imprisonment not less than one year in the county jail for principals, and imprisonment and fine of half the time and amount for seconds and stakeholders, and if death results, the penalties that are now prescribed by law will be enforced.

A resolution was adopted requesting Senators and Representatives in Congress to secure government aid towards closing the Bonnet Carre Crevass.

CINCINNATI, Jan. 23.—The Times-Star's Nashville special says: The river has fallen fifteen inches within the last twelve hours. Estimates are being made of the losses. The whole damage to the lumber interest will be over $150,000. Prowett, Spurr & Co.'s losses in lumber amount to $75,000. Damage to the city sewer will amount to $25,000. At a rough estimate the losses to individuals will aggregate $500,000. The fund for the relief sufferers from the flood reaches over $8000.

WEALTH IN THE MORMON TITHING-HOUSE.—Wagons loaded with the various products of Utah industries are constantly passing through the gate into the tithing-house at Salt Lake. The Mormon law requires that one-tenth of all the things produced by the labor of the faithful shall be given to the church, and the compliance is in the main honest, though attempts at shirking are occasionally detected. The annual income from this source is kept a secret by the rulers, but has been estimated as high as $5,000,000, and undoubtedly reaches $3,000,000. "It is thought by the Gentiles," says a correspondent of the Boston Herald, "and intimated by the saints themselves, that a portion of the tithing fund has been employed, and very effectively employed, in securing favorable legislation in the national Congress. The departed Brigham was wont to speak very contemptuously of Congress, boasting that he cared nothing for it, because he could influence its votes with money whenever he deemed it desirable. And there is reason to think that the boast was not wholly idle."—New York Sun.

—The following story concerning the Arabian horses brought to this country by Gen. Grant is said to be a fact. When the horses were delivered to the American official who was deputed to represent Gen. Grant, he found that, through some hocus-pocus of the employes of the Sultan's stables, one of the horses selected had been exchanged for a dismal beast, being lame and generally unsound. Our countryman did not wish to forward so wretched an animal to the United States; yet what was to be done? To refuse the Sultan's gift would have been a deadly insult, and, besides, he had no right to do anything of the kind; while to find fault with it would have been a deadlier. Finally a bright idea struck him. The unsound horse happened to be black, so he sent for the high and mighty Turkish official who had the matter in charge, and regretfully informed him that, though Gen. Grant was enchanted with the two noble steeds that were accorded him by the magnificence of the Sultan, he would, unfortunately, be unable to use the black one, as horses of that color were only employed for funerals in America, and to offer or accept one as a gift was held to be an exceedingly bad omen in that country. The courtious Turk was profuse in civilities and apologies, the black horse was taken away, and a sound and handsome animal of another color was sent in its stead.—New York Independent.

A NEW MAN DYSPEPSIA CURED.

From the Hon. J. B. Benson, Hart Co., Ga.

HARTWELL, GA., FEB. 10, 1881.

I want to say a good word for Brown's Iron Bitters. I am about sixty years of age; have warehouse, railroad, and newspaper work to do. I have been taking—and various other kinds of whisky bitters to give me an appetite, and the only appetite I got was one for drink. Rev. Mr. Anderson, the presiding elder for the district, stopped with me not long ago, suffering, dreadfully with dispepsia. I got him Brown's Iron Bitters. They cured him. After he left, I concluded to take that remaining in the bottle, and I assure you it has made a new man out of me. I have no desire for stimulants, and believe I could eat a pair of old boots and digest them as easily as rice. J. B. BENSON.

Quarterly Conferences.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FIRST ROUND.

Algiers	Jan. 28, 29
Morgan street	Feb. 5
Louisiana Avenue	12
Felicity street	19
Baton Rouge	25, 26
Grosse Tete, at Rosedale	Mar. 4, 5
Bayou Lafourche, at Houma	11, 12
St. Charles Avenue	18, 19
Carondelet	25, 26

The District Stewards will convene January 30, at Carondelet Street Church, 7 P. M., in pastor's office.

2 CHRISTIAN KEENER, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Washington	Jan. 21, 22
Plaquemine Brulee and Kimball's chapel	28, 29
Lake Charles	Feb. 4, 5
Abbeville	11, 12
Sugartown	18, 19
Opelousas	25, 26
Patterson ville and Morgan City	Mar. 4, 5
New Iberia	11, 12
Franklin	18, 19
Vermillionville	25, 26
Calcasieu mission	Apr. 1, 2
Grand Chenier	8, 9

3 LEWIS A. ERCO, P. E.

DELHI DIST.—FIRST ROUND.

Waterproof, at Waterproof	Jan. 21, 22
Tensas, at Jordan Chapel	28, 29
Monroe, at Monroe	Feb. 4, 5
Trenton, at Trenton	11, 12
Lake Providence, at Lake Providence	18, 19
Winnsboro, at Winnsboro	25, 26
Delhi, at Delhi	Mar. 4, 5
Bayville, at Bayville	11, 12
Oak Ridge, at Prairie	18, 19
Lind Grove, at Bartholomew	25, 26
Bastrop, at Bastrop	Apr. 1, 2
Floyd, at Floyd	8, 9

3 E. F. ALEXANDER, P. E.

SHREVEPORT DIST.—FIRST ROUND.

Coushatta, at Coushatta	Jan. 21, 22
Springville, at Armstead chapel	28, 29
Logansport	Feb. 4, 5
Caddo, at Liberty	11, 12
Mooringsport	18, 19
North Bossier, at Concord	25, 26
South Bossier, at Bellvue	Mar. 4, 5
Shreveport	11, 12
Mansfield	18, 19
Natchitoches, at Natchitoches	25, 26
Minn, at New Hope	Apr. 1, 2
Aquacoc, at Holy Grove	8, 9
Sabine, Baron Sen	15, 16
Pleasant Hill	22, 23

District Stewards' meeting will be held at Shreveport, March 11, A. D. 1882.

T. H. M'CLENDON, P. E.

NORTH MISSISSIPPI CONFERENCE.

WINONA DIST.—SECOND ROUND.

Alpha	Feb. 18, 19
French Camps	25, 26
Koschusko circuit	Mar. 3
Koschusko and Durant	4, 5
Newport	10, 12
Attala	18, 19
Richland	25, 26
Lexington	30
Winona and Valden	Apr. 1, 2
West	8, 9
Winona circuit	13
Walthall	15, 16
Carrollton	22, 23
Black Hawk	29, 30
Minter City	May 6, 7

Preachers on French Camp and Zilpha will please inform me where their Quarterly Conferences will be held. My address is Durum, Miss.

THOS. Y. RAMSEY, P. E.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—FIRST ROUND.

Canton	Jan. 1, 2
Jackson	7, 8
Edwards	14, 15
Hind's mission	17, 18
Bolton	21, 22
Madison, at Wesley	28, 29
Scott Chapel	Feb. 4, 5
Sharon, at Union	11, 12
Benton	18, 19
Yazoo City	Mar. 4, 5
Dover	11, 12
Mt. Carmel	18, 19

W. L. C. BENNETT, P. E.

GRANDON DIST.—FIRST ROUND.

Marvin circuit, at Westbrana	Jan. 7, 8
Cato circuit, at Clear Creek	14, 15
Trenton circuit, at Pokeville	21, 22
Raleigh circuit, at Raleigh	28, 29
Brandon station	Feb. 4, 5
Pinola circuit, at Holly Bush	11, 12
Lake circuit, at Lake	18, 19
Walnut Grove circuit, at Hillsboro	25, 26
Conehatta circuit, at Goshen	Mar. 4, 5
Newton circuit, at Newton	11, 12
Forest circuit, at Grange Hall	18, 19
Pearl Springs mission, at Mell Dale	25, 26
Decatur mission, at Mt. Hebron	Apr. 1, 2
Philadelphia mission, at Philadelphia	8, 9
Ludlow mission, at Conway	15, 16

District Stewards will meet at Morton, on Friday, February 3.

J. M. GANN, P. E.

WOODVILLE DIST.—FIRST ROUND.

Amite City	Jan. 7, 8
Clinton	14, 15
East Feliciana	21, 22
Pomchlonola, at Pomchlonola	28, 29
St. Helena	Feb. 4, 5
Amite	11, 12
Jackson	18, 19
Pipkin and Port Hudson	25, 26
Bayou Sara	Mar. 4, 5
Livingstone	11, 12
East Baton Rouge	18, 19
Wilkinson	25, 26
Woodville	Apr. 1, 2
North Wilkinson	8, 9

Address Greensburg Ex. Papers, to card, inform Presiding Elder of place for First Quarterly Meeting.

R. A. LITTLE, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Crystal Springs	Dec. 31, Jan. 1
Wesson and Beauregard, at Wesson	7, 8
Hazlehurst	14, 15
Brandywine, at Rehoboth	21, 22
Summit, at Summit	28, 29
McComb and Magnolia, at Magnolia	Feb. 4, 5
Providence, at Beulah	11, 12
Baton Pierre, at Pleasant Ridge	18, 19
Adams and Bonchuto, at Adams	25, 26
Scotland at Bethesda	Mar. 4, 5
Spring Ridge, at Forest Hill	11, 12
Terry, at Pleasant Grove	18, 19
Brookhaven	25, 26

The District Stewards will meet in Hazlehurst, January 21, 1882.

J. A. B. JOICE, P. E.

VICKSBURG DIST.—FIRST ROUND.

Natchez	Dec. 31, Jan. 1
Vicksburg	Jan. 7, 8
Warren circuit, at Bovina	14, 15
Port Gibson	21, 22
Rocky Springs, at Grand Gulf	28, 29
Cayuga, at Utica	Feb. 4, 5
Fayette Circuit, at Fayette	11, 12
Meadville, at Oak Grove	18, 19
Kingston	25, 26
Clover Hill, at Mayersville	Mar. 4, 5
Rolling Fork, at Rolling Fork	11, 12
Mt. Olivet at Satartia	18, 19
	25, 26

The District Stewards will meet in the Methodist Church at Port Gibson, January 28, at 10:30 o'clock A. M.

12TH S. WOODWARD, P. E.

SEASHORE DIST.—FIRST ROUND.

Ocean Springs circuit, at Ocean Springs	Dec. 31, Jan. 1
East Pascagoula, at Agnes	Jan. 6
Moss Point, at Moss Point	8
West Pascagoula, at Oak Grove	14, 15
Henderboro, at Scott's Station	20
Pearlington, at Pearlington	21, 22
Franklinton, at Franklinton	26
Covington, at Covington	28, 29
Whitington, at Whitington	Feb. 4, 5
Spring Cottage, at Stewarts	11, 12
China Grove, at Whitesides	18, 19
Mt. Carmel, at Mt. Zion	25, 26
Westville, at Pleasant Hill	Mar. 4, 5
Bethel, at Hebron	11, 12
Enoch, at Scuba Chapel	18, 19

T. S. WEST, P. C.

ALABAMA CONFERENCE.

MARIANA DIST.—FIRST ROUND.

Geneva circuit, at Ella	31, Jan. 1
Cerro Gordo, at Otter Creek	Jan. 7, 8
Freeport, at Freeport	14, 15
Holmes's Valley, at Adagail	28, 29
Mariana, at Mariana	Feb. 4, 5
Big Creek, at Big Creek	11, 12
Greenwood, at Collins Chapel	25, 26
Headland, at Poplarhead	Mar. 4, 5
Chippola, at New Britton	11, 12
Calhoun, at Bethel	18, 19

The District Stewards will meet at Mariana, February 4, 1882.

J. S. CRAZE, P. E.

PENSACOLA DIST.—FIRST ROUND.

Pensacola	Dec. 31, Jan. 1
Warrington	Jan. 1, 2
Millview and Ross Point, at Millview	7, 8
Powelton, at Powelton	11, 12
Milton	21, 22
Stockton, at Stockton	28, 29
Perdido mission, at High Pine	Feb. 1
Pollard, at Pollard	4, 5
Evergreen, at Belleville	11, 12
Repton, at Belleville	14, 15
Monroeville, at Liberty	18, 19
Herbert mission, at Baton Camp Ground	25, 26
Georgiana, at Wesley Chapel	Mar. 4, 5
Sepulga, at Bethel	11, 12
Monterey, at Monterey	18, 19
Yellow River mission	

We have an appropriation of seventy-five dollars for this work, and wish to employ a local preacher. Address me at Citronelle, Alabama.

Pastors will please urge their official members to be present at their first quarterly conference.

52 S. G. COX, P. E.

GREENSBORO DIST.—FIRST ROUND.

Greensboro station	Dec. 31, Jan. 1
Newberne circuit, at Newberne, Wed'y	Jan. 4
Greensboro ct., at Union Chapel, Friday	6
Havana circuit, at Havana	7, 8
Green circuit, at Salem, Wednesday	11
Gainsville circuit, at Gainsville	14, 15
Belmont circuit, at Wesley Chapel, Friday	20
Livingstone and Eutaw, at Livingstone	21, 22
Cuba circuit, at York, Tuesday	24
Gaston circuit, at Sharon, Thursday	26
Butler and Mt. Sterling	28, 29
Choctaw circuit, at Oak Grove, Tuesday	31
Forkland circuit, at Forkland	Feb. 4, 5
Demopolis station, Wednesday	8

DEAR BRETHREN: In order that we may get all to work as soon as possible, I have put many of the above appointments in the week. I do not expect, in the end, to do you any the less service. Let us put everything into working order at once.

51 H. POUCHART, P. E.

MONTGOMERY DIST.—FIRST ROUND.

Hartville circuit, at Seale	Dec. 31, Jan. 1
Elmore circuit, at Oak Valley	7, 8
Tallassee station	9
Tuskegee circuit at Warrior Stand	14, 15
Tuskegee station	16
Salem circuit, at Pierce Chapel	21, 22
Auburn station	23
Crawford circuit, at Mt. Zion	28, 29
Montgomery station	Feb. 4, 5
Tallapoosa mission, at Rock Springs	9
Loachapoka circuit, at Notasulga	10, 11
Dudley station	12
Franklin mission, at St. John	18, 19
	25, 26

51 T. F. MANGUM, P. E.

MISCELLANEOUS.

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1874 "	241,679
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3. The chemicals keep the glasses cold, and the result is that the optic nerves always cool, doing away with any feverish sensation to the eye.

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WOODS IN WINTER.

BY R. W. COOPERWOOD.

When Winter winds are piercing chill,
And through the hawthorn blows the gale,
With solemn feet I tread the hills
That overlook the lonely vale.

O'er the bare upland, and away
Through the long reach of desert woods,
The embracing sunbeams chastely play;
And gladden those deep solitudes,

Where, twisted round the barren oak,
The summer vine in beauty clung,
And summer winds the sweet flower broke,
The crystal circle is hung.

Where, from their frozen urns, mute springs
Pour out the river's gradual tide;
Shrilly the skater's iron rings,
And voices all the woodland side.

Alas! how changed from the fair scene,
When birds sang out their mellow lay,
And leaves were soft, and woods were green,
And the song ceased not with the day.

But still wild music is abroad;
Pale, desert woods! within your crowd,
And gathering winds in hoarse accord
Amid the vocal reeds pipe loud.

Chill airs and whirling winds! ply your
Bleak power and drive the dry leaves free;
Ye have your charms! none asks me how
I love to see the opening year.

I love, and it cheers me long,

Is it a Claim or a Charity?

MR. EDITOR: A short and well-written article in the ADVOCATE, of January 19, on "The Law as Regards Conference Claimants," calls attention to a matter of more than ordinary importance. The author of that article believes the present law of the church is "holy, just and good;" but, as he seems open to conviction, perhaps he will not be offended if those who differ from him in belief write, as he has done, their convictions on the subject.

For a good many years, in service on the Joint Board of Finance, and in contact with members of the church, who are regular contributors to the "Conference collection," my attention has been directed to the defects of the law of the church as it now stands; and while I can not hope to influence the action of the General Conference as to this subject, yet I write to call attention to these defects. I think money paid to superannuates, their widows and orphans, is a *claim*, and so, must answer the question which forms the caption of this article. I am justified, in this conclusion, by the language of the Discipline, and the settled convictions of preachers and people in reference to it, and I propose to write of it as such. Now, as a charity, the necessities of those among whom it is distributed may form a basis for the distribution; but as a claim, that basis must be something which the church has received from them. Of course, that something is their service, and as it is simply impossible to find out the value, or "amount" of the service rendered, what better basis can be obtained than the *time* of it. While each financial board ought to be allowed discretionary power in adopting a scale of division, yet the number of years in the active ministry sought, by law, to be the basis in settling the amount paid to each claimant. Many good reasons may be advanced to sustain this position; among them, those that follow.

Such a law will recognize the universal sentiment, that remuneration must depend on the service rendered, and be in the ratio of the benefits received. Men of business are astonished when they learn that the "Conference collection" is divided among claimants according to their necessities; and the church, under the influence of this disclosure, withholds its money, too often with the feeling that this is only charity and *its* charity must begin at home. Let our people know that Conference claimants have indeed a claim on them, and their response to this assessment will be more prompt and liberal. They always show their recognition of long and faithful service, but can not see why they are called on to raise a fund, as large a part of which is received by the man, who in feeble health and a semi-local relation to the Conference, serves the church for one, two or five years, as is received by some old veteran who has lived through his fiftieth anniversary as minister of the gospel. I suppose, as a rule, one, out of fifty men who are put on the superannuated list in early life, goes there as the result of hard work and exposure in the itinerant ranks; the remaining forty-nine are men who are wrecked by disease before they enter the Conference, or are broken down from causes for which their work in the ministry is in no way accountable, and the church is under no more obligation to help them in that case, than it is to help anyone of its members who may become prostrated by disease and is thus thrown upon its charity.

Such a law, as is proposed, will tend to encourage our preachers; and will not, as the present law seems to do, put a premium on prodigality. So far as my observation goes, the salaries of Methodist preachers, great or small, are not more than enough to meet their expenses. If money is saved, it is saved by close economy, and by sacrifice of some things which people other than preachers think necessary to their comfort. This is true, whether the salary be two hundred or two thousand dollars. Small salaries are paid, in general, where the expenses are not great, and large salaries where the outgo is equal to the income. So the amount saved does not depend on the amount received, but on the capacity and willingness of the preachers to take care of what is received. Now, take a case. A. enters a Conference, is brilliant and popular, gets good appointments and receives fine salaries. He lives well, denies himself nothing that his salary will enable him to buy, and, alas, sometimes goes in debt to secure for himself and family all that their extravagance demands. Long or short he runs his career, and, at last, finds his name on the superannuated list, and his family and himself without money and without a home. B., who, by the way, entered the Conference in A.'s class, has served on all sorts of charges. Sometimes his salary has been large, sometimes otherwise; but he has been a careful economized man. His wants [illegible] supplied; and [illegible] he [illegible] has had to [illegible] good and devoted wife some simple and reasonable gratification, he has justified himself in language like this: "Never mind, my dear, it will not always be so. The money I am putting aside, after a time, will be sufficient to buy a home, and in our old age, if God will, we will rest quietly in that home of our own. The money then paid to us out of the Conference fund, I will sacredly devote to securing for you the comforts now denied you." He, too, finishes his course as an itinerant, and he and A. are among the superannuates of the Conference. The two cases come up for the consideration of the financial board. A. has friends who draw a strong picture of his wants. All are startled by the description of his dreadful destitution. B. is not represented at all, or if he is, it is by a modest letter he has written to some brother, containing the request to receive and bring to him "whatever amount" may be named by the board. The case is clear. The chairman says: "Brethren, we must be governed by the necessity of the claimants, and here, though their term of service is the same, we must *discriminate*. Bro. A. is in fearful want while Bro. B. has a *home and farm of his own*." Nobody asks if B. is able to work his farm, or if his land is of any account. It is forgotten that as the money saved by him was not much, his little place must be nearly, if not quite, worthless. He was not able, after all his self-denial, to buy a good place. Well, the board have just $300 to divide between these two, and the decision is made. A. gets $250, and B. $50. Is it right, is it just? Surely, there can be but one answer. By the law proposed, such cases would not occur. Prodigality would not be rewarded, and careful economy would not be punished. Equity demands that B. should have, in his old age, what he had all along denied himself of, that he might have it there; and that A. should have only what his time of service gave him a right to, even if it is insufficient to supply the comforts which he has never before been without.

Another advantage, resulting from the adoption of the proposed law will be, that it will save our Conferences of the error, or the necessity, of readmitting or admitting men who have spent the most and the *best* part of their lives in secular pursuits, and who enter or re-enter Conference too often, only to be a burden on charges which they do not serve acceptably, and then, after a year or so of inefficient work, to have their names placed upon that list which ought to contain only the names of those, who by hard work, or long service, have become entitled to the honor and the reward.

I think of other grounds, Mr. Editor, of objection to the law as it now stands, and of the adoption of the law proposed; but my letter has already gone far beyond the limits I had in view, so, just at this place I will close. HENRY O. MOORE.

To Conference and Back.

MR. EDITOR: On the second day of January, in company with President Borden and J. E. Scales, lay-delegate, we left Mansfield to attend the session of the Louisiana Annual Conference, which was to meet in New Orleans on the fourth.

We took a hack, the depot being a mile and a half from town. About the first question asked was: "Have a cigar? Does the smoke annoy you?" No, we do not smoke; but whenever we start for Conference we make up our mind to be well-smoked before we get back. We took the cars at two P. M., and, after a little more than an hour's pleasant travel, the conductor announced that we were at Pleasant Hill. For thirty years we have been traveling between these places, and have never appropriated less than a half day to make the trip till this time. What an immense amount of time that has been lost between these places alone, to say nothing of all the plodding horseback traveling of these thirty years. At six P. M., we arrived at Provencal (pronounced Provensaw), the terminus of the passenger cars. From here we were dependent upon the construction trains for connection with the Morgan line at Cheneyville, fifty miles distant. Our chagrin was immoderate when we learned that no train would leave for twenty-four hours, with no accommodations to stay, and a cross grained depot agent to contend with. We were asked out, and the key turned upon us, and it was the *only* place we could get to the fire, or even get a seat to sit down. His profanity was grating, and his conduct unjustifiable. We overheard some of his comrades reprove him for swearing in the presence of preachers. He said he was not aware that he was in the company of ministers from anything he had seen in their conduct. What he saw unministerial we can not conceive, as there were but two preachers, and one of them was sick, and we can vouch for the conduct of the other for the last forty years.

The lady, however, who kept the eating house, gave us the key to his conduct when she said: "He's drunk all the time, that is what is the matter with him." While involved in this trouble we were somewhat relieved by learning a special train was going through and would be on hand in a short time, and we hoped to go on it; but all we could get from it was that it was *special*. The train was loaded with a railroad dignitary, and no room for preachers or lay delegates for Conference. But, providentially or otherwise, the dignified train had not gone ten miles before it had run off the track more than once. They had not the faith of Laban, though a heathen, for he said of the Patriarch: "I have learned by experience that the Lord hath blessed me for thy sake." Three or four hours after they left, we took a construction train and soon overtook them.

On the night of the third we got to Cheneyville, where we had to remain till morning for the train to the city. Here we had pleasant and obliging officials, but no accommodations to stay—had to walk a mile and put up with an old colored woman known as Aunt Judy. Early on the morning of the fourth we were on the train and off for New Orleans, and, after a pleasant day's travel over a beautiful country, we arrived in the city at four P. M. We soon found our pleasant home at Mrs. Boullenet's, and learned that Conference business was progressing as usual. Our Conference enjoyment was marred by the sickness of Bro. Borden, who had much of college interest to attend to, and which no one else could. We were kept busy, during the session of the Conference, not having time to visit a friend or buy a bonnet. On our way home, after the first day, we had to take our chances to get from Cheneyville to Provencal on the construction trains. At Cheneyville we were detained eighteen hours. Charley Murray, a colored man, furnished us something to eat, but how to sleep was the hardest problem to solve. We found an open room, without fire, and some empty corn sacks to lie on, and Bro. Scales rented a comfort from a colored woman to cover with; so three of us laid us down to rest, and till morning rested one side at a time. This reminded us of the times when the New Orleans preacher ate the tough hen at Grand Bayou, crossed the Red river swamp in a mule wagon, and paid nothing for the extra jolts when on their way to the Conference at Mansfield in 1853. The ex-editor of the NEW ORLEANS CHRISTIAN ADVOCATE will remember what he said about the trip. From Cheneyville we rode on a flat car, which was pushed through mud end foremost. We protected ourselves from the cold wind by crouching behind some empty kegs. At Alexandria, for twenty-four hours, we had to wait for the wagon again. Here we whiled away a day. Went to the courthouse where a preliminary trial was pending of parties who had killed several persons in the western portion of the parish. As might be expected, it was stated, the killing was the result of a drunken spree. Will not the *good people* of this State send up a petition of 200,000 names for a constitutional amendment to prohibit the traffic in whisky? Here we met our old friend, R. J. Bowman, who took us home with him, as we supposed, to introduce us to his new wife; but, after he exhibited the model of a gang plow which he invented and for which he has a patent, we did not know so well about it. The model is beautiful, and we hope it will be a grand success. We also met with Dr. Laney of former acquaintance. We were glad, as time is leaving its mark on him, to find that he is ripening in piety. The road from Alexandria to Provencal was in a terrible condition. In many places, where the cuts were deep, large landslides had covered the rail track several feet deep. The engine, pulling the train through the mud, reminded us of an ox wagon on a farm road.

On one occasion we had to walk over the cross-ties five miles and carry our valises. Several ladies were in company, and true to their sex, they were all equal to the emergency, one of whom, especially, we thank for her sympathy. She said she was not sorry for any one but that *little old man*, and she wanted to *pick* him up and tote him. At Robtline we met the passenger train, and got home the sixth day after leaving the city. We do not wish to discourage anybody about the Pacific railway, but would advise travelers not to try it before next summer, as it is in a condition that it can not be improved before next spring. As you see, it has required some effort to get to Conference and back; but we made the trip, and though we got home with a purse more than thirty dollars lighter, we have some advantages over the man that did not go. It is said that two extremes meet: so the first and last appointment we ever received from an Annual Conference was Caddo circuit. J. P.

MANSFIELD, LA.

Colorado.

MR. EDITOR: I always read the NEW ORLEANS CHRISTIAN ADVOCATE with interest—interest scarcely less than when I left you; although quite a number of new faces appear from time to time, as correspondents and on your Conference list. Well, your last Conference proceedings were gratifying to me away here. Such good reports; collections for missions and forward movement in all your borders is truly encouraging and inspiring. Your young men are coming on and taking places of responsibility and importance. I sympathize with all your preachers—feel a prayerful interest in them. The older ones, in that they have borne witness for Jesus so long and are still standing in their "lot;" the younger, in that much is expected and required of them, and hardness and conflict awaits them in every field. The former must not be forgotten or mistreated, the latter must not be over-worked or over-caressed. Death continues his sad and unrelenting work. The company of the good and pure is rapidly augmenting. I might mention the names of some of the departed, whose memory is as ointment poured forth, but I forbear after mentioning one, Traxton Bowell, twice a member of my pastoral charge in New Iberia. I remember about the last time I saw him, now about ten years ago, I asked him what he was going to do with his means (his prospective wealth that was immense), that soon we would be called upon to give account of our stewardship. I said to him, and saw it arrested his attention, "You had better make the missionary society the heir of your property, that it may do good after you are gone." I have noticed, with pleasure, it has taken that direction. "Though dead, he speaketh," and it may be the blessed gospel to the poor benighted is now heard by reason of his bequest, and may be heard and result in the salvation of many. Such a life is not in vain. But I must stop my pen, as other reminiscences and recollections crowd upon me, suggested by this. I must relate one. In 1859, the pastor of New Iberia circuit, then embracing what is now Iberia, Vermillionville and Lafayette parishes, a large scope of Southwestern Louisiana, in the discharge of his extensive and onerous duties fell very sick, and at the house of Bro. Mouit, near New Iberia, lay quivering apparently between life and death. Dr. John Chevis, a local preacher, now dead, living then at Perry's Bridge below Abbeville, came over to spend the Sabbath and, perhaps, on Monday attend to some business, called on the sick preacher, then suffering in the greatest throes of misery. After praying with a vim he went on to town to fill the preacher's appointment, and was requested by him to pray for him, and, at a few minutes after eleven o'clock, the sick preacher was relieved and grew better almost instantaneously, and is now declaring salvation by faith in the crucified Lamb.

As you observe, my field of labor is Pueblo. It is a great business mart and railroad center. We have Pueblo and South Pueblo—twin cities. My church is in South Pueblo, and so is my address. Have been busy building a parsonage ever since I came here. Little over two months gone. In two days more will move into a neat, tasty, convenient parsonage, built against the rear end of the church and all paid for. Is not that good? Come and see us. I will let you sleep in my preacher's study, and walk thence right into my pulpit and preach to a large congregation. Will you? Love to all my old friends.

Affectionately in Christ,

T. D. WHITE.

SOUTH PUEBLO, COL., Jan. 20, 1882.

Fayette Circuit, Mississippi.

MR. EDITOR: Notwithstanding the rainy weather, I have completed my first round of appointments. This is my fourth year on this circuit, and, by the grace of God, we are determined that this shall be the most successful year. Much remains to be done before we can leave the work with a consciousness of having done our duty. The first thing to be done is to see, if it is possible, that the NEW ORLEANS CHRISTIAN ADVOCATE, or the Nashville Christian Advocate, comes to every Methodist family in my charge. Six new subscriptions have been sent to the NEW ORLEANS CHRISTIAN ADVOCATE, and sample copies ordered for about twenty families, which copies I hope to follow up successfully. Another important work to be done is the building of a new parsonage. If God blesses our people this year with good crops, we hope to have a new house for the next preacher. This is known to be one of the first circuits in the Mississippi Conference. By the way, I expect we can show something more than any other circuit in this State, to wit: the minutes of every quarterly Conference, save two, since 1799. Rev. G. C. Armstrong has these minutes in a large book, well written and nicely kept. I can not close without telling you what a pleasant visit we had on the eleventh instant. By previous understanding among the ladies, they visited the parsonage on the above date, and when they left, our dining table was literally covered with good things. Ladies of other churches joined with ours in this exhibition of kindness. God bless these good women! The N. J. and C. railroad will soon connect us with Jackson, Miss.

Yours, D. C. BRADFORD.

FAYETTE, MISS., Jan. 23, 1882.

Methodism Fraternal, if not Organic.

Methodism is a substantial unity, but that substantial unity needs a practical demonstration. It is not essential that the different Methodist bodies should be organically united; but it is essential, for the highest ends, that all the branches of the one great family should be mutually co-operative. The resources, whether of men or money, possessed by any Methodist body, ought to be available, to any reasonable extent, to every other Methodist body. Only when we come to regard our cause as common will our unity be actual, fruitful, potent for good, and pregnant with blessings for the race. We may advance slowly toward this consummation, but every step is at once a benison and a prophecy. All our possessions and possibilities belong to the one recognized Lord and Head. His cause must not be hindered by our divisions. We must stand together that his church may stand stronger before the world. The time has come when every Methodist leader, in every Methodist organization, is bound to ask: "What will most effectually promote the common Methodist interest and work?"

There ought to be some arrangement made for an exchange of ministers between the Methodist Episcopal Church and the Methodist Episcopal Church South. It would be a great convenience and advantage. It would be a sign of progress, a proof of fraternity, and a gateway to glorious results. The General Conference of the "Church, South," which meets next May, can initiate this grand movement. Let that body place in its Discipline a paragraph like this:

"Any Bishop of our church may, with the concurrence of any Bishop of the Methodist Episcopal Church, transfer a member of an Annual Conference into any Annual Conference of the Methodist Episcopal Church; and a minister of the Methodist Episcopal Church, transferred in like manner into the Methodist Episcopal Church, South, shall have all rights as a member of an Annual Conference in our church."

This provision would be of no validity till the General Conference of the Methodist Episcopal Church should make a similar arrangement, and give to its superintendents the required authority. But who can doubt that such authority would be given? The occasional exchange of ministers between the two bodies would follow, and a mutual advantage would be realized. In Baltimore, Washington, Louisville, St. Louis and other places the power of Methodism would be greatly increased by such an arrangement. The pastors in all these places would at once be brought into the most fraternal relations, and all Methodists would begin to realize that they constitute one great brotherhood.

The example of such practical fraternity would be inspiring and suggestive. The example would be followed by other Methodist bodies, both in this country and England, and some feasible plan for an exchange of pastors through the whole Methodist world would be ultimately devised. It would make the great Methodistic movement in all the earth effectually one, while it would not impinge autonomy or special work of any Methodist body. In the providence of God the Methodist Episcopal Church, South, has now a great opportunity. May its General Conference see its high privilege, and seize the resplendent honor! Its trumpet blast will bring every Methodist body into line, and hasten the hour of the world's redemption. A. C. GEORGE, in New York Christian Advocate.

Florida Conference.

The thirty-seventh session of the Florida Conference, Methodist Episcopal Church, South, met in Bailey's Hall, Monticello, Fla., at 9:30 A. M., January 18, Bishop H. N. McTyeire in the chair.

We are indebted to the Wesleyan Christian Advocate for the following items and the appointments:

Local preachers, 19; white members, 10,685; colored, 12; Indian, 1; infants baptized, 501; adults baptized, 253; Sunday schools, 158; teachers, 801; Sunday school scholars, 7,127. Amount necessary for superannuated preachers and the widows and orphans, $1,511 66.

What has been contributed for missions? Domestic, $961 43; foreign, $1,011 02.

DELEGATES TO GENERAL CONFERENCE: *Clerical*—C. E. Dowman, E. Pasco. *Lay*—E. L. T. Blake, J. P. Bellas, *Lay*—J. W. Tucker, T. Turnbull.

Jacksonville was selected as the place for the next session of the Conference.

APPOINTMENTS.

TALLAHASSEE DISTRICT—*C. E. Dowman, P. E.* Tallahassee, H. H. Kennedy; Leon circuit, W. S. Richardson; Monticello, E. Pasco; Union circuit, E. J. Holmes; Crawfordsville circuit, J. B. Ley; Wakeenah circuit, R. M. Tydings; Quincy, C. A. Saunders; Little River circuit, R. H. Howren; Gadsden circuit, R. Martin; Gadsden mission, W. G. Booth; Liberty mission, to be supplied; Apalachicola, J. A. Casteel.

LIVE OAK DISTRICT—*S. E. Phillips, P. E.* [illegible] Ocilla circuit, W. H. [illegible] Madison, supernumerary; [illegible] William Dunbar; [illegible] ole circuit, S. B. Black; [illegible] circuit, W. C. Collins; Mosely Hall circuit, J. S. Barnett supply; Troy circuit, J. D. Rogers; Old Town mission, to be supplied; Jasper circuit, E. J. Nixon; Welborn circuit, to be supplied; Lake City, E. L. T. Blake; Columbia circuit, T. J. Phillips; Newnansville, T. W. Tompkins; Lake Butler mission, W. B. Johnson; Benton and St. Marys, B. B. Bryan; White Springs circuit, W. O. Hampton.

JACKSONVILLE DISTRICT—*Chas. A. Fulwood, P. E.* Jacksonville, H. B. Avery; La Villa, H. B. Frazee; Duval circuit, to be supplied; Fernandina mission, J. Atkins; Nassau circuit, James Rhodes supply; Manderin mission, H. S. Miller; Palatka and Green Cove mission, S. Woodbery; St. Augustine mission, L. W. Moore; Fruitland circuit, T. Bishop; New Smyrna mission, to be supplied; Sanford and Ernest Chapel, A. A. Barnett, A. A. Presley, supernumerary; Kissimee City mission, E. F. Ley; Norwalk mission, O. A. Hiscock; Orlando, A. Peeler, one to be supplied; Apopka City circuit, R. H. Barnett, O. W. Ranson, supernumerary; Lake Jessup circuit, W. A. Simmons; Indian River mission, J. T. Driscoll.

GAINESVILLE DISTRICT—*H. E. Cartridge, P. E.* Gainesville, S. L. Smith; Starke and Waldo, to be supplied; Hawthorne circuit, W. M. Watts; Micanopy circuit, J. P. De Pass; Bronson and Cedar Keys, J. B. Johnstone; Archer circuit, W. F. LeGette; Levy mission, to be supplied; Ocala, E. H. Harrison; Marion circuit, J. C. Ley; Ocklawaha, J. S. Collier; Moss Bluff mission, E. D. Latter supply; Fort Mason circuit, W. H. Steinmeyer; Lochsborg and Ydata, W. F. Norton; Sumter circuit, A. C. LeGette; Key West: First Charge, R. L. Honiker; Spark's Chapel, J. J. Scally; Cuban mission, H. B. Somerlan.

TAMPA DISTRICT—*H. C. Jordan, P. E.* Tampa, U. S. Bird; Bartow circuit, C. E. Pelot; Fort Dade circuit, W. Williams; Alafia circuit, W. H. Parker; Brooksville circuit, W. Davies; Hernando mission, to be supplied; Manatee, F. R. Bridges, E. E. Gates, and A. A. Robinson, supernumerary; Fort Myers, E. H. Giles; Clear Water circuit, M. A. Phillips; Pine Level circuit, G. W. Mitchell; Fort Ogden circuit, W. E. Cottier; Oak Hill circuit, T. A. Branch; J. M. Henry, Sunday school secretary and Conference agent; A. J. W. Best, transferred to West Virginia Conference.

Two works of mercy are there which the Lord himself hath laid down, Forgive and thrive. As to what he saith of pardoning, thou both wishest thy sin to be pardoned thee, and thou hast another whom thou mayest pardon. Again, as to doing kindnesses, a beggar asks of thee; and thou art God's beggar. For we are all, when we pray, God's beggars; we stand, yea, rather we fall prostrate before the door of the great Householder; we groan in supplication, wishing to receive something, and this something is God himself.—St. Augustine.

To err in modes of prayer may be reprehensible; but not to pray is mad.—Isaac Taylor.

Christian Advocate.

THURSDAY, FEBRUARY 2, 1882.

For the New Orleans Christian Advocate.

MY JEWEL.

BY MRS. L. C. SAILER.

A precious jewel, bright
And fair to see,
Was sent to me.
For years for me it shone,
For years it seemed my own.
Alas! one night
He that the jewel sent
Said it was only lent.

And now he only claimed
His own by right,
My jewel bright;
My jewel? No, not mine
His jewel—made to shine
In heaven, named,
Yes, named, and loved and owned,
To me 'twas only loaned.

What could I do but bow
My head and say
Dear Lord, I pray,
For strength to give it up,
For strength to drink this cup,
For strength just now,
My precious jewel to resign,
To say "Thy will be done, not mine."

Sunday-School Lesson.

PREPARED BY REV. CHRISTIAN KEENER.

First Quarter—Lesson VI.

SUNDAY, FEBRUARY 5, 1882.—MARK, III: 6-19.

GOLDEN TEXT.—"*Ye have not chosen me, but I have chosen you, and ordained you, that ye should go, and bring forth fruit*"—John xv, 16.

CHRIST AND HIS DISCIPLES:

6. And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

7. But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judea.

8. And from Jerusalem, and from Idumea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

9. And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him.

10. For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues.

11. And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

12. And he straitly charged them that they should not make him known.

13. And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him.

14. And he ordained twelve, that they should be with him, and that he might send them forth to preach,

15. And to have power to heal sicknesses, and to cast out devils:

16. And Simon he surnamed Peter;

17. And James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder:

18. And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphæus, and Thaddeus, and Simon the Canaanite,

19. And Judas Iscariot, which also betrayed him: and they went into a house.

The Pharisees went forth from the synagogue thoroughly enraged at Jesus. With all their watching and cunningly laid snares they had been unable to entangle this matchless disputant in his words or acts. They had been foiled in every argument. Shamed into silence, exposed in the eyes of their enemies and thwarted in every attempt to find some ground for criminal accusation. He had done absolutely nothing which even their hate could construe into a breach of the Sabbath law. The man with the withered hand he had not touched; he bade him not to do anything except "stand forth, stretch forth thine hand," and even a Pharisee could not say that there was any infraction of the Sabbath in just speaking a word, when that word was followed by a miraculous blessing. He had cleared himself of all charges, and had turned their questions upon them with a most revealing effect. He exposed the Pharisees in the presence of the Sadducees, and stung the unbelieving, superstitious Sadducees in return for their ridicule of his doctrine by making a show of them openly in the presence of their Pharisee enemies. The two go out of the synagogue, and consort together against this common enemy. We see how the presence of Christ in the world stirred up a commotion. His very presence had the effect of marshalling in strong organization all the evil. Of these two parties, the Pharisees and Herodians, the latter were mostly made up of renegade Jews who had accepted position under Roman authority, and had gone over to their monstrous superstitions, a horrible hybred religion, resulting from a mixture of Jewish Scriptures and Grecian mythology, making these Herodians Saducees of the worst type of conscientious monsters. The Pharisees, made up of *the church* party and patriots, coalesce with the unbelieving, superstitious Herodians. These two agree to forget their instinctive and implacable hate for each other that they may unite together for the destruction of this redoubtable opponent. To-day the same combinations of bigotry and vice are banded in organized force against Jesus.

We have some churches whose pulpits are political rostrums. We have known a church to consort with the devil in the way of dice and liquor, horse-racing and Sabbath-breaking, in order to advance their cause, and defeat the gospel of Christ. Church and State take counsel against the Lord to destroy him. The Bible shut out of the public schools is the result of one of these counsels.

Jesus withdrew himself from this whirl of commotion; to have remained would have brought his ministry to a sudden end. He left the city, and went down to the seashore. Here the crowd followed him, people from Galilee, Jerusalem, Idumea, and from beyond Jordan, and they about Tyre and Sidon, that country cursed of God and devoted, years ago, to destruction; even from that doomed land some of the spared families of an accursed stock came. Some of these carried back the report of the *wonder-worker* to the poor Syrophenician woman who lived there, and who afterward so eagerly and triumphantly won a great blessing from the Lord for her daughter. His pulpit was a boat, the shore his auditorium; thus he was enabled to protect himself against throngs of people eager to come near to his person, that they might draw, by a touch, healing virtue from him. How men now would throng about his person were he here now. His spiritual presence is better than his bodily presence. What would become of some of us had his incarnation been perpetuated? The sick who can not get out of the house, what would they do? Jesus could not go to every house in every city. We could not carry all our sick to him; but now the poorest widow has but to speak, and the Divine Physician comes at once. "He makes all our beds in our sickness, and strengthens us upon the bed of languishing." He comes to our home, and abides with us. Then, how he would have stirred up the devil in bad men, and how they would have flocked about him to see this God-man who had once conquered their Prince. Even now a good, holy man will stir up a great commotion in any community, how much more would Jesus, were he here. Devils keep quiet when they do not feel the Saviour near, and so the saints have peace. Devil-possessed men and women, and unclean spirits, came to him, drawn by a strange fascination, as if by the magnet of his person and work. They were still men, though enslaved by a devil, and this Saviour drew all men to him, and his mission was to destroy the works of the devil. Whenever these poor frenzied demoniacs saw him they fell down and cried, "Thou art the Son of God." In every case he charged them to keep silent; the testimony of devils had no place in the evidence to which he appealed. Their witnessing brought trouble; it set men against this Teacher who devils acknowledged as the Son of God, and his enemies used *their* testimony to bring against our Lord that scolling calumny: "He casts out devils through Beelzebub." Their testimony, though true, became the occasion for unpardonable sins.

How many souls have been brought to deny the holy power of our Lord on earth through the teachings of some such unclean spirits; men who, though otherwise great, have an afflatus of the devil, and their writings pervert the faith of the weak, and turn them to blaspheming scoffers. Oh! young man, you who have given up the faith your mother lived and died by, do not listen to the testimony of these witnesses. The Lord has challenged them, one and all, and has rejected their testimony. In the judgment they shall be shown up as lying witnesses, and you who have pinned your faith to their teaching shall be classed with them, among the common damned. Christ retires from the company of the people, and goes up into a mountain. We find, from Luke's account, that it was evening, and that he went up the mountain alone, and spent the night in prayer, the disciples, at his request, remaining at the foot of the mount. The subject of his prayer was, no doubt, the selection of the twelve. He was in consultation with his Father as to whom he should choose as the founders of his church. When the morning came he was ready to make the choice. See him come out from his place of retiracy high up the mountain side, and call out in loud tones the name of Peter. Peter ascends to his Lord's summons, and thus he summons by name one and then another to come up to him, until twelve had been called. He marshalls his witnesses. Oh! the eager expectation of that company as they waited, each expecting and wondering, will he call me. We do not know the number of disciples from whom he selected these twelve, but no doubt there were many more than twelve. Were those who were not called disappointed? Were any surprised at the selection Christ made? Was there not some in that company of uncalled who, by common consent, or at least in the judgment of all, might better have been selected than some who had been chosen by the Master? They would not have been men had there not been some such thoughts in that little company. No doubt some who were left out thought the Lord had made a mistake, and so some in the twelve, let us hope, were humble enough to think the same of some of those chosen. The names, the persons, the number of these ordained apostles are given.

We think we can safely leave the justification of Christ's wisdom in the selection of these men for his apostles to the testimony of history. Their works, their words, the church they have left us, all vindicate his wisdom. His ways are not ours. We would not have selected fishermen, countrymen and publicans to declare, in its purity, the word of God, in the life and doings of his Son; and yet these are the men whom he selected as the best adapted to transmit to the world the principles of the spiritual kingdom he came to set up in human hearts.

These Complaints Against Methodism.

MR. EDITOR: It requires a good deal to provoke me to the point of replying to an article in a church paper, not that I am blessed with an overstock of patience or forbearance, but because I deprecate controversy, and have not sufficient vanity to suppose that I can write very edifyingly. But there is a writer who fired away at the preachers so recklessly, in the ADVOCATE of January 19, that I have determined, in spite of my modesty, to take the same advantage he did, and fire back at him. I have reference to the communication entitled "A Voice from the Pew," and over the signature of "Justitia." If "Justitia" like the suggestion? Does he not think it would be just the thing? But, seriously, it is time this croaking about preachers "not working" was stopped, and it is only persisted in by those who "know not whereof they affirm." I will venture the assertion that there is not a class of men on the earth, with the same natural and acquired abilities, who are harder worked and poorer paid than the average itinerant Methodist preachers. H.

Colportage Sketches—No. 20.

BY A. M. JONES.

THE SHOW.

There are "blind guides, which strain at a gnat and swallow a camel." While at the seat of justice of one of the counties of North Alabama I saw posted, in a conspicuous place, large, imposing, fancy, attractive pictures of a wonderful show soon to exhibit in the beautiful town. Through these pictures, and the columns of the two weeklies, the coming circus was extensively advertised, and the people aroused and excited for miles in every direction. On the morning of the eventful day, knowing the old and the young, the white and the black were going to turn out in mass, and that my canvassing from house to house would be in vain, I drove into the crowded town for the purpose, if possible, to place in the hands of some of the thoughtless throng a few copies of the Holy Scriptures. Passing near the place where the showmen were diligently putting up their canvas, though not more than nine o'clock, yet there were already hundreds of men and boys, of both races, eagerly awaiting the opening of the scene, while surging streams of animated humanity continued to pour in from every road and street. With regret I confess that many, long, *long* years ago I witnessed a degrading scene of this kind, and in the midst of the intoxications of the occasion, surrounded by beauty, refinement and culture, my face burned as much on account of the indelicate costumes of the actresses as at the vulgar insinuations of the clown. The next day my face and conscience both burned while listening to a sermon by the venerable Bishop Andrew, in which he kindly alluded to the coarseness of the taste and the unchristian spirit which prompted the attending of such places. Since then I have felt no interest whatever in the grand farce, not even in the street procession. My only business on the crowded streets of that lovely town that day was, by every appropriate means, to circulate the Bible, and, though the occasion of a show, the multitude wild and excited, I resolved to be true to the important trust committed to my hands. By the assistance of Jim Malone, a colored preacher, sixty-seven books passed into the hands of the people. After the day's work was done, and a drive of ten miles, I rested at night with a thankful heart, believing that amidst so much wickedness at least some good had been accomplished. But imagine my surprise the next week when the following editorial appeared in one of the county papers:

"DISGUSTING."

"Passing down the east side of the square last Saturday our attention was called to Jim Malone, a colored preacher, holding an auction with several copies of the Bible as his only wares. This is the first time we ever saw such a sight, and it is sincerely hoped it will be the last. It perhaps is a necessary outgrowth of the revision, and may be only a less evil, yet it is disgusting to see that holy book hawked about in such style, and we, together with all who have a reverence for the sacred volume, justly condemn such sales."

If the editor had put himself to a little trouble he might easily have learned both the nature and object of these "sales," and been informed that "the American Bible Society" has no connection whatever with the "revision." The books were not sold by "auction," not one copy to the highest bidder. "The colored preacher" simply, in a loud tone of voice, with rather a nasal twang, called attention to the "holy book," and especially urged his own race to supply themselves with cheap Bibles. While his language was such as is used by all uneducated colored people, yet there was not a word which could not have been uttered in the presence of the most fastidious and refined. It seems strange that an editor, after mingling with a promiscuous multitude of four thousand people, and witnessing all the scenes in the *show*, and doubtless many outside, could find nothing during the day worthy of his condemnation except "a colored preacher" endeavoring to supply his poor, ignorant race with the Word of Life. Suppose it was an evil, an offense against the common proprieties and decencies of life, why was *it* pointed out especially, and held up in derision to the public gaze? Was there nothing "disgusting" in four thousand white and colored people, men, women and children, leaving their homes and business, and crowding around a grand fraud, a catch-penny, passing through the country in the name of a show. Was there nothing "disgusting" in those white men and negroes herding in and around those whisky dens, and staggering up and down the streets swearing, and in a state of intoxication and drunkenness? Was there nothing "disgusting" in three thousand people, many without the common comforts of life, and even destitute of Bibles, giving their hard-earned money to support a set of men and women who are not only a disgrace to humanity, but a curse to the world? Was there nothing "disgusting" in five hundred, more or less, church members, who had vowed before God and man to "renounce the devil and all his works," to be present at a scene where decency and modesty were put to the blush, and the name of the Saviour blasphemed? No. Nothing "disgusting" in all this, but something "exceedingly distasteful" in "a colored preacher" selling Bibles on the streets of a Christian town. After seeing the above editorial I prepared a communication for publication in the other weekly, similar to this sketch, but it was declined as being a "little too personal." The distributing of the Holy Scriptures was denounced as "disgusting," yet I was a stranger in a strange community, without any public means to vindicate my cause. It may not be astonishing, however, that two editors, who had so completely swallowed one show, and already commenced on four others soon to pass through the country, should strain a little at the sight of the Bible, or the publishing of an article, calling the attention of the people to the impropriety of supporting and encouraging such grand swindles and cheats. "Many men of many minds." I was completely "disgusted" with the show, the immense crowd, the drunkenness and swearing, but the editor passed by all these, patronized the circuses, and saw nothing offensive to his refined taste, except the selling of the Holy Scriptures. The five shows alluded to above cost the people of the county, at the lowest estimate, five thousand dollars. Reader, give your influence in favor of that which is good, and always condemn the evil.

Judge J. M. Ford.

MR. EDITOR: I saw in last week's ADVOCATE an obituary notice of Judge Ford, of Shreveport, which awakened in my mind memories of the past, and made me feel like adding something to what was said. My acquaintance with Judge Ford commenced in 1842, the first year I was on the Caddo circuit. One of my preaching places was the house of Bro. Jonathan Guice, near to Judge Ford's house. He and his family were regular attendants. I would open the door at every appointment, expecting him to join, for he seemed so much like a church member that I thought he surely would unite. In 1843 he and Bro. Wesley Tucker, with the little help given by others in the neighborhood, built the Providence Church, mentioned by Bro. S., and the first service held in it was a quarterly meeting occasion. Rev. David M. Wiggins was presiding elder. At the close of the eleven o'clock service of Sunday Judge Ford came forward and joined, being immediately followed by his wife, her brother, William Cates, and two others. That night (as I learned a few days after) he called his family together, including all his servants, and held family prayer, which he ever after kept up, when his health permitted, as long as he had a family. An old servant woman was so rejoiced that Massa Joe had become religious that she shouted all around the quarter. Bro. Tucker that night walked the yard at home all night, it was said, shouting at the top of his voice: "Glory to God." That Bro. Joe, as he called him, had at last joined the church, an event for which he had most devoutly prayed; that was an era in the history of Methodism in that community, and many were influenced to follow the example of Judge Ford. It was my happiness to call on the judge last winter, while attending the Conference in Shreveport. I found him in the same frame of mind of which Bro. S. speaks. He spoke of passing away with the greatest composure. I am sure he is safe. One by one my old friends are passing away, and yet I linger. May I be as ready as was he. JOEL SANDERS.

TROUPE, TEXAS, Jan. 6, 1882.

Marriages.

CHAMBERS ALLEN.—November 29, 1881 at the residence of the bride's mother, Mrs. Hannaman, in Baton Rouge, La., by Rev. J. T. Daves, Mr. C. W. Chambers to Mrs. Josephine J. Allen, all of Baton Rouge.

SHIRLEY—WEEMS.—December 8, 1881, at the residence of the bride's father, by Rev. I. L. Peebles, Mr. G. W. Shirley to Miss S. E. Weems.

ROBINSON—WILLIAMSON.—December 15, 1881, at the residence of Dr. Key, Tranton, La., by Rev. D. F. White, Mr. C. W. Robinson to Miss Willie Williamson.

JEFFRIES—McDONALD.—December 22, 1881, at the residence of the bride's mother, at Rochester, La., December 22, 1881, by Rev. Philip Allan, Mr. Wm. D. Jeffries to Miss Alice E. McDonald, both of Jackson parish, La.

STEEL—FAULK.—January 12, 1882, at the residence of the bride's mother, Ouachita parish, La., by Rev R. F. White, Mr. John H. Steel to Miss Lillie Faulk.

GALLOWAY—VICKERS.—January 11, 1882, at the residence of the bride's father, J. W. Vickers, Esq., by Rev. Alex. Avery, Mr. Willie C. Galloway to Miss Sarah E. Vickers, all of Hempstead county, Ark.

RASMUSSEN—CLAUSON.—January 14, 1882, near Centerville, St. Mary parish, La., by Rev. T. K. Faunt Le Roy, Mr. Hanse Thompson Rasmussen and Miss Helluna Clauson.

Obituaries.

ELLIS.—Mrs. SUSSMURDA M. ELLIS, wife of Rev. John A. Ellis, of the Mississippi Conference, died at the residence of her son, Mr. J. M. T. Hamilton, near Meridian, Miss., December 26, 1881.

Mrs. Ellis was the daughter of Judge John M. Taylor, formerly of Alabama, and late of Louisiana. She was born in Huntsville, Ala., September 8, 1827, and lived most of her time till womanhood in Vicksburg, Miss. In 1844 she married Dr. Oscar Hamilton, and subsequently lived a number of years near Brandon, in Rankin county, Miss. Dr. Hamilton died December 27, 1851, and she became the wife of Rev. J. A. Ellis, August 26, 1863. About January, 1872, her husband having been appointed by the Mississippi Conference pastor of Meridian station, she removed to Meridian, where she lived, with the exception of a few months, until her death.

Sister Ellis was a woman of more than ordinary intellectual capacity, and by a wise improvement of favorable opportunities, she had a well cultivated mind, richly stored with knowledge. She had firm, positive convictions, strong impulses and feelings, and a high sense of obligation. She was decided in any choice she made, strong and earnest in any position she assumed, and gave to any cause she espoused her warmest sympathies and most earnest support. She was converted and became a Christian and member of the church in early life. Henceforth she was always, and in all places, the earnest friend and supporter of the church. She loved its ordinances and took pleasure in its ways. She was well instructed in its history, rejoiced in its successes, mourned over its failures, and joyfully hoped for its ultimate triumph. She had a sacred regard for its obligations, and respected and honored its authority. That the church might be pure and unspotted from the world, was to her a great burden of desire and prayer, and to see it dishonored, or its purity in any way marred, was a source of grief and regret.

The principles of the Christian religion were laid deep in her nature, in her convictions, feelings and affections, by the work of the holy Ghost in her conversion. She was a decided, uncompromising Christian. The devil, the world and the flesh were regarded as her enemies, and the enemies of humanity, and they received from her no favor; with them she made no compromise. Opposition to the right was firm, outspoken, bold and aggressive.

Eminently qualified for active Christian work, she was fond of it, and successful in it. While living in Franklin county she, by her personal efforts and means, founded, built up and sustained a flourishing Sunday-school in a destitute region, which resulted in the establishment of a good church and congregation. This incident was but characteristic of her. Everywhere her lot was cast, and opportunity offered, she was the same earnest worker in the Sunday-school and church, leading, if necessary, in the good work, and stirring up others to help.

Her compassionate nature made her the friend of the poor, the sick and the distressed. But few sympathized more deeply with suffering, and took more pleasure in relieving it. It was to her a work of love and tender regard which she lost no opportunity to perform.

She was rich in faith as well as good works. She had an enlarged, exalted conception of the privileges and possible attainments of the Christian in this life. There was strong, rich faith in Christ as a Saviour, and her ardent soul thirsted for the deeper things of God and salvation. Thus inspired she was not satisfied unless her spiritual life was progressive. She desired to grow in grace, and to comprehend the love of Christ, and to be filled with the fullness of God.

Her positive convictions, her strong impulses, and her earnest devotion may have sometimes led her into error, and betrayed her into faults. Her aggressiveness, and her opposition may have sometimes appeared to be lacking in wisdom and prudence, and possibly charity. If so, these were the faults and errors of her nature, and a consciousness of this was to her always a source of great sorrow and cause of deep penitence.

For perhaps more than two years Sister Ellis believed that her affliction was probably the hand of death at work, and thus prepossessed she turned her thoughts to the contemplation of death as probably near at hand. Under this conviction, on March 1, 1881, she wrote letters to be opened and read after her death. These were addressed, one to her husband, one to every one of her three children, and one to her daughter-in-law, whom she loved with a mother's heart. It has been the writer's privilege to read these dying farewell words coming from the heart of a devoted wife and an affectionate mother. They are words of counsel, instruction, encouragement, sympathy and hope from one standing in the presence of death and eternity to those she loved best of all others on earth. These are far too sacred for the public eye, yet they reveal the inner life, the feeling and affection, the faith and hope, the love and joy, of the saint of God as they can be seen no where else. She calmly contemplates the fact that her end is at hand and that her work is done, pours out the heart of a wife and mother in sacred dying words, and as if in the very brightness of the world of glory, points to her home in heaven and exhorts to follow. May these dying words deeply treasured by sad hearts, result in eternal good.

Sister Ellis had all the care, tender concern and devotion of a Christian mother for her children. As a wife the heart of her husband could safely trust her, and by her earnest faith and prayers, deep sympathy and wise counsels, she was a great help to him in the noble work of the Christian ministry. May the heavy loss he sustained to them and the church.

H. J. JONES.

PHIPPS.—Died in Paris, Lamar county, Texas, December 12, 1881, after a lingering illness, in the forty-eighth year of her age, CANNIE A., wife of W. R. Phipps.

The subject of this memoir had been a patient sufferer for many years. Her bodily infirmities were very great, too great scarcely to be lengthened, and pleased God to bring her through a very severe ordeal; she passed through deep waters, through many fiery trials, draped in mourner's weeds most of the whole journey through life. One by one she saw her loved ones depart, until she had mourned the loss of one husband, her first, and six children who preceded her to the spirit land. In the midst of all her afflictions she was the kind, patient and self-forgetting wife and mother. She was always cheerful and hopeful, and as she neared the end of her sorrowful life she grew in the graces of humility and faith. She had long been a member of the Methodist Episcopal Church, South, and though by reason of her afflictions and circumstances, she was for many years debarred the privilege of worshiping God, the congregation with his people, she ever found comfort and peace in the religion of her Saviour. She enjoyed its light in the dark valley of her humiliation and sorrow.

She was the central figure of the family group, husband and children leaned upon her for strength who, though so weak in flesh, was strong in spirit and will. The gracious Father saw fit to prolong her sufferings for many years, but at length he said "it is enough." She departed to real leaving a heart-broken husband, two small and one grown daughter to mourn their loss.

Bless God for the promise of a real; and if dear Fannie's sufferings and sorrows be the measure of her eternal joy and rest how great is that joy at real! If heaven be bright to her in proportion to the darkness of her earthly pilgrimage, oh, how bright is that heaven to her! May God in his mercy bring all the loved ones home at last to dwell with her in that land of "pure delight where sickness immortal reign."

MRS. SARTHER.

PHIPPS.—Died, June 28, 1881, preceding the death of her suffering mother, LULA, daughter of W. R. and Fannie A. Phipps, in the seventeenth year of her age. Nearly all of her life had been spent nursing her invalid mother, and in helping her in the care of those around her; she went but a little while before her, and doubtless was waiting and watching at the beautiful gate for her whom she left on earth way. She spent her short time on earth in the sphere of a ministering spirit at the bed-side of her mother, and now they mingle with other kindred spirits in that bright clime where there is no sickness, and no need of a nurse. They are happy now and are as treasures laid up in heaven for those who yet remain on earth.

HER UNCLE.

HOLMES.—Miss ALICE HOLMES died of pneumonia at Bastrop, La., November 24, 1881, in the twenty-third year of her age. Sister Alice was born in Morehouse parish, La., April 21, 1858; made a profession of religion and joined the Methodist Episcopal Church, South, in 1872, and remained a consistent member of the same until the Master called her away.

Miss Alice was favored with a kind mother, a devoted step-father, affectionate brothers and sisters, beside many admiring friends, who mourn her decease. She is gone, no more to return to us. But this separation need not be final, for we all can go to her. I rejoice that I was her pastor for two years and would cheerfully commend her womanly modesty and Christian virtue to all as a model worthy their imitation. May all who knew and loved her be ready for the summons of their Lord.

J. M. MCKEE, P. C.

WATTS.—Little SAMUEL ERNEST, son of A. B. and Mary C. Watts, aged two years and five months, died of measels, terminating in pneumonia, January 7, 1882. He was the grand-son of Rev. G. W. Chatfield, who, with his grand mother, had preceded him to heaven. Dry your tears, dear parents, little Ernest is only transplanted to bloom forever in heaven's hall. Our Father has many ways to wean our hearts from the world. May this dispensation draw you nearer the precious cross of Jesus. Your lies in heaven are strengthening.

GEO. RANCROFT.

Christian Advocate.

THURSDAY, FEBRUARY 2, 1882.

STARS OF THE NIGHT.

Stars of the crystal blue night,
Held there by infinite will,
Thrones that reflect the light
Of the great Monarch still;
Gems of his palace walls,
Lamps of eternal halls,
One thought my spirit fills,
God in his might!

Stars of the dawn's faint glow,
Silvered to sunrise ray,
Where the dark rivers flow
Brilliant in breaking day;
Lights that are burning while
Sunshine but veils your smile,
This thought my soul doth stay,
God in his truth!

Stars of the evening sky,
Shining when sunset fade,
While on the depths they die,
And in the depths are laid;
As o'er their darkened gleams
Ye rise in twilight dreams,
This, thought, the last, is nigh,
God in his love!

The Gospel in France.

The Rev. E. W. Hitchcock, D. D., recently delivered an address at the American Chapel in Paris, of which he is the pastor, on "The Gospel in France: its Agents and Adversaries, Conflicts and Victories." The address has been published. We make the following interesting extracts:

Associated as I have been, more or less intimately, with the French brethren, through successive years, admitted into their confidence, serving on many of their committees, planning enterprises, measuring resources, organizing and commissioning agencies, co-operating in work, I have come, in a measure to understand better what is implied in these four words: "the Evangelization of France"—the obstacles to be surmounted, before France shall be won to the gospel and Christ. In our calculation concerning the future of Protestantism in France, the forces of ignorance and indifference and irreligion must not be ignored. The superstition and bigotry and fanaticism of Romanism must not be underated. The numbers, the faith, the zeal, the liberality, the devotion, the moral force of Protestantism must not be overesthmated. This, then, as I understand it, is a fair statement of the facts—a calm view of the condition and progress and promise of this new Protestant movement in France.

First. There is such a movement. It is widespread. It declares itself in many ways. It is a complex movement with many factors. They are not all Christian. They are not all religious even. Prejudice and passion, politics and patriotism, as well as honest and intelligent conviction, furnish motives and impelling forces. To this general statement it must be added that there is, as yet, no great reform movement within the Protestant Church. The hearts of individuals have been touched with the sacred fire. But as yet there is no general revival of spiritual religion, with its strengthening of faith, quickening of zeal and renewal of consecration. And without the church there is no great awakening. The multitudes are not inquiring, "Men and brethren, what shall we do to be saved?" But we must state things as they are. Very few are looking Zionward, with desire to enter within her gates. Still fewer, new-born into the kingdom, are rejoicing in the hope of the gospel, but there is a great increase in religious liberty. France to-day is open to the preaching of the gospel. Only a few years ago we were obliged to make this confession: "In France there is no such thing as religious liberty. The missions of Protestants are subject to *espionage*. Special invitations must be issued for a meeting for prayer in a private house. For a public religious service the permission of the *prefet* must be obtained a week in advance, and he has the power of withholding his consent and preventing meetings altogether. The police are ordered to attend the meeting when held and report thereon." This, indeed, was the legal status only a few months ago. It is different now. Under the new laws regulating public meetings, enacted by the late Parliament, you can hold religious meetings—public and private, anywhere—without issuing your special invitations, without previous consent of the *prefet*. A simple declaration, at the proper bureau, that a public meeting is to be held at a certain time and place, and will be presided over by responsible citizens in the full enjoyment of their civil rights, is sufficient. And you can distribute in the streets and public places Bibles and Testaments, and Christian literature, as was not legally allowed before. Even the law on colportage has been revised, so that foreigners can engage, without fear or restraint, in this branch of evangelistic work. All reasonable liberty is allowed. It is an immense stride in the right direction, and may turn out for the furtherance of the gospel. And yet there is another side to this bright picture. The liberty of the press, the liberty of colportage, the right of public and private meetings pertain not exclusively, or distinctly, to Protestants. The laws that grant and guarantee them were not specially inaugurated in their interests. The progressive Republicans, for political reasons, and in the carrying out of a governmental programme took the initiative, and the Socialists and Communists, the Freethinkers and Atheists share equally in the results. They are rejoicing to-day in the opportunity of holding their meetings and declaring and propagating their revolutionary and profane dogmas. And the Catholic party—the Ultramontanes and the Gallicans—the Monarchists, the Reactionists, the Propagandists of every type, all claim equal right, under the liberal laws, to maintain their position, defend their views and propagate their creed. Falling into the line of this free discussion, the Protestants may now openly avow their principles and fearlessly defend their cause. But they have not, and will not have, the whole field to themselves. And only as they field to themselves the stronger in argument and the more tenacious in purpose, evince the more faith, more zeal, more devotion, more practical wisdom, can they hope for the greater advantage or reap the richer and riper fruit. Comparing their present with the past the Protestants of France have gained greatly in relative position before the people; and this gain, in itself, is an inspiration and a presage. The domination, the overwhelming supremacy of the Church of Rome is being broken. And the causes are not far to seek. Catholicism, Ultramontane-Catholicism, which for the last thirty years has dominated the Romish Church is hierarchal, anti-Republican, despotic. It opposes itself to freedom of conscience, to independent investigation, to the circulation of the Scriptures and their prayerful, thoughtful study. It claims authority supreme over civil society and its individual members. Even the souls of the dead are pensioners upon its mercy. "Human law is vassal to the theocratic power. Sovereignty is neither in man nor in princes; it belongs to earth-born and man-chosen spiritual potentates, self-styled "vicegerents of God." The supreme constitution for mankind is the Syllabus. The supreme master of the earth is the Pope. But reason, and conscience, and common sense will not consent to be trampled upon forever without protest and without revolt. The manly soul asserts its freedom and its rights. And this is the meaning and interpretation of the religious—the politico-religious—movement in France to-day. It is a revolt against Romish tyranny, intellectual, political, spiritual. And yet, in accepting these facts, let us not deceive ourselves or suffer ourselves to be deceived. Though the overwhelming supremacy of the Church of Rome in France is broken, her power is by no means gone. The Romanists still outnumber the Protestants as 36 to 1. To be sure many of their members are only such in name. Less than formerly do ignorant Romanists look upon Protestants as monsters in human form, and cross themselves, in holy horror, if the shadow of one falls upon their pathway. Less openly and violently do the priests attack Protestantism from the pulpit and in the press. And when they do venture to misrepresent, caricature and calumniate they find greater difficulty in persuading their hearers and readers to accept their defamations. The people begin to distinguish between things that differ. And when the priest tells them that Protestantism is responsible for all the evils in the universe, that all the horrors of Nihilism and the Commune are its fruits—the people ask, whence, then, these orderly meetings in Protestant temples and mission-halls? Whence these self-denying labors of pastors and evangelists? Whence the pure morality and the heavenly doctrine they teach? There is something in this Protestantism that we have not yet fathomed. We will see what it is. We will know of this doctrine, whether it be of God. And this is the meaning and the interpretation of the thoughtful attention which multitudes throughout France, in the provinces as well as in the towns, are to-day giving to the proclamation of the gospel, which for the first time in their lives they are privileged to hear. They have asked—are now asking: "What has Protestantism to offer in place of the reigning superstition and unbelief?" And they await an answer. It makes it a solemn, critical moment for France, and for Europe and the world, whose religious future is pivoted upon this issue more than any of us have yet dreamed.

The magnitude and solemnity of the crisis are augmented and intensified by the fact that not only Roman Catholicism, with its consummate organization, the growth of the centuries, the masterpiece of human invention and constructive genius, with its myriad influences, secret, subtle, concentric, with ramifications everywhere—head and brains at Rome, feet and arms and hands with iron grip upon the conscience and the purse in every land under the sun—but also all the forces of ignorance and indifference and infidelity; from stolid unconcern, too stupid to think and too lazy to stir, to the most virulent atheism, mad with hate of everything which the church of the living God deems sacred—are leagued against the progress and the triumphs of spiritual religion and gospel truth. As between these two forces, Ultramontanism and atheism, there is no confessed sympathy, no formal alliance. If compelled to choose between the two, we might conclude, as the Protestant Guizot did, that it were much better for France to remain Roman Catholic than to become infidel and atheistic. How far gone France is in this latter direction it is difficult to say. I should be almost afraid to know the real truth. Startling intimations come, and from high sources. There is no question but that positive philosophy has taken captive many cultivated minds. The man of will and brains who rules France to-day from the president's chair in the Chamber of Deputies, is a confessed Positivist. He denies the supernatural, the immortality of the soul, the existence of a personal God—at least the Christian's God. I trust it is not true, as I have heard it affirmed, that, next to personal ambition and the glory of France, his ruling ambition is hatred of all supernatural religion. But that such a passion does rule the hearts of tens of thousands in France there can be no question. The grossest materialism has its disciples and advocates. Multitudes who have abandoned the Church of Rome have thrown off all religious restraint. There is even an anti-religious Propaganda. They have their organizations, their officers, their agents, their journals, their orators, their private and public conferences. One of the latter has just been concluded in this city at which it was expressly taught that "belief in a future life and responsibility to a higher power is an idle and ridiculous superstition; from which men's minds should be emancipated," and in marvellous contempt of their own vaunted freethinking principles and right of private judgment a resolution was passed to the effect "that it would be desirable for parents to be prohibited, by law, from speaking of religion to their children, even at home." The walls of Paris are often placarded with calls to these anti-religious atheistic reunions. Within the year they have been disgraced with the advertisements of a paper, founded and edited, so long as God suffered him to live, by the arch-traitor and arch-heretic, Blanqui, entitled, "No God, no Master." The Revolution of 1789 has been canonized, and its heroes made the creed of the new "no religion." But, notwithstanding this dark picture, large numbers of the people are far from being prepared to endorse the frenzied boastings of their would-be atheistic leaders. The sense of an inner need, which materialism can not meet, and which requires only to be deepened by the Divine Spirit's teachings to bring men to Christ, is widespread. Hence it is that all Paris, and all over France, so many, especially of the working classes, are ready and eager to listen to the faithful preaching of the gospel. The same testimony comes from other laborers in various parts of the French field. We thank God that it is no worse. We thank him that it is so well.

The evangelizing agencies now in the field are Bible societies, Sunday schools, theological schools, Christian schools of various kinds and grades, asylums, reformatory institutions, Young Men's Christian Associations, general missionary and evangelical societies, including those founded and fostered by Christians of other lands, with various other agencies employed by the modern Christian Church. There is the Reformed Church, the National Church of France, with its 570,000 members, one-third of whom hold liberal views and do not co-operate in evangelical work, allied to the State, and hampered in many ways by such an alliance, yet finding no way to sever its connection with it. There is the Lutheran Church, with its 80,000 members since the loss of Alsace and Lorraine, also allied to and fettered by the State. Then there is the union of Free Churches with 3,000 members, and 8,000 additional, or congregational adherents, striving to uphold and popularize and propagate the principles of a free church in a free State, worthy of all sympathy and help, although its growth and development are discouragingly slow. Then come the Methodist and Baptist Churches, tolerated by the government, but not patronized; few in number and weak in home resources, but fostered generously by the same denominations in more favored lands. The *Societe Evangelique de France*, the Home Missionary Society of the French Evangelical Alliance, and the oldest of the French societies for evangelization, maintains 47 agents in the field and expends in its work about 150,000 francs a year. The *Societe Central de Evangelisation*, the Home Missionary Society of the Reformed Church, has 140 agents in the field, laboring in 320 different localities. After 33 years of work it has planted between 40 and 50 churches, that have been recognized as such by the State, and has now the characteristic of permanency. The Free Churches, through their Synodical Commission, are carrying on an earnest and successful work in the neighborhood of their established churches as also in communities further removed, expending in their operations about 40,000 francs a year. The *Mission Interieure*, organized after the Franco-Prussian war as "a mission of the churches to the churches," has already become an efficient agency for evangelization. Enlisting the best talent of Protestant France from all the denominations, and investing preachers and teachers with a special commission, it sends them forth to witness for Christ and his truth, and incite pastors and churches to renewed consecration and intenser devotion. By means of popular conferences, lectures, addresses, sermons, the circulation of the Scriptures and religious literature it has carried and is carrying the gospel to centres where it had never before been heard, awakening interest, stimulating inquiry, deepening conviction, guiding the sin-burdened to the cross, gathering communities of believers, and laying, we trust, the foundation for many a gospel church. The Belleville Mission in this city, conducted by Miss de Broen, has attracted much attention, especially in England, by its steady growth and widening and beneficent influence. A popular mission, directed by the Rev. Wm. Gibson, B. A., and under the auspices of the Wesleyan Methodists, is accomplishing an excellent work, analogous to that inaugurated and directed by the Rev. McAll. The Baptist denomination are prosecuting a like work of evangelization, and, with the help of their American and English brethren, have recently established a theological school, under the direction of Dr. Mitchell, with an adjunct for the training, without denominational bias, of gospel workers and evangelists. The popular mission to the working people of Paris and France, founded and directed by the Rev. Mr. McAll, has twenty-nine stations, or mission-halls, in Paris now, and sixteen in the provincial towns and cities—centres all of light and moral and religious influence. At these stations there are sittings for 7,500 persons; and during the past year more than 7,000 meetings were held for children and adults, Sunday schools, mothers' meetings, industrial schools, preaching services and Bible classes conducted by the French pastors, through whose influence not a few have been led to attach themselves permanently to the Protestant communion. Nor, in enumerating evangelistic agencies, must I fail to speak of the "American and Foreign Christian Union," which, during the last year, has entered, with much zeal, upon this work of evangelization in France. At the close of the first year of my own ministry in Paris, we resolved to organize our chapel into a missionary association. Since that day, eight years ago, 80,000 francs have flowed into our missionary and benevolent treasuries, and 80,000 francs have gone out again to help scatter the good seed of the kingdom, and gather in the harvests from the ripening fields. During the year 1880 we furnished most of the money required for the support of three missions in Paris, under the direction of the Rev. Mr. M'All, and half the salary of two of his missionaries. "A Medical Mission" has more recently been founded at Grenelle, under the direction of members of our own church and congregation, whose financial support we have assumed.

In this fair land of France—the land where the Church of Christ has been justly symbolized by the "Burning Bush," ever consumed but not destroyed—there exist to-day alongside of and underneath the tendencies to Ultramontanism, to superstition, to freethought, to indifferentism, to infidelity, to atheism, counter-currents of religious thought and feeling and aspiration. They have been deepening and broadening and strengthening these last years. There are opportunities for preaching the gospel such as have not existed before for centuries. The masses are disposed to listen to Protestant teachers. The religious question has entered largely into politics. Anti-Clericalism is popular. The education of the masses, on a broad and national basis, occupies the attention of the government. The Syllabus, with its profane dogma of Papal infallibility, has opened a gulf between the Church of Rome and thinking, patriotic, and conscientious men, which can never be filled up or bridged over. The religious regeneration of France must be expected and toiled for and prayed for, even as it is demanded by the exigencies of her condition, and prophesied by the march of events.—Watchman, London.

Religious Intelligence.

MISSIONARY.

—Ahmed Towfik Effendi, the Ulema who was imprisoned, and threatened with death for assisting Dr. Koelle, of the Church Missionary Society, in translations in Constantinople, was received into the Church of England in November. He had been sentenced to death, but, owing to the exertions of the British minister, his sentence was changed to banishment to Chios, whence he escaped to England. Under the circumstances, he will hardly think of returning to Turkey as a missionary.

—The Rev. Charles Chiniquy, well known as the Canada Presbyterian evangelist among the French, has come to this city to assist the Rev. P. A. Segalin, pastor of the French Baptist Mission, in a series of meetings for the benefit of the large French population of the eighth and fifteenth wards. He preached in the French Baptist Chapel last Sunday afternoon, in French, and in the evening in Dr. Ormiston's church.

—The number of Moravian missions is still seventeen. There are 282 missionaries, male and female, 1,481 native agents, 98 stations, with 15 outstations, 39,775 baptized adults and 26,836 baptized children, 1,406 candidates for baptism, the whole number of persons under instruction being 74,140, an increase the past year of 1,044. There was a gain in all the missions except Jamaica, where there was a loss of 509, and St. Thomas, which lost 12.

—From March 1 to December 1 the missionaries of the American Sunday-School Union in the Northwest established 490 new Sunday-schools, which have a membership of 2,103 teachers and 17,429 scholars. But for the work of the Union these schools would not have been established. Out of them many self-supporting churches will eventually come.

—Chinese officials are showing more interest than formerly in religious toleration. The Governor of Foochon has issued a proclamation calling upon the people not to molest the missionaries or the converts who follow them, either at their chapels or school-houses. The command has had a good effect, and the crowds have ceased annoying those who assemble for Christian instruction.

—The Spanish Bishops and the Ultramontane deputies in the Cortes are organizing a pilgrimage to Rome, with the approval of the Pope and the promise of the minister of the interior not to interfere if political demonstrations are avoided.

—The latest news from the missionaries of the Church Society in Uganda is that Mtesa is still very unfavorable, but the people are accessible and the country between the Lake and the Eastern Coast is ripe for missionary enterprise.

—Since the rebuke of the English prelates of the arrogance of Ritualistic Bishop Copleston, of Ceylon, matters have taken a very favorable turn for the church missionaries and peace reigns.

—The Church Missionary Society will send out eight missionaries to Central Africa, instead of five—three to Uyui, three to the South end of the Victoria Nyanza, and two to Ruhaga, Mtesa's capital.

—During the last ten years the members of Presbyterian (Northern) foreign mission churches have increased from 3,512 to 11,588—a gain of over 300 per cent.

—The Northern Presbyterians want $625,000 for their foreign mission work for the current year—a large advance upon last year.

MISCELLANEOUS.

—The following is said to be the order in which the different churches were organized in America: The Episcopal Church was the first, organized in 1607 at Jamestown, Virginia. The Reformed Dutch Church was organized in 1628 at New York. The Congregational, (Puritan) first at Plymouth in 1620, the Mayflower having on board a fully organized church. The Quakers date from Philadelphia 1692. The Catholic received its organization in Maryland under Lord Baltimore 1634. The Baptists come next in Rhode Island in 1639 through the labors of Roger Williams. Next the Presbyterians had their beginning in Maryland in 1684. An interval of seventy-six years brings us to the first Methodist Church in New York in 1776. The Universalists and Unitarians about the beginning of the nineteenth century. The Disciples Church about the year 1812, its great leader being Alexander Campbell.

—The Rev. H. T. Morton, of the Southern Presbyterian Church, after having spent twenty-four years in the ministry, turned Baptist and was baptized in the Second Baptist Church of St. Louis and licensed. When the question of setting him apart to the work of the Baptist ministry came before a duly-called council in the Second Church, it was voted to recommend him for *ordination*. In the evening, however, a program was presented by Mr. Boyd, and adopted, which dispensed with the act of ordination, and, instead, extended to him the hand of fellowship. The American Baptist Flag strongly objects to this, as a recognition of "alien ordination."

—Bishop Reinkens, of the Old Catholic Church of Germany, has issued a long pastoral in relation to his recent visit to England, praising the hospitality and kindness of several prelates of the English Church, and speaking of the Anglican liturgy as uniting "in itself all the elements and parts of the historic Catholic ritual." He was impressed with the reverence, the dignity, and the devotion of the worshipers in services which he attended and calls upon his churches to reciprocate the friendly feeling of the Church of England, the "bulwark of Christendom," and intercede for her.

—The Wesleyan Methodist Calendar for 1882, just issued, gives the following statistics of Methodism in Great Britain; church membership, 30,706; ministers, 1,570; on probation, 129; supernumeraries, 271. The amounts raised from all sources during the year amounted £257,660. In addition large sums have been promised to the Thanks-giving Fund, which has now reached a total of £303,000.

—The secretary of the Metropolitan Hospital Sunday Fund has reported that the amount realized from the collections this year is nearly £31,000 against £30,400 last year, and that it will probably be increased by October to over £31,000. Payments have been ordered to 140 institutions—ten more than last year.

—The result of the revival in the Meriden (Conn.) Methodist Church has been carefully garnered, and out of 371 persons received on probation 251 have been made full members, 39 have been continued in the probationary relation, 31 have removed, 3 joined other churches, 35 discontinued, 2 can not be found, and 1 has died.

—Some of the priests of Canada are disobeying the orders of the Pope and Archbishop Taschereau commanding them to remain neutral in elections. A priest in Warwick told his people from the pulpit that they were bound to vote for the Catholic and French candidate.

—Statistics gathered for the Presbyterian Church from eleven States show that while there are 749 vacant churches there are only 351 inhabitants without charges.

—Rev. Theodore Bridge has translated St. Luke into the Yahgan language. It is spoken in the south of South America and is a very difficult tongue.

—The first religious body to formally adopt the revised New Testament was the Congregational Association of Marlboro, Mass., and then they went to work and reconsidered the vote.

Our Young People.

DISCONTENT.

BY SARAH H. JEWETT.

Down in a field one day in June,
The flowers all bloomed together,
Save one who tried to hide herself,
And drooped, that pleasant weather.

A robin who had flown too high,
And felt a little lazy,
Was resting near this buttercup
Who wished she were a daisy.

For daisies grow so trig and tall;
She always had a passion
For wearing frills around her neck
In just the daisies' fashion.

And buttercups must always be
The same old tiresome color,
While daisies dress in gold and white,
Although their gold is duller.

"Dear Robin," said this sad young flower,
"Perhaps you'd not mind trying
To find a nice white frill for me
Some day, when you are flying."

"You silly thing!" the robin said,
"I think you must be crazy;
I'd rather be my honest self
Than any made up daisy.

"You're pleer in your own bright gown
The little children love you;
Be the best buttercup you can,
And think no flower above you.

"Though swallows leave me out of sight,
We'll better keep our places,
Perhaps the world would all go wrong
With one too many daisies.

"Look bravely up into the sky,
And be content with knowing
That God wished for a buttercup
Just here, where you are growing."

—Play Days.

The Stork—Anecdotes.

The stork is a biblical bird, a classical bird, a bird famous in Europe, Asia, and Africa. It has supplied Isaiah and Jeremiah with illustrations, the Greeks with a law, Æsop with two fables, and the Eastern world has praised it in almost all oriental languages. Moses has placed it among unclean birds. It builds its nest on high trees, in steeples, and on the loftiest houses in cities. It has the legs and beak long and red; it feeds on serpents, frogs, and insects. It is not a bird of America. It is a migratory bird, passing the winter in the northern parts of Africa, and particularly in Egypt, and setting out in the spring for its summer resorts, which comprise Spain, France, Greece, Germany, Holland, Poland, and even Russia and Sweden. The stork does not visit England or Ireland. In size this bird is somewhat larger than the heron, its plumage is white, except the wings, which are black. The nest of the stork is an enormous fabric of sticks, straws, and other coarse materials.

Most of our readers have heard what the ancients believe concerning the filial affection of storks—how that when the parents grow old and incapable of feeding themselves, the young birds brought them food, and while fed them with all possible tenderness, even taking them on their backs and giving them a ride through the air; hence the law attributed to Solon, by which children were bound to support their parents in old age, was called the "Pelasgian, or Stork Law." However this may be, it is certain that these birds possess an unusual degree of affection for their young, and according to Buffon, some instances have been observed of birds who were unable to fly, either from weakness or accidental injury, being fed by their stronger companions.

Hadrian Junius, in his "History of Batavia," says: "In the year 1556 the town of Delft was half destroyed by fire, and when a female stork, who had been absent for some time in quest of food, returned to her nest, she found the house on which she had built on fire. At first she endeavored with all her powers to extricate her young ones from the impending destruction, but they were unable to fly; and finding all her efforts useless, she at last covered them with her body, and allowed herself to be consumed along with those she was powerless to save."

The ornithologist, Ulysses Aldrovandus, says: "In the city of Tarentum there once lived a poor widow, who was inconsolable for the loss of her husband, and passed her time in the greatest poverty and misery. One day she saw a young stork, who, having attempted to fly before his wings were sufficiently grown had fallen from his nest and broken his leg. Moved with compassion, she took up the poor bird, carried him home, and fed and nursed him until he was perfectly recovered and able to join his companions in their migration. Next spring, as the widow was sitting one evening by the seashore and confiding her melancholy to the waves, a stork suddenly descended as if from the clouds, and alighting in front of the afflicted widow, dropped into her lap from his beak a pebble as large as a dove's egg. Astonished at this, she examined the pebble carefully, and though little acquainted with precious stones, she had no difficulty in guessing that it was a diamond, and of sufficient value to maintain her in affluence the rest of her days. On taking the stork in her arms to give him a kiss for his generosity, she perceived from a scar on his leg that it was the identical bird she had nursed."

Respecting the sagacity of the stork, Oppian has the following curious story: "A pair of storks had build a nest and hatched their young ones, but a serpent came up and devoured the latter before they were old enough to fly. This happened two years following; but on the third the parents brought with them a strange bird, somewhat smaller than themselves, and having a large beak as sharp as a sword. To him they intrusted the care of the nest, and when the serpent came up for his meal, as usual, this bird attacked, and, after a severe contest, killed him. In consequence of the venomous bites inflicted by the serpent the whole of the bird's feathers fell off; but the grateful parents took care of their champion, fed him, and stayed with him until his feathers were grown again and he was able to accompany them to his native land."

In Africa there is a gigantic species of stork called the "marabou," which is of a solomestic turn, and is easily tamed. Sonnathman gives an account of one of those birds who used to walk into the house at dinner-time and take his meal with the family; but he was rather apt to help himself in defiance of the ordinary rules of politeness, and one day he stuck his bill into a whole boiled fowl, and bolted with it before it could be rescued from his devouring beak. On another occasion he behaved still worse, for in a fit of voracity he was so barbarous as to swallow the cat, a pet in the family.

MARY'S HAPPY DAY.—Little Mary had a birthday party when she was eight years old. Ten little girls came to play with her on the lawn. They all wore white dresses, pink and blue sashes, and pretty slippers.

When they were tired of playing games, Mary's mother called them to a table which was spread under some shady trees. There was plenty of cakes, candy, and fruit upon the table; but what pleased the children most was an old hen made of chocolate ice-cream. About her were a dozen little chickens made of pink, white and brown ice-cream. Each little girl was given a little chicken to eat.

While they were at the table Mary saw a little girl looking through the gate of the yard. Her dress was old and torn, and she had no shoes on her feet.

Mary had a kind heart, and she felt sorry for the little girl. She ran down to the gate, and asked her if she would like to come to the party.

The little girl, whose name was Fannie, said she did not know what a party was.

Then Mary took her by the hand and led her to the table, and gave her one of the little ice-cream chickens and told her to eat it.

"It must be cooked first," said Fannie; "I can't eat a little, raw chicken."

All the little girls laughed. They thought it very strange that Fannie had never eaten ice-cream. But they were very kind to her. They asked her to join in their games, and Fannie was so sweet-tempered and full of fun, that they were all glad Mary had brought her in to the party.

When it was time for them to go home, the little girls kissed Mary good by, and said they had never been to a better party.

When they were all gone, Mary's mother brought out some nice, neat clothes of Mary's and dressed Fannie in them. She put shoes and stockings on the little girl's feet, and a neat straw hat on her head. Then Mary gave her a doll and some other toys, and Fannie went away laughing with joy.

That night when Mary lay down in bed, she said to her mother, "This has been such a happy day, mamma; I have felt glad in my heart."

"That is because you have tried to make others happy," said her mother. "Remember always, that in order to be happy ourselves we must try to make others so."—Our Little Ones.

TO YOUNG MEN.—"Whatsoever a man soweth, that shall he also reap."

A great many hopeful young men reach middle life before they come to realize what life means.

"Wherewithal shall a young man cleanse his ways? By taking heed thereto according to thy word."

How much larger would life be if men start aright and never let go the one purpose of making all they can of themselves in the world!

When a young man sneers at the back-woods town in which he was born, and its old-fashioned ways, he has lost the best part of his manhood.

There are so many men of large promise who give hope of being truly great, then go out in darkness. It throws a shade of sadness over human life.

The most of men who fail in any undertaking blame the weather, the system of trade, the rascality of other men—anything but their own stupidness and prodigality.

It is a good sign when a man who, by waste or neglect, loses his position or his business, is willing to go down to the root of the matter and throw the blame on himself, where it belongs.

When a young man away from home can not find time at least once a week to write to his mother he is cutting loose from the strongest tie that can hold him in the hour of temptation.

There are a great many good, sensible Christian people in every city who would be glad to make the acquaintance of as many young men as they can, coming strangers to the city; but the young men must put themselves in the way of forming such associations.

When a young man goes from the country to the city he should carry his home with him—in following its teachings, in selecting only such companions as he would invite into his mother's parlor, in spending his Sabbaths and spare hours in such a way as he would be willing for the folks at home to know how they were spent.—Golden Rule.

AN ELEPHANT FIGHT.—It isn't often that elephants have such a battle in this country as occurred at a bridge over the Scotch Anna River, near Piedmont, Virginia, last fall. The elephants belonged to a menagerie, and were being driven to the Winter quarters in Virginia. All feeling had existed between two Asiatic elephants on the one side, and two African beasts on the other. While crossing the bridge, one of the latter started the battle by suddenly rushing against one of the Asiatics, named Chief, and hurling him into the river below. As the water was very deep Chief sustained no injury by his fall; but when he rose to the surface he sounded from his trumpet a blast that could be heard a mile or more away. At that there began one of the wildest scenes ever witnessed. The keeper and his men lost all control of the animals, which ran around to the river shore, some to assist and others to fight the unfortunate Chief. Two of the smaller elephants climbed on Chief's back, and fought fiercely with their trunks for several minutes. The Africans trotted up and down the shore, roaring and blowing mud and water through their trunks into the air, until one of the biggest of the Asiatics, the Princess, put them to rout. Returning from the chase of the Africans, the Princess helped Chief, who was floundering in the mud, to the shore; when they were chained together and driven slowly the road at some distance from the main herd.

"I AIN'T DOING NOTHING."—There was a boy in school once who was very lazy. He would sit on his seat all day and do nothing. He never made any noise or disturbed anyone. He never whispered or got into any mischief. The master never caught him at tricks.

One day, as he sat still and quiet, the master came along by him, and struck him a smart blow with a ferule. The boy jumped at the unexpected blow, and cried out:

"I ain't doing nothing!"

"That's just it," said the master; "I want you to do something."

So with some people. They think, like this boy, that innocence consists in doing nothing. Not so. We must do something. We must pray to Jesus, and speak for Jesus, and do all we can to show our love for Jesus. Some people think if they do nothing wicked, they are all right. Not so. We must not only "cease to do evil," but "learn to do well." And we should do all we can.

Are you doing all you can? Can't you find something more to do? Don't let us think we are good, because we "ain't doing nothing."—Anon.

Christian Advocate.

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LINUS PARKER, D. D., Editor.

Corresponding Editors:

REV. J. W. HESS. REV. W. L. C. HINSICUTT
REV. C. B. GALLOWAY, REV. C. W. CARTER, D. D.
REV. J. T. SAWYER

THURSDAY, FEBRUARY 2, 1882.

Address of the Publishing Committee.

The Publishing Committee of the ADVOCATE met in the office of the editor, January 25, 1882. All the members were present. The report of the publisher was received, and the general condition and interests of the paper carefully considered. The Rev. John T. Sawyer, of the Louisiana Conference, was added to the corps of corresponding editors, and the undersigned appointed to write the annual address to our patrons and friends.

This ADVOCATE is the property of the church. It is not an individual enterprise. All that it claims, material and immaterial, whether of fixtures and furniture, or of history and good-will, belongs to the Conferences. The history of the paper has been eventful. Its location is favorable, and most desirable. Christianity in the Southwest has needed, in this great commercial center, the strong arm of its defense and the gleaming sword of its advance. As the organ of a sound, Scriptural, Protestant Christianity, in the midst of Romanism and irreligion, its mission and ministry have been greatly blessed of God. To thousands of homes it has become a family necessity, sharing, with parent and pastor, the sacred responsibility of providing "food convenient" for young and old. That its mission has been too much circumscribed—that so large a number within the natural area of its circulation have deprived themselves of its weekly visits—is a matter of profound regret. Instead of thousands, its subscribers and readers should be numbered by tens of thousands. A good religious newspaper is possibly the most important factor in the development and growth of intelligent piety. Wherever the ADVOCATE has visited our Southwestern homes our institutions have been most liberally supported, our Discipline most conscientiously obeyed, and the doctrines and polity of the church best understood and defended. *The* ADVOCATE *in every family* ought to be the watchword and purpose of every pastor and official member. Within the bounds of the Mississippi and Louisiana Conferences alone there are not less than fourteen hundred stewards. But little would be hazarded in asserting that, if each was a regular and intelligent reader of his church paper, the support of the ministry would be less meager, and all the interests of our Methodism would take a speedy and healthy upward movement. To effect this increased circulation the following appeal is made:

1. *To pastors.* Unless the ADVOCATE has your hearty and active support it can not succeed. Your appreciation of its claims and value will largely determine its estimation in the church. You are kindly urged, therefore, to renewed and more vigorous effort in its behalf. *Let us have an* ADVOCATE *revival during the next three months.* Such a movement would efficiently aid in precipitating a great and general awakening in all our borders. Its worth as an adjunct pastor is beyond possibility of measurement or statistical exhibit.

2. *To old subscribers.* You have known the ADVOCATE long and well, and have looked for its weekly coming as the visit of a confiding and genial friend. This attachment has grown with years. Will you not, therefore, speak in earnest and timely word in its behalf? Can you not spend at least, during one day, two morning or evening hours in trying to extend its circulation? *Let each old friend secure a new one.* Dr. Samuel Johnson once said: "He who fails to keep his friendships in repair will soon be without any." As with an individual, so with a newspaper. New friends must be won by the warm attachment and active interest of the old.

3. *To the ladies.* Methodism owes much to her glorious womanhood. If she has had honored and heroic men, she has had devout women not a few. We appeal to you, therefore, with confidence, to help your ADVOCATE. You know its value. You have felt its gentle and loving helpfulness in the care and trials of the nursery. When sorrow came, it also came as your sympathizing friend. It has brightened the gloom and cheered the loneliness of many an otherwise weary, painful hour. Then please invite your neighbor to enjoy the fruits of its columns that have been so sweet to your own soul. Get your next-door friend to subscribe for the paper, and in so doing you will reap great reward, and that home will receive an abiding benediction. Present the ADVOCATE's claims in your missionary and aid society meetings. Organize a movement to send it to your destitute sisters, and write by the next mail to the publisher for special terms. If the women of the church can be thus actively enlisted the future of our paper will grow brighter and brighter unto the perfect day of its divine success.

CHAS. B. GALLOWAY,
For the Publishing Committee.

Filled With the Spirit.

We have not seen Mr. Arthur's Tongue of Fire for many years, but in that most edifying and inspiring book, we believe he specially distinguishes between a partial and a full measure of the Holy Spirit in the heart. The gift may be in different degrees, fulness being the standard of privilege, and above the average experience of exemplary Christians. The Holy Spirit, in some measure, must dwell in every converted soul, and be consciously present in his work and witness. But this presence may be feebly manifested. It is as twilight compared with the perfect day of power and assurance. Goodness and faith in Barnabas seem to be distinguished from this fulness of the Spirit: "For he was a good man, and full of the Holy Ghost and of faith." These were qualities united, and conceivably there may be good men, and men of faith, in whom this fulness of the Spirit is not present.

There are many, and very many, good men and good women in the church, and men and women of faith, who yet lack this complete effusion of the Spirit. There are religious societies and congregations composed of good people. They are not without the Holy Spirit, but they are not filled with him. They are somewhat occupied in church work, they are orderly and devout worshipers, and have some religious comfort, but there is lack of liveliness and force. The preacher preaches to them thoughtfully, reverently, and in an edifying way. God is among them, there is the present Spirit, but the power is not in the assembly, it is not in the preacher, it is not in the individuals composing the assembly.

Reference to our concordances will show that the expression, "filled with the Holy Ghost," and terms of like import, occur often in the Acts and in the Epistles. A lower type of spirituality seems to be recognized. There is some grace, goodness, and Christian character without this fulness. But the true type, the highest in the Christian life, the Pentecostal standard, is to be "filled." And this without distinction of persons. It is not limited to Stephen, Barnabas and Peter, and other eminent teachers. The key-note of gospel experience was given on the day of Pentecost: "And they were all filled with the Holy Ghost." Paul is writing to private Christians, rather than to pastors and evangelists, when he says: "Be not filled with wine wherein is excess, but be filled with the Spirit."

As between the old dispensation and the new, the fulness of the Spirit is one of the main distinctions. We can not read the inspired songs of David, or the fervid utterances of Isaiah, without yielding to the conviction that there was much of the presence and comfort of the Holy Ghost in the hearts of those ancient servants of God. But in the new dispensation of grace the tide, so long ebbing and flowing, is at its flood. In some sense the Spirit was not given until Christ was glorified. Is not the explanation largely in the greater fulness of the Spirit as shed upon the Christian church?

In the hearts of believers, in the general feeling of the church, there is a state of unrest and of dissatisfaction. There is a painful sense of coming short in the inward life of faith, and in the force that should cleave its way through the thick masses of sin around us. It might be pleasant to sit in our pews, sing inspiring songs with the help of organ and choir, and listen to the instructive sermon, and enjoy the social delights of the house of prayer. But this is not holding forth the word of life as effectively as it should be; it is not going into all the world; it is not even sounding the note of awakening to those who live within hearing of the church bells. In the presence of a great work to be done, there is this sense of utter insufficiency, of feebleness, of inability to do anything.

We need the gift of power. Yes, but what is this gift? Are we far from the mark when we say that it is "to be filled with the Spirit?" *Filled.* Good and believing men have the Spirit in some degree, but they are not filled with the Spirit. With this partial anointing of the Spirit the Christian life and the church life do not go out, and something is done, but it can not satisfy the longings of the soul, nor meet the responsibility of the Christian church. There must be this fulness of the Holy Ghost in believing men before the dry bones of a dead world can be shaken.

Our attitude, in reference to this aspect of the Spirit's work, may be more serious than we imagine. It is to believers that the admonition is given: "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." The seal may not be altogether broken at once, and yet the Spirit is grieved, because we do not open our hearts to the fulness of his light and grace. He is grieved because we do not honor him in his divine personality and authority, and because we do not, with sufficient reverence and heartiness, seek his most abundant baptism. Not to be filled with the Spirit is, almost inevitably, to put upon him an affront, and to incur his just displeasure. If it does not lead to his departure, it leaves us where our spiritual twilight may gradually fade into gloom. Is God angry with his people? Does his displeasure rest upon Zion? If so the cause is mainly in this dishonoring of the Holy Spirit.

We talk of revivals, we pray for them, we must have them or we die. But a revival is to be filled with the Spirit. When believers are thus full of the Holy Ghost, and the preachers are thus filled, there is a Pentecost. The outside world soon hears of it, is moved by it, and communities are aroused. One man filled with the Holy Ghost will be felt in a congregation, and ten or twenty will stir things, and turn things upside down. Having the Spirit in some measure, let this be our special quest at the throne of grace, that we may be filled with the Holy Ghost.

Forsaking Methodism.

The Rev. Dr. J. P. Newman, widely-known as one of the most influential men and popular pulpit orators of the Methodist Episcopal Church, has become the pastor of the Madison Avenue Congregational Church in the city of New York. The arrangements and transformation were safely accomplished on the ninth instant. It is a striking coincidence that the retiring pastor, the Rev. W. R. Davis, was a convert or pervert from Methodism just three years ago. This sudden change of Dr. Newman has created quite a sensation in Northern Methodism. He has long been a leader, and during the presidency of Gen. Grant was the most conspicuous figure in the church. Now it is said the ex-President and Jay Gould are to be his special patrons and friends. In several General Conferences Dr. Newman received a large vote for the episcopacy. Doubtless, had that vote reached a majority he would not now be a Congregationalist, but, as of yore, a eulogist of Methodism and a glorifier of her glorious itinerancy. But a few months since Dr. Newman returned from London, whither he had gone as a delegate to the great Methodist Ecumenical Conference. In that body he read a paper of rare excellence and learning on Christian Perfection—a doctrine of all others distinctively Methodistic. With these words fresh on his lips, and with honors clustering around his name, placed there by the church of his fathers, it is difficult to account for his defection. The Pittsburg Christian Advocate has this to say on the subject, the force of which is acknowledged though the application may not be approved: "When a man, whose mother has nursed him tenderly, comes to the conclusion to disown her because there are some things she sees fit to withhold from him, the poignancy of her grief will be somewhat dulled by the consideration of the ingratitude he manifests."

This writer has watched carefully the drift of thought and events in the North, and is convinced there is a growing impatience with the short pastoral term, and that this, more than all other reasons combined, causes the defection of so many able men. Several of the strongest churches in Boston, Brooklyn and New York are filled by men who rose to distinction in the Methodist pastorate. In the South this has not been an agitating question, and possibly will not be for many years to come.

The church over which Dr. Newman now presides was projected by Dr. George H. Hepworth. It has a debt of $80,000. Dr. Newman's letter accepting the call stipulated that the arrangement was temporary, but, if his better judgment confirmed his action, he would become the permanent pastor. He was voted a salary of $6,000.

On account of his great pastoral efficiency, learning and growing conservatism this change will be regretted. Though radical and aggressive toward the South during the years immediately succeeding the war, Dr. Newman has become more and more catholic, generous, kindly and ecumenical. Whatever motive prompted his going, his loss to Methodism will be felt and deplored.

C. B. G.

Widows and Orphans.

There are some things in the administration of Methodist matters that, though pretty well done, might perhaps be still better done. One of this class is the care we take of the widows and orphans of our deceased preachers. This is one of the oldest, most cherished and popular features of our itinerant economy, and it is very justly so.

At least ninety per cent. of the itinerants die poor. And yet if the same energy, skill, self-denial, toil and frugality which the preacher and his wife practice were put into any other avocation they would enable the men at death, in ninety per cent. of the cases, to leave their families in circumstances of independence, if not of wealth. In Bishop Andrew's last will is this paragraph: "This is all the property, I believe, I have to dispose of. In early life I devoted myself to the ministry of the gospel of Jesus, and have had no time to accumulate wealth. But I trust I leave my children an untarnished reputation, and have a good hope, through grace, of resting with God when the pilgrimage of life is ended." It is only the very smallest per cent. of Methodist preachers who could not make the same declarations in their last wills and testaments. They all die poor, not because they are idle or thriftless, but because they "have no time to accumulate wealth, their lives being devoted to the ministry of the gospel." The church appreciates this, and hence is willing to support the families of those who die in the work. The preachers understand it, and hence are willing to aid the laymen, both by collecting funds and contributing what they can of their own means.

But do we manage this matter in the best way? Let us see. The way it is now done is this: Once a year a collection is taken in every pastoral charge, and the monies thus raised are carried to the ensuing Annual Conference, and distributed by the Joint Board of Finance to the claimants according to their necessities.

There are two parts of this plan of doing a good thing, which, it seems, might be easily substituted with others, that would make the whole administration more harmonious, and at the same time be more satisfactory and profitable to the parties most directly interested. I suggest them to the consideration of the delegates, for the different Conferences, to the next General Conference.

I. Let the appropriations be made at the Annual Conference before the collections are taken up, as is the case with the Board of Missions, and also with the Boards of Stewards on circuits, stations and districts, and let the appropriations be made, not according to the "necessities," but according to the *number* of the claimants, as is also the rule with these other boards.

II. Let the collection for widows and orphans and superannuates be taken quarterly instead of annually. It should be considered a part of what is raised for the support of the ministry, and when the eighth question is asked in the Quarterly Conference, let the answer be so much for preacher in charge, so much for presiding elder, so much for widows and orphans, and so much for superannuates. The money should be sent to the treasurer of the Joint Board to be paid to the claimants once a quarter. The advantages would be:

1. Larger collections. This would as surely be so, as it is that collections for the pastor made quarterly bring a better support than they would if made only once a year.

2. The money being paid over quarterly would do the receivers thereof more good. How would a preacher get along if he got his pay only once a year?

3. It would put the claim itself upon exactly the same ground of obligation occupied by the claims of the active pastor. *And that is just where it should be.* For if the preacher's claim is a debt *of law*, so is that of the superannuate and the widow and orphan; and, if the claim of the superannuate and the widow and orphan is a mere *charity*, so is the claim of the pastor; and, if one is a debt of *religious honor* (and it is this,) then so is the other.

To execute well the present law, it would be better for the Joint Board to hold office for four years, as is the case with the Board of Missions now. And should these suggestions be passed into the Discipline it would be still more appropriate for that board to be appointed quadrennially.

J. W. H.

Immigration.

The minds of thousands of our people are greatly exercised on the subject of immigration. Those who can not move to somebody else want somebody else to move to them. Like the flying fish, anywhere else and anyhow else than where and as they are would suit them better. The Legislature of Mississippi is begged to do something to encourage immigration, and many members strongly favor the appropriation of money for that purpose. This is one of the cases, it appears to me, where it is better to "endure the ills we have than fly to others that we know not of." The negro is not perhaps a satisfactory laborer in all respects, yet, I doubt not, he is the best the world can furnish for the place he fills. His ignorance and thriftlessness prevent him from competing with us in the accumulation of property, and keep him subject to hire as a laborer. Had we had, for laborers since our late war men of equal intelligence with ourselves they would by this time have become owners of almost all the land in the country. The negro will not work very well without some compulsion other than moral obligation. Neither will any other hired laborers in the world. The negro will steal articles of small value, especially to eat. While he was a slave he doubtless thought that what he ate he had made, and that it only strengthened him the more to work for the master who owned both the food and the eater. It is not strange that such habits should still be sometimes improperly indulged. But we can not judge him for such acts as we should judge ourselves. Wholesome laws have repressed thieving to a very large extent. Their morals, too, we may hope, are improving.

As a rule, too, the negro is easy to command, and feels no degradation in serving you. Of all the laboring classes in the world I take the negro to be the most willing and inoffensive. He never envies or bears malice, and rarely plots to rob or kill. Had we had any other race of people in their place I doubt whether we should not have been destroyed long since.

But what about the much-coveted foreign immigration? Whoever invites or begs or hires foreigners to come to this country will get more than he bargains for, and will not be pleased with the surplus, unless he be a land speculator or a speculator in something else, whose interests are not identical with those of the great body of our people. Pick and choose as you may, four out of five foreign immigrants will be such people as we do not want. They will have no sympathy with our laws our customs or our religion. They will be such people as can not be assimilated to our society, and ought not to be mingled with it. They would intermarry, to some extent, among us, thereby pulling us down a great deal, while we would raise them a very little. The most of them would ignore our Sabbath and scout our religious opinions. They would be politically, socially, morally and religiously antagonistic to us. As laborers they would be of two sorts: those who would remain hirelings and renters, and those who would not. The former class would be worse than the negro. They would work less and rob more than he does. Those who do menial work for hire are unreliable the world over. "The hireling fleeth, because he is an hireling." The latter class would soon outstrip us in the race for fortune. They would soon own lands, and be independent of us; nay, our superiors in all worldly possessions. They would make fortunes out of us, laugh at our incapacity, and then rule us, as the Germans are now doing the natives in parts of Texas.

Since writing the foregoing the following, from the pen of E. S. Smith, Daleville, Texas, has fallen under my eye: "The Germans occupy, almost exclusively, large districts in the heart of the Conference, where once there were large churches and even circuits. Before their steady advance the American population has fallen back, and the territory has, by a necessity hitherto considered imperative, been abandoned by our preachers. Dwelling in large communities, they speak their mother tongue, keep up the customs of their forefathers, and show little disposition to become assimilated to American customs and modes of thought."

But, says one, we want our idle lands cultivated. I am unable to see the force of this argument. What advantage can it be to have land cultivated, if he who cultivates one acre consumes as much as will grow on two? It is not because our lands are not cultivated, but because they are unprofitably cultivated, that we are now dissatisfied. But will not foreigners cultivate our lands profitably? Profitably to whom? To themselves; not to us. We have classified them above. Those who work for us will be no better than the negroes; those who work profitably will soon grow rich out of us. The flood of foreign immigration to this country is a great calamity. At least four out of five of them are such as were not needed at the homes they left, and can never be of any advantage to us.

If we need anything on this subject it is rather to discourage immigration. If Mississippi had now within her borders the strong young men who have gone from her to Texas, California and other places since the late war, she would be more blessed than by a half million of foreign immigrants. The idea of a State with a million of inhabitants needing foreign immigrants is preposterous. They may need us; we certainly do not need them. But they will bring money with them. Money is by no means an essential blessing. Many of the most hateful and harmful people in the world possess money in considerable quantities.

If society and the Legislature together can devise any means whereby they can keep our young men at home, and induce them to settle on lands of their own, not rented places, and build houses and cultivate their native soil, adorning their homes with gardens, fruits and flowers, they will do more in a few years to promote the real prosperity of the State than all the immigration schemes that ever were invented could do in a lifetime.

W. L. C. H.

Among the Editors.

New York Christian Advocate:

Still another mode of unfair dealing is to take a collection, for one object and appropriate it to another. To make a powerful appeal for the poor, and apply all above the ordinary amount to the current expenses of the church; to take money for the cause of the missions, and apply it to the expenses of the Sunday school; to take it for the Missionary Society of the Methodist Episcopal Church, and divert it to some other institution—these all are acts which, however well intended, are essentially dishonest. The Sunday school that devotes a part of its Sabbath collections to it own expenses and a part to the missions, should make that fact distinctly understood; and all specific designations of money, and conditions on which subscriptions are made and accepted, should be complied with to the letter.

To use endowment funds for current expenses contrary to the express or implied wishes of the donors, whether they were received by bequests or direct gifts, is an act not worthy of any better description than misappropriation of funds and betrayal of confidence. To collect money for an enterprise, and, on the enterprise being indefinitely postponed, to retain the funds or apply them to other uses without the consent of the givers, not assumed, but asked and received, is not only disreputable, but it is a gross imposition.

The acts hereinbefore denounced have all been committed—some by pastors, others by pastors and official boards combined, some by the latter alone. There are communities where Methodism has been ruined, where churches have been divided, where undying animosities have been caused by such acts. They are not only dishonest, but foolish; for more money can be raised on a frank statement than in any other way. Let all ministers and boards of trust, and all Sunday school societies, manage their affairs with candor and honesty; and wherever any thing questionable is proposed or attempted, let every layman oppose it, whether trustees, stewards, class leaders, or pastor, if all combined, defend it.

Chicago Standard:

"Stand up and preach us a simple gospel sermon. Don't make any special effort, but just give us the simple gospel." Such counsel, intended to give help and relief, is often spoken by the good deacon in the young pastor's ear. Does the lay brother know that he is asking the preacher to do the most difficult and arduous thing in connection with his work?

The "simple gospel," what is it? An English minister, addressing the late autumnal Conference, said: "Why, to preach the simple gospel is to produce the diamond, the very essence of costliness distilled out of Gethsemane pressures and Calvary fires, and no one can do it except the Spirit-baptized student, who has agonized through the strait gate into the very Zion of God's word." Our clerical friend speaks words of profound truth. To be simple on some matters is well-nigh a simple impossibility. Oh, the wealth and profundity of God's word! Who can measure its richness, who can cast the line to its lowest depths of meaning? To bring forth simples out from such mysteries is a responsibility for which man is all unworthy, and a task for which he is all-insufficient. It is wholly beyond his unaided search or grasp.

And yet, brethren, that is the work to which we are appointed. To preach the simple gospel is the very employment for which the apostle of our Lord Jesus Christ is apprehended. "Go preach the gospel", has come knocking at our hearts, and we have opened to its importunity. We have accepted the charge. What is it that has been intrusted to us? The wisdom of God—unutterable things, things past human comprehension, marvels of divine truth, mysteries of grace.

Richmond Christian Advocate:

Yes, "In all thy ways," whether they are ways of thought, of feeling, or of action; and not in these or those ways, but in "all" of them, everywhere, and at all times and under all

circumstances. This commandment is exceedingly broad, and such, indeed, it should be, and so, too, should we scrupulously observe it, lest Satan get an advantage over us. The breadth of this law will justify itself to our consciousness as well as to our conscience, if we but remember that human life is a very large matter, occupying in the humblest man a wide surface, and that surface covering depths unfathomable, while reaching upward to heights immeasurable. God makes no small demands. Like an absolute sovereign, he requires all, and yet more as a Father, he asks for all, that we may understand how great he is, and how vast and varied is our capacity, under Providence and Grace, to serve and honor him, both in his majesty and tenderness. Obedience takes knowledge of God in these to conjoint facts. The divine majesty and tenderness are ever before its eye, and, in this largeness of spirit, reciprocating in its measure the fullness of Christ, it enters into the meaning of the words, "in all thy ways acknowledge him, and he shall direct thy paths."

Zion's Herald.

This is the great necessity of our missionary cause at this hour. It rests too largely upon the wealthy few, instead of being distributed among the hundreds of thousands of comparatively poor. To organize a church for its Christian work and charity, individually and universally, is a greater matter than to preach wonderful sermons. And it will be appreciated as such by the church. An astonishing preacher comes and goes, and what has he done? There is a bustle and a crowd, and perhaps a pleasant memory left behind of eloquent sentences, unslavishly delivered, but what has the church done and what is its spiritual condition? Get the membership at work individually, and giving according to their several ability, and the influence of the minister who succeeds in accomplishing this will be felt in the ends of the earth and last while the world stands.

Church Manners.

CHARLES F. DEEMS, LL. D.

It would seem an impertinence to say anything to ordinarily well bred people in regard to their manners in church. Nevertheless, there are certain points of behavior which would be modified by thoughtful people, if they could see them from the point of view at which they are looked at by a sexton, or an usher, or a pastor.

We propose to give our readers the benefit of our own observations on this subject.

The first important thing is to be in the pew before the minister enters the pulpit. Few hearers have considered the vast importance of this direction. Tardiness in reaching church has a wide spread and disastrous spiritual influence. In different churches the ritual is different. Some commence with an exhortation, some with a hymn, some with the reading of the Scripture, and some with prayer. To any one of these the ushers ought to give uninterrupted attention; but, if you come in, to be shown to your seat, you lose the whole effect yourself, and you deprive other souls of the good they might obtain. You injure yourself seriously, because you either think that you are more important than the service of God or at least appear to think so. If you have real reverence, you fail to show it.

A member of the House of Commons in England would disparage his reputation for decency, if he came in while the Queen's address was being read by the Queen herself. His behavior would not be half as reprehensible as that of a person who should enter a church and disturb the congregation while the minister was reading the Holy Scripture.

You ought to know the precise time at which the service begins, and on Saturday night lay all your plans to be in church. The minister may be making, as in the Episcopal church, the exhortation to confession. Both that exhortation and that confession are exceedingly solemn things, and never to be taken in the mouth without an intense conviction of the grandeur and goodness of God, and the wickedness and sinfulness of man. Who are you, that you dare come trampling down the aisle and slamming the pew-door amidst such solemnity? When great companies of singers are engaged at a concert, every man is expected to be in his place before the first note is struck, and in churches where congregational singing prevails, every one is expected to assist, and you should be in your places with composed mind and heart attuned to the service, ready to perform your part, or, at least, not to jostle those who are already singing.

Sometimes, as in Presbyterian and other churches, the minister may be opening the service with a prayer of invocation. Every worshiper ought to be present at this. In some churches the service is commenced by reading the Holy Scriptures. A minister who discharges his duty faithfully in this department, carefully and prayerfully reads over the lessons, practising the proper tones of voice, to bring out in the reading the shades of sacred meaning in the text. His whole intellect and soul ought to be just as much in the reading of God's word as in the utterance of the sermon. However much you disturb such utterance you can never tell, but we can assure you, from a sad and bitter experience, that ministers are sometimes so much thrown off the track in the reading of their morning lessons, that they never fully recover themselves before the close of the sermon. And one late comer may, by the distraction he causes, produce a serious effect upon the manner in which the truth shall be presented to a thousand hearers. Therefore be early.

Rev. Thos. Y. Ramsey, Presiding Elder of the Winona District, North Mississippi Conference, writing from Durant to the Memphis Christian Advocate, January 19, says:

As you know, at the last session of North Mississippi Conference, I was removed to the Winona district. This change was made by the Bishop because the term of my worthy predecessor had expired. I find that Bro. Jones was very much beloved by these people, and leaves many friends behind. So far, I do not regret the change. I have everywhere met with a most cordial reception, and feel greatly obliged to both preachers and people for many favors.

A little more than two weeks ago I moved my family to this place, and immediately the friends here poured in their contributions upon us, and it has really cost us very little to live since we have been here.

The preachers are all at their posts, and, so far as I have seen, have entered upon the new year with fair prospects.

Bro. Thames, whose wife had been extremely ill, it was thought would be hindered in entering upon his work; but he has reached here in good time, and is making a fine impression. His wife is yet too feeble to move, but is improving.

Bro. Evans and Newsom, who were extremely ill before Conference, are so far recovered as to enter upon their work.

I found Bro. Foster, with his bride, at Lexington, entering upon his work with his usual zeal.

I also found Bro. Murrah and his accomplished young wife snugly fixed up in the new parsonage at Winona.

Bro. T. A. S. Adams is holding his own still with the High School at Kosciusko. By-the-way, those who are so fond of reading after his facile pen, may expect from the press, ere long, another entertaining volume of poems from him.

We are earnestly praying and looking for a revival of pure religion throughout the district. I believe this is the purpose of every man in the district who has charge of a work. May the Lord send it in his own good time.

Effects of Alcohol.

It is not to be expected that the discussion as to the effects of alcoholic drinks upon the human system will be ended during the present century. On the one hand is a body of reformers so earnest, so intense, so deeply impressed with the terrors of the evil that they can not be expected to abate in an advocacy which must ever provoke the opposition and the prejudices of those of less pronounced views.

The very habits of those who never exceed a temperate use make them able and not disinterested opposers of total abstinence, and create a third party, which will ever incline to hold the balance of power between those two classes who are temperate, as these think, either in the use of liquor or in the inculcation of teetotalism. Some have long since abandoned the expectancy of securing a unit of belief as to the food possibilities of alcohol. It is unfortunate that of late special efforts have been put forth to discredit the position taken by Richardson and on the experiments of Binz, to certify alcohol as a possible food.

We have examined with some care these experiments, as also the very inconclusive testimony given by those who appear before the Parliamentary Committee. We can not see that any new facts have been proven as to the effects of alcohol upon the human system. We have recently had occasion to examine various dietaries and to consider the value of food in relation to the economical yet adequate support of the working classes and their families. Edward Smith not only constructed tables for the English Government on the basis of scientific facts, but these were rightly put to the test under the various conditions of labor and of rest. The prisoner, the sailor, the agricultural laborer, the open air or shop artisan, and all the varied grades of labor have been tested to a degree that does not leave us much in doubt as to indication. There has been no disposition to exclude alcohol, either as present in distilled or fermented liquors, from this trial. As a result, we may safely say that one after another of the public institutions have crossed it from the list of foods, on the ground of its very low value and of its enormous unprofitableness as a food. The wage classes are those especially exposed to its ravages. Whatever excuse might be made for the rich to try it, to see if any possible and permanent aid can be obtained from it, does not apply to the very large class who, by economy, are called upon to substitute a for well-known, real economical foods. The malt drinks which have been and still are in so much use among the working-classes of Great Britain do not stand when in the dietaries of our institutions; their food values and cost is calculated. The experience of prisons has been most instructive on this point. The inmates are those who have often been addicted to drink, and so have established an artificial want. Yet, when once the dietary of the prison is acquired, these men generally begin to improve in health. If the State were to deal with this merely as a question of health and labor, there would be a great alteration in our present license system. It is just for the State and for the individual to advance upon the theory that there is nothing in alcohol which renders it a valuable addition to the ordinary diet, and that therefore its use is to be discarded.

It is noticeable how much its domain in medicine is being narrowed. The recent expose as to its use in hospitals is found to need other explanations than the necessities of patients. Alcohol, as a medicine, has taken a lower place for some of the causes that have lowered its estimation as a food. We do not doubt its value in meeting some emergencies of disease; but it can not be made to take the place of those nutriments which are indispensable to sustain force. We believe that this low rank which alcohol takes, as we come more fully to know of food values, should be urged as a very prominent reason for its limitation. It may be worth our while, now and then, to suspend the minute discussion of the question whether alcohol is a possible or complimentary food, and non-suit the whole question of its use by saying that it can not be justified either in comparison with other foods or because of its extravagance. It admits of thorough substitution in all those points in which it has stimulating values.

We now know that, if it were forever interdicted as a drink, the physical nature would not suffer by the exclusion, while it would be replaced by foods that give more vigor to the body and make the wage classes to feel the benefits in their pockets and in their homes, as well as in better stomach and greater muscular force.—New York Independent.

MEETING OF THE PUBLISHING COMMITTEE.—The Publishing Committee of this paper held its annual meeting at the ADVOCATE office on Wednesday last. All the members were present, to-wit: James A. Godfrey, W. L. C. Hunnicut and C. B. Galloway, of the Mississippi Conference, and Felix R. Hill, Christian Keener and Linus Parker, of the Louisiana Conference.

The usual address of the committee, prepared by Bro. Galloway, will be found in another column. Rev. J. T. Sawyer was elected one of the corresponding editors. Bro. Sawyer is at Shreveport, and at a point where he can furnish our readers with notes of current events in north Louisiana and adjacent regions. The corresponding editors of Mississippi and Alabama have done excellent service during the past year, and will doubtless continue to furnish notes and timely articles.

The appointment of these corresponding editors is not designed, however, to forestall communications from the pens of others. Our friends in every quarter of the church, far or near, are most cordially invited to furnish news items, religious and secular, and to send short contributions, carefully written, on subjects of interest to our readers. Articles in controversial *form* are not generally to our liking. A writer can show his opinion and meet opposing views without naming those who differ with him, or even seeming to personally antagonize them. Brethren will please to avoid personalities. Deal with facts and principles, the subject matter, and have nothing to say about the motives of any writer. Above all things, do not attempt to be sharp, or to say rasping and censorious things. Hard arguments are allowable, but not hard words.

—Guiteau has been found guilty. The jury did not deliberate two hours over the matter. Their minds were made up probably when counsel were done talking. The verdict gives general satisfaction. A motion for a new trial will be argued on Friday next. The inevitable hour may be delayed by various legal expedients, but Guiteau is bound to be hung. This is the verdict of the jury; it is also the verdict of public opinion.

—Rev. Henry D. Moore, pastor of Franklin Street Methodist Episcopal Church, South, Mobile, writing January 21, says: "A protracted meeting is now in progress at Franklin Street, and our prospect is good." We heartily pray that our Mobile churches may have a sweeping revival. It is also needed in New Orleans, and everywhere else where it does not already prevail.

—We have received a copy of the Minutes of the last session of the Mississippi Conference. The work is edited by C. B. Galloway, and W. C. Black, and appears to be accurate and complete. We would urge our lay brethren of the Mississippi Conference to give these printed minutes a careful study. They are published for information, and they are filled with most valuable information.

—The Pacific Methodist, published at San Francisco, California, is the able organ of the Methodist Episcopal Church, South, on the Pacific coast. It has recently changed its form from four to eight pages. The size and amount of reading matter about the same as formerly.

—Rev. Q. A. Oats, of the North Mississippi Conference, was married at the Female Seminary, Woodville, Miss., January 29, to Miss Alice A. Coleman, Rev. Ben. Jones, stepfather of the bride, officiating. We wish the happy couple long life, and happiness unalloyed.

—The Mississippi Pioneer is the title of a paper just started at Jackson, Miss. It is to be issued monthly, and is devoted to immigration, and the development of the agricultural, manufacturing and industrial resources of Mississippi. S. N. Van Praag, publisher.

—The Corsicana Messenger has changed its name to the Texas Messenger, published at Corsicana, Texas. Rev. M. H. Wells and T. R. Leeman, editors and proprietors. This lively journal has enlarged every way, in name, in editorial work, and in the size of the sheet.

—Rev. Dr. West, Presiding Elder of Seashore district, Mississippi Conference, informed us this week that Rev. G. T. Vickers, sick with small-pox at Covington, La., is rapidly convalescing. The disease at that place is not spreading.

—Rev. Wm. Spillman has become editor of the Mississippi Methodist. Dr. Spillman is a prolific writer, and will doubtless fill the position with ability.

We very much regret to learn that Rev. John Barcroft, of the North Mississippi Conference, has not improved in health since the adjournment of his Conference. In a note to us, dated Byhalia, Miss., January 26, Bro. Barcroft says: "The North Mississippi Conference gave me a superannuated relation at its late session at Grenada. The necessity of retiring was a source of grief to my spirit. Since Conference my symptoms have become more alarming and my sufferings greater. In this hour of my greatest sorrow I find my spirit seeking to be submissive to the Divine will, either in life or death. 'The Lord is my portion, saith my soul,' and that forever and ever. Glory to God."

"Joshua No. 1," writing in the Nashville Christian Advocate, says:

In the assessment of the presiding elder's salary you consider, 1. Ability; 2. Willingness, and the burden upon the charges; and this whole matter should be left to the good sense and discretion of the district stewards. Any rigid rule or per cent. is impracticable, and will end in defeat and disaster.

This *seeming* friction about the presiding elder's support has its origin in ignorance and stinginess, and the man who says most about the burden is generally the man who pays the least, and who is of no account to the church or the world.

The Methodist Church ceases when this office does, and I know no investment the church has made which yields better returns than the money she pays for these devoted servants.

Bishop Peck writes to one of the Methodist papers of a Conference of Methodist ministers in Detroit to consider "dangers to our church and to the people, from apparent decline in spirituality and the want of success in many parts of Michigan in winning souls to Christ." Upward of sixty ministers from different parts of the State were present. As to the results the Bishop says: "No man can define them. They will appear, he thinks, in the charges."

The anti-Mormon agitation is gaining in strength. The Presbyterian and Methodist ministers of Cincinnati have taken steps to have petitions to Congress circulated for signatures. A similar movement is also on foot in Chicago and Drs. Crosby, Hall, and others have been asked to call a meeting in New York City.

Bishop Kavanaugh, says the Nashville Christian Advocate, was eighty years old coevally with the date of our last paper—January 14. Mistaking the date, the Methodist preachers of Louisville, fifteen in number, with the Rev. David Morton, presiding elder, at their head, called on the Bishop on Monday, January 9, and tendered their congratulations and good wishes. The Bishop responded in brief but touching terms. It was a sort of impromptu love-feast.

The Rev. Jacob Freshman, son of a converted Jewish rabbi, has come to New York City, at the invitation of Dr. Charles F. Deems, and, encouraged by Drs. Crosby, Ormiston, and others, he has begun a Hebrew-Christian service among the Jews. He preaches every Sunday afternoon, in Cooper Union, to a considerable gathering of Jews and is about to open a Sunday-school. The mission is undenominational.

EMORY PROSPERS.—Up to date (January 18, says the Wesleyan Christian Advocate, the roll shows the names of two hundred and forty students. Ten or twelve more have spoken for places.

Messrs. Moody and Sankey are to go to Paris, and conduct revival services there, by request of a committee under the Presidency of Mr. R. W. McAll.

Books and Periodicals.

—We have received from the American Sunday-School Union, Philadelphia, the Gospel according to Mark, comparative edition: also Teacher's Primer No. 1.

—Original Chatter Box, edited by J. Erskine Clarke, M. A., and published by Estes and Lauriat, Boston, is one of the most splendidly illustrated magazines for young people that we are acquainted with. Price $1 a year.

—St. Nicholas, for February, is, as usual, wonderful for its numerous and fine illustrations. Among the articles are: Adventures of Prince Nezahualcoyotl; The Man in the Moon; The Round Stone—A Hungarian Folk Story; Donald and Dorothy; How a Little Girl Suggested the Invention of the Tiles Copo; Going to Sea—a Talk with Boys; Cornwallis's Buckles; A Curious Drama; Lady Ann's Valentine; Recollections of a Drummer-Boy; Men-and-Animal shows, and how they are moved about.

—Wide Awake, for February, is a marvel of beauty and sprightliness. It contains an abundance of attractive pictures and entertaining and instructive articles. Among the articles are: A Memorable Skate to Long-Level Lock; Painting Valentines; A Delightful Grandfather; Their Club and Oars; From the Hudson to the Neva; One Night's Musk-rat Trapping; The Breaking Up of the Ice-Bridge; Indian Children and their Pets; Johnny Pig; Ways to do Things; Old Ocean.

—The Theological and Homiletic Monthly, for January, R. N. Sledd, D. D., editor, James and Sledd, publishers, Richmond, Va., has the following articles: The Late Ecumenical Conference; The General Conference of 1882; The Philosophy of True Life; As the Truth is in Jesus; Joshua's Miracle; The Unity of the Church; The Voice of the Present, and the Saviour's Last Command; Preach a Personal Christ; Editorial Miscellany.

—The Popular Science Monthly, for February, has: The Seven World-Problems; How Animals Breath; Sanitary relations of the Soil; Longevity of the Oyster; Epidemic Convulsions; Extension of the Signal Service; A Botanist of the Ninth Century; Wild Animals as Man's Associates; Vibration of Rocks in Patapsco Valley; and other articles.

—Planter's Journal, published at Vicksburg, Miss., by the Planter's Journal Company, is an able monthly, and specially adapted to the wants of our cotton growers in the Southwest. Price $2 a year. We have received the January number.

—Our Little Ones and the Nursery, for February, is as usual most charmingly illustrated, and filled with prose and verse suited to the very young people. The Russell Publishing Company, Boston. Price $1 50 a year.

—Musical Herald, for January, received. An excellent number of this superior monthly.

Advocate Calendar,

For 1882.

Publisher's Department.

☞ *We shall do our best to exclude fraudulent advertisements of every description from the* ADVOCATE, *and trust our friends, in ordering goods from the leading merchants of New Orleans and elsewhere, as represented in our columns, will mention having seen the advertisement in the* ADVOCATE. *We will also take pleasure in attending personally to any commissions for our friends in the country with which we may be favored, while endorsing our advertisers as being worthy of their patronage.*

A depositor dropped in at the office of the cashier one morning to get a note discounted. The official was absent, but on his chair reclined a dump, fat faced individual, who was fast asleep. Turning to one of the clerks, and then glancing at the recumbent figure, the visitor observed: "Appears to be on pretty friendly terms with Morpheus." "It's his habit," responded the gentlemanly clerk. "He always goes to sleep when he comes here." "Has business, I suppose, with the cashier?" "Oh, yes; he's one of the government bank examiners."

A Little boy said, in the presence of Herbert Spencer: "What an awful lot of crows!" The philosopher corrected. The youth by saying: "I have yet to learn, little master, that there is anything to inspire awe in such a bird as a crow." For once the author of first principles met his match. The boy replied: "But I didn't say there was. I didn't say what lot of awful crows; but what an awful lot of crows!" Sound for the boy.

The great music house of P. Werlein continues to supply the world with musical instruments, and thousands of homes have been made happy by the possession of a piano or an organ through his low prices and astonishingly liberal terms. The name Werlein has become so identified with pianos that you hardly can think of pianos without thinking of Werlein. Go and try him, and our word for it, you will be pleased.

The two Sheridans were supping one night after the opera, at a period when Tom Sheridan expected to get into Parliament. "I think, father," said he, "that many men who are called great patriots in the House of Commons are great humbugs. For my own part, if I get into Parliament, I will pledge myself to no party, but write upon my forehead, in legible characters, 'To be Let.'" "And under that, Tom," said his father, "write 'Unfurnished.'"

A Norristown second-hand furniture dealer has a toy said to have been made by George Washington. This reminds us that a Philadelphia dealer in *bric-a-brac* has a soap-bubble blown by George, when nine years old.

"Yes," said Clara, "your Maltese kitty is pretty enough, but it can never come up to my bird." That was all she knew about it. The kitty did come up to her bird that very day, and it was all day with the bird.

An editor wrote a headline—"A Horrible Blunder"—to go over a railroad accident, but, though it was the printer's fault that it got over the account of a wedding, the editor was the man thrashed all the same.

Beneficent nature seems to have planted in every clime the proper remedies for the diseases incidental to it. Laplace's Indian Turnip Pectoral Balm is made of an herb which grows all over the Gulf region, and it has never failed yet to cure all kinds of coughs and colds.

Is this not a Mule? Tickle his Heel and See. Yes, it is a Mule. You had better Send for a Doctor and a Minister. If it had been a Piano, instead of a Mule, you would not Have to Wear your self in a Sling for the next Six Months. Do you wish it had been a Piano?

It is now announced, on authority of "an eminent physician," that it is not healthy to rise before eight o'clock in the morning. This applies only to men. Wives can rise as early as seven, and start the fires as heretofore.

They had a lying match for a prize of $100 in Ohio recently, and one fellow was sharp enough to dance up to the rack and hitch on the unvarnished truth, and he got the $100 by unanimous vote of the judges.

A celebrated lawyer said that the three most troublesome clients he ever had were a young lady who wanted to be married; a married woman who wanted a divorce, and an old maid who didn't know what she wanted.

Lighten the burden of life, and make success certain, and your calculations accurate, by using Brown's Iron Bitters. It strengthens mind and body.

A Quaker's advice to his son on his wedding day: "When thee went a-courting, I told thee to keep thy eyes wide open. Now that thee is married, I tell thee to keep them half shut."

Send the ADVOCATE to your friend or the next year and you will not regret it.

The following typographical error shows the vast importance of a comma. At a banquet this toast was given: "Woman without her man, is a brute."

"My lord," said the foreman of an Irish jury, when giving in the verdict, "we find the man who stole the horse not guilty."

There is no change so sad to contemplate as the last ten cents left from a ten dollar bill.

Ask your neighbors to subscribe for the ADVOCATE.

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ADVERTISEMENTS.

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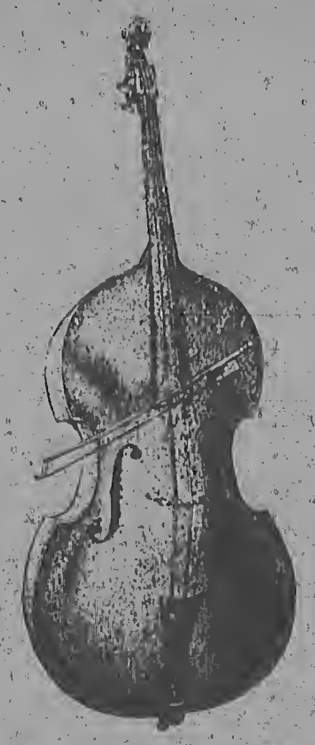

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O. P. Fitzgerald, D. D., Editor Christian Advocate, M. E. Church, South, Nashville, Tenn., of this school says: "I unsolicited, we speak a word in behalf of this school. The Chapel Hill community is one of the best in Coffee county, the location is beautiful and healthful, and Prof. J. V. Will is a teacher whose skill as an educator is only equaled by his qualities as a Christian gentleman. All of which we say because we know it is so."

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Agricultural.

WHAT IS A FRUIT?—We copy the following article from the London Gardeners' chronicle of recent date:

The above inquiry was suggested by a baked apple, and the same or a similar question often crops up with reference to schedules of flower shows. Is a cucumber a fruit or a vegetable? Is rhubarb a fruit or a vegetable? Of course we have our own ideas upon those points, and other people have theirs, and the result is a pretty wide difference of opinion, not unpleasing perhaps to those who contend for the use of English names and English words, but irritating to those who are trying to get at the truth, and prefer precision to vagueness. We turn to Webster's Dictionary, and there we find various interpretations of the word "fruit;" one is vague enough to please any one—"Whatever is produced for the enjoyment of man or animals by the processes of vegetable growth." It is clear that "branches, leaves, flowers, roots, tubers, seeds, perfumes, galls even, might be thus classed as fruit, even as the Irishmen call the noble tuber "the fruit at the root." But for gardening purposes, and still more for botanical purposes, a little more precision is necessary, else we might as well say that mother and child are identical, and that the nail on the great toe of Hercules is equivalent to Hercules himself. The dictionary is, however, equal to the occasion. If we do not like one meaning, we can try another. Here is one that will suit our purpose—"That part of plants which contains the seed." The dictionary at once goes on to spoil that definition by extending it and making it so vague that it ceases to be a definition at all; but we will stop at the "part of plants which contains the seed"—we will confine it to that, and not include anything outside the fruit, not being an integral part of it; nor will we include anything inside of it which is essentially a part of it. The fruit is that part of the plant which contains the seeds, and it is nothing else. The core of the baked apple is then, according to this, the true fruit, for that is the part that contains the pips, and the pips are the seeds. It is a cartilaginous five-lobed capsule, splitting along both edges. What oddities botanists are. They seem to reverse the natural order of things—they leave on their plates the fruit, and they eat something which they say is not the fruit! What is that something which they say is not the fruit? To answer this question to his own personal satisfaction—not, that is, to be dependent on dogma and "I say so" evidence, which is a kind of evidence eschewed in science except where no other can be had—the reader should see before him a flower of an apple or a pear in the earliest stages of its growth, and he should trace in other stages, from this earliest condition to the ripe state, the growth of the apple or of the pear. There are not many young gardeners who have skill and patience enough to do this thoroughly, and so they must perforce take something on trust. What in ordinary language is, then, only the swollen flower-stalk. Alchemillas and spiræas, peaches and cherries, are not to be had in flower just now; else a cut down through the centre of the flower of either of these would reveal the cup-like stalk encircling the young fruit in the centre, just as a pill is enclosed within a pill-box. Now, suppose the cup to be fleshy, and so thick as to come into contact with the fruit; and you would have exactly the condition of the apple. So, then, to say that the core of an apple is the true fruit, and the flesh thereof the dilated flower-stalk, is no dogma to be accepted as an article of faith, but it is a statement which any one with a pair of eyes, ordinarily nimble fingers, and a little patience, can, at the proper season, verify for himself. Another proof is afforded by the curious malformations, of which the Gardeners' Chronicle has from time to time published so many illustrations—cases wherein the stalk has asserted itself more or less successfully as a stalk and borne branches and leaves. Only the other day Mr. Burbidge sent us a note of a Bishop's Thumb pear, which produces pears of the ordinary character, together with others cylindrical and fleshy, but coreless—swollen stalks without any fruit at all.

What is the purpose of this swollen mass outside the fruit? Nowadays we seek for an intelligent purpose in everything; we believe that everything has been designed and created with a power of adapting itself to circumstances and of fulfilling its duties to itself and to other creatures. It is hard to think that a sour crab or a wild pear can be attractive; nevertheless there are some creatures, perhaps, to whom the acridity is not disagreeable, and who might be tempted by the glowing colors to prey even on the crab, and so liberate its seeds and secure the perpetuation of the species; or it may be that the sour juices, like the prickles of a thistle, serve to keep off intruders and unwelcome guests anxious to secure the toothsome seeds.

Whether or no, man has been sharp enough to avail himself of the wonderful power which the flower-stalk has of making itself agreeable, and by following out the same methods as nature herself—making use of work for him, as it were—he has been the means of setting in action the evolving forces which out of a crab or a wilding pear develop a Cornish Gillyflower or a Mario Louise. If he is to do more in this direction—and we can not doubt that he will—his chance of success lies largely in seeing things aright, calling things by their right names, and directing his efforts in the right direction.

So, after all, to be able to recognize the core of an apple as the fruit proper, and to see in the flesh of an apple a swollen flower-stalk, is not to indulge in a mere botanical technicality, as some might at first be inclined to suppose, but it affords a means of ascertaining a truth, and as such of opening up possibilities of future utility and development; for truth is never barren of result—the sterility lies with the man who does not avail himself of the truth so far as he can—deep thoughts to be evolved from the castaway core of an apple!

BUTTER-MAKING.—At a meeting of the Franklin County Institute Dr. E. L. Sturtevant, of Framingham, was the first speaker. He commenced with the axiom: Milk was the basis of butter-making. One parcel of milk, he said, would make butter while another would not; showing great difference in its characteristics. The quality of milk may be influenced by the feed given to the cows. He would treat these animals as butter cattle, stock cattle and store cattle, confining his remarks at present to the former. He raised four tons of corn stover to the acre, equal in feeding value to six-tenths the weight of good hay. Good butter can not be made from the milk of cows fed entirely on corn stover—in fact, milk is deteriorated to the extent of stover thus fed. Corn meal does not increase the flow of milk, only so far as its nutritive value extends. Cotton seed meal increases the flow of milk. Give a cow all the good hay she will eat and the addition of corn meal will not increase the flow of milk. A milk yielding eight per cent. of cream will often give more butter than one yielding sixty per cent. The constituents of milk can best be illustrated by the use of the microscope in comparing the clusters of butter globules therein contained. Through this test the Jerseys were proved emphatically to be the butter cows, the largest butter globules always producing the most and best butter. Where cream rises rapidly, leaving a blue skim-milk, then the cream is best. When skim milk looks of a whitish color, smallness of globules is indicated and an imperfect separation from the milk. The length of time consumed in churning is determined largely by the size of the butter globules; the largest specimens giving the quickest result in the churn. Any food that is acid is bad for butter-making. Feeding corn stover reduces the size of the butter globules, while corn meal tends to increase their size and hence is the best for butter. Shorts are the poorest feed known in butter-making, reducing the size of the globules. Cotton seed meal conveys a bad taste to butter, reducing the market value of the product. Linseed meal occasions no injury, while cotton seed does when fed to excess. Cob meal from Eastern corn is as valuable for feeding cows as Western corn meal, pound for pound.

E. P. Bowditch said: "Good feed is the basis of good butter; included in the former are good early-cut hay, rowen, carrots and corn meal. He grinds his Indian corn cobs with the corn, and considers it as good as Western corn meal, pound for pound. Cows should be kept scrupulously neat and clean—the same should apply to the stable. He is not in favor of barn cellars, because the odors from the manure permeate the hay, thus finally injuring the quality of butter. He practices deep setting with the milk, but is not particular about the method of setting provided other conditions are right, and the milk and cream removed from the deleterious effect of bad odors. Perfectly sweet cream will not make as good butter as cream which is allowed to ripen before churning. The lactic acid begins to form in sweet cream butter, soon making the butter rancid. Ripen the cream until it tastes a little acid."—New York Herald.

COTSWOLD SHEEP.—Cotswold Sheep were introduced to the special notice of American sheep breeders by the importations of Erastus Corning, and of Wm. H. Sotham, in the year 1840; and from the increase of these flocks, and many subsequent importations, they have become as well known as any of the improved breeds of sheep. The impetus given to the breeding of mutton sheep by Mr. Bakewell of Dishley, Leicestershire, through his wonderful improvement of the old Leicestershire sheep, and the establishment of the Dishley breed, as so far superior to all other long-wool sheep of England, that the rams were used upon long-wool flocks of all sections, had of course its effect upon the Cotswolds—the breed native to Gloucestershire and vicinity. The firmer and quicker fattening Dishley rams greatly improved these hardy, large-framed sheep, and judicious breeding, with heed to the important lessons which Mr. Bakewell taught, have confirmed and established the breed in such a number of points of superiority, that it is hardly too much to say that it now stands pre-eminent among the long-wool breeds.

The characteristics of the breed, when well developed, are a large size, with admirable form; bone enough to carry well a carcass weighing 200 to 250, and occasionally 300 pounds, or even more; early maturity (the lambs also attaining very soon a large size and fitness for market, due primarily to their hardiness, and secondarily, to the great abundance of milk yielded by the ewes); notable prolificacy of the ewes, and their excellent fleeces. In the matter of fleece there has been constant improvement, not only does it more completely cover the body, extending below the knees and the hocks, sometimes even to the feet, and almost all over the belly, but well over the poll. This feature is foolishly valued by breeders, and unshorn locks are left often hanging like a deformity over the eyes of favorite sheep. We must note also as characteristic of the breed, that the mutton is less tallowy, the fat more interlarded, and the flesh more marbled than that of less improved long-wool sheep.—American Agriculturist.

FRUIT TREES FOR ORNAMENTS.—Can anybody tell me why some of our best fruit trees should not be used as ornamental trees on the lawn? I mean any good and sufficient reason outside of the domain of prejudice and sentiment? For example, my friend, who is a gentleman of culture and refined taste, has bought a small place in the country, and wants fruits, flowers, vegetables, ornamental trees and shrubs and a small lawn; that is a real lawn and not a sham. Apples, pears, peaches, &c., he can not have in useful quantities unless they are used as accessories to the lawn. Then why may he not use them in this way for the purpose of ornamentation, not exclusively, but in combination with what are called ornamental trees? I have told him he may. Is it anything deeper than prejudice which prevents the judicious use of fruit trees on the lawn? I have so employed them several times where fruit could not otherwise be grown, and am by no means dissatisfied with the result. Pleasing effects can in this way be generally produced even on a limited scale. A peach, a cherry, a plum, &c., with double flowers, are ornamental trees; with single flowers they are not. But why? What can be more beautiful than an apple, a pear, or a peach tree in full bloom? Where a man has the choice of an orchard, that is the better place for his fruit trees, as he can cultivate them there as he can not on the lawn, and secure better fruit, but by top-dressing the lawn he can be pretty sure of fair crops of very good fruit. Therefore, I say that rather than be without fruit I would plant fruit trees on my lawn.—Rural New Yorker.

HOW TO WATER TREES.—Mr. Suel Foster writes: "When I see the distress of a tree suffering with drought, in the evening of the day I take the hoe or spade and remove the earth about the tree down to its upper roots, being very careful not to cut or bruise the bark of the roots; then turn in half or a full bucket of water. Do not replace the earth until the water has all soaked into the ground; be careful not to make a hole in the mud, for this is like ploughing land when the land is too wet. After this thorough watering a mulching is better than a second watering."

Household.

CARE OF MILK.—In discussing this question Mr. C. S. Kolbaum gives some very valuable suggestions to the indifferent and inexperienced dairymen of the grave results that come through their carelessness. He says manufacturers want the full and hearty co-operation of every dairyman in endeavoring to get the best possible results from their milk with the least percentage of loss. Good cows, well fed and well watered, will produce good milk. Well watered means plenty of good, healthy water from a running stream or good well. It is a notorious fact that poor water—or water from stagnant pools—is the cause of more taint in the milk in summer time than anything else. Salt, regularly given, adds to the quantity as well as the quality of milk. If it is possible, let the cows have access to plenty of shade during the hot days in summer, for many a can of milk is spoiled by a sluglo pailful drawn from a cow in an over-heated condition. Do not allow your men to beat them. They will give more and better milk for the kindness bestowed upon them. When your men come to milk insist that they clean the bag and teats with water, if they need it, and then dry them before milking, and don't allow them to drain the dirty mixture into the pail. Look to it that every pail, every strainer, every can, is washed in cold water first and then most thoroughly with hot water, drained and allowed to get the sun's rays upon them, if possible, for there is no purifier like good pure air and a bright sun. Every dairy farmer should be provided with a good milk house, situated at a good distance from the cow stable, so that it may be free from the disagreeable odors that milk is always sure to absorb if left all night in the cow stable. If you have not running water in the milk house, provide yourself with a good wind-mill pump. As soon as the milk is drawn, carry it at once to the milk house. Have the water about the cans changed several times, and the milk stirred to prevent cream rising, until it is cooled to about sixty degrees for the night's milk and sixty-five for the morning's. During all this time be sure and leave the can covers off, to allow the animal heat to escape. Do not mix your morning's and night's milk, but place them in separate cans, even if you have only a can altogether. Carry to the factory as soon after milking as it is cooled to a proper temperature, using, if possible, a spring wagon, to prevent too great churning on rough roads. Always cover your cans with a blanket to protect the milk from the sun in summer and from the cold in winter.—American Dairyman.

WATER OF AMMONIA, OR SPIRITS OF HARTSHORN.—A few months ago we suggested that house-keepers should keep a bottle of Lime-Water at hand, and mentioned some of its uses. Another alkaline solution, the Water of Ammonia, is also of great utility in the household. This is a solution of the gas Ammonia in water. Ammonia is formed when animal matters are distilled in a certain manner; the early chemists produced it from the horns of the deer or hart, and as they regarded everything that was distilled as a "spirit," they called this Spirits of Hartshorn. The gas, Ammonia, is invisible, but we can readily recognize it by its strong and pungent odor. One of its peculiarities is, the readiness with which it dissolves in water. At ordinary temperatures water will dissolve over 600 times its own bulk of the gas. The liquid sold by the druggists as Spirits of Hartshorn, is merely a solution of this *gas in water*, hence the more accurate name for it is Water of Ammonia. Two kinds are kept in the shops, one three times as strong as the other. If simply Water of Ammonia is asked for, the weaker kind is given; to procure the other the "strong" must be designated. To keep it, the bottle must be closed by a well fitting glass stopper which is waxed, or by a rubber one, as it soon destroys a cork. When applied to the skin, Ammonia is a powerful stimulant, and the strong solution will blister very promptly. It is usually applied externally in the form of a liniment. If one part of ordinary Water of Ammonia be mixed with two parts of Olive Oil, they form a liquid soap which is known as Volatile Liniment, and used wherever the stimulant action of Ammonia is needed, especially in the sore throats of children.—American Agriculturist.

MINCE MEAT.—Mince, very finely, some beef suet, and of this take one and one-half pounds; pick some currants, stone and chop finely some Malaga raisins, and take one and one-half pounds of each. Peel and core a quantity of apples, and weigh out one and one-half pounds of these, mince them also finely, and mix these four ingredients in a basin, adding to them one pound of moist sugar, one-half pound of mixed orange, citron, and lemon candied peel, also finely minced. Squeeze the juice of a lemon in the mixture, and, lastly, put in half the thin rind of it, chopped as finely as possible. Work the mixture with a spoon for a little time; put a half a teaspoonful of salt into half a tumblerful of brandy, with powdered spice and ginger, according to taste; add this to the mince, work it a little more to get it well mixed, and put it by in a covered jar. It should remain seven or eight days before being used and it will keep for several weeks.

DIPHTHERIA.—To us it appears that fresh air is the first necessity; we should allow a diptherial patient to be near an open window. Next, we should use hot malt vinegar for flannel wraps round the throat, gargles of the same diluted with water, and the most tonic diet possible. Neither quinine nor mineral tonics, but hot, strong wines, yolks of eggs beaten up in strong beef tea; warm baths made of chamomile flowers; feet placed in mustard and water, and flannel wraps soaked in the vinegar around the stomach. The juice pressed from raw beef, heated in a farina boiler and given constantly, but, above all, hot red wine. Inhalations of the fumes of vinegar with open mouth and pencilings of the same within the mouth. The use of lemons is also to be recommended. Diphtheria is a preventable disease, and when we know more of the conditions under which the health of human life can exist and are inclined to listen to it and act according to it we shall have fewer epidemics such as those of diphtheria.—Food and Health.

Clean oilcloth with milk and water; a brush and soap will ruin them.

Tumblers that have had milk in them should never be put in hot water.

TO MAKE TEPID WATER.—Tepid water is produced by combining two-thirds cold and one-third boiling water.

Educational.

—According to the report of the Commissioner of Education for 1879, in that year there were in the United States 361 colleges and high schools, with 4,241 instructors and 69,011 students; 81 scientific schools, with 10,619 pupils; 1,136 academies, with 5,961 instructors and 108,731 students; 207 normal schools, with 40,029 pupils; 195 kindergartens, with 7,551 pupils; 49 law schools, with 3,019 students; 111 medical schools, with 13,321 students; 53 deaf and dumb asylums, with 6,391 pupils; 30 blind asylums, with 2,213 pupils; 67 reform schools, with 14,216 pupils; 111 orphan asylums, containing 750,000 orphans. The public schools had 272,686 teachers and children enrolled 9,414,086. The permanent public school fund in the states and territories was $113,009,000, and the annual expenditure in sustaining the schools $82,767,815.

—In both France and England the study of Greek and Latin inscriptions has been taken up as a part of classical education. The French are in advance, for they are taking measures for working into the regular school course visits of inspection to the inscriptions preserved in the museums of Paris and other cities. A distinguished scholar, M. Egger, has proposed that the examples of grammatical rules in elementary Greek and Latin books should be taken to some extent from inscriptions, which furnish abundant models of the language of the best periods in simple and idiomatic forms.

—The only condition for entrance to any course of study at Adrian College, situated at Adrian, Mich., is that the applicant shall be thoroughly conversant with the studies logically essential for success in the study desired. Twenty-two hundred hours of class-work in collegiate branches are required for the bachelor's degree. Of this work, a stated amount must be performed in the department leading to the degree desired. For instance, the classical degree requires nine hundred hours in Latin and Greek, and the remaining work may be distributed in the other departments according to the individual necessities or purposes of the student.

—The minister of public instruction of Prussia has decreed that henceforth female teachers can not be definitely appointed for any position in the public schools until they have served from two to five years as provisional teachers. This shows that the government is opposed to the increase of female teachers. Several provincial and local authorities no longer appoint any female teachers, since they claim that most of them look upon their profession as a mere stepping-stone to something better.

—The total number of students in regular attendance at Oberlin College, Oberlin, O., is, according to the latest catalogue of that institution, 1325, of which number 809 are residents of Ohio. The department of theology contains 41; of philosophy and arts, 390; of preparatory instruction, 540; and the conservatory of music, 371. The total number is pretty equally divided between the sexes, there being 641 males and 684 females. The corps of instruction numbers forty, under the presidency of the Rev. James H. Fairchild.

—The present total value of the property of the University of Vermont is $285,000 and its yearly income is $21,000. During the past year it has received gifts amounting to $100,000. It now has seventy-four students in the academic department, eight of whom are ladies. An additional course has lately been arranged; one resembling the regular academic course in all except the omission of Greek and the substitution of scientific studies.

—The Princeton Theological Seminary (Presbyterian) has a total attendance this year of 126 students, seven of the number pursuing post-graduate courses in theology. All but seven of the total number are college graduates, 39 colleges and universities being represented. Princeton College naturally leads, with 30 graduates, followed by Lafayette, with 14. The faculty numbers nine, exclusive of the Stone lecturer, President Bartlett, of Dartmouth College.

—The Dutch Association for the Advancement of Useful Knowledge has resolved to establish schools of domestic economy in different parts of the Netherlands. The first school of this kind will be opened at Franeker, where the local authorities have offered suitable buildings and an annual subsidy. Poor pupils will be admitted free of charge, while those able to pay will have to contribute to the income of the school.

—The Harvard "Annex" for women has enjoyed a second successful year. Forty-seven ladies have attended the classes, and have shown themselves eager, devoted, and thoroughly well-conducted students. Sixteen of them were students of last year. The tendency, it is reported, has been toward science. All the courses in Greek have been taken. The managers intend to continue their experiment at least two years longer, perhaps four years.

—The colleges share considerably in the prosperous times. The Wesleyan University endowment fund, now $600,000, promises speedily to reach a round $1,000,000, as all but $5,000 is promised of the $100,000 which was to be raised to secure Mr. Soney's last promise of $100,000; and Mr. Soney now promises another $100,000 if an equal sum is secured.

—It is proposed in Switzerland to pass a Federal School Law for the government of the schools which are at present under the control of the separate cantons. One section of this law provides that every youth, after leaving the primary school, shall spend at least two hours every week in a night school.

—The late Stephen Whitney Phœnix bequeathed nearly $1,000,000 to Columbia College, New York City, part of it available at once and the rest on the death of his brother and sisters. It is to be applied chiefly to the purchase of scientific apparatus and books.

—Amherst has now 311 students, the freshman class numbering ninety-six members. Sanskrit is offered as a senior elective for the second and third terms of the year. The instructor is Mr. Elwell, formerly a pupil of Prof. W. D. Whitney.

—The University of Wisconsin, at Madison, Wis., has an attendance of 401 students. The faculty numbers 39, under the presidency of John Bascom, D.D., LL.D. Fifty of the total students are studying a course of law.

—An endeavor to abolish the teaching of Spanish in the San Francisco evening schools has just failed. The language is found to be too useful to business in that region to be given up.

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The Old Barrel.

A MINISTER'S SOLILOQUY.

The barrel is a metaphor. Ministers never write their sermons on circular paper. A sermon always has angles to it, if it is good for anything. It would not be economical to pack them in barrels; it would leave too many chinks. But here they are in a dry-goods box, fifteen hundred of them, all ready for the paper-mill. Pretty heavy it is it seems to me when I lift it as though it were as heavy as lead. Ah me! how much hot lead I have poured into people's ears! But now these old sermons are hard and cold. It would take a hot fire to warm some of them again, so that they might run and have free course and be glorified.

I suppose I ought not to handle them much; for the man will be here soon, and it is almost time to nail down the cover. That sermon on "Revelation" is just as likely to be torn to pieces first as the sermon on "Genesis;" "and "Job's Patience (No. 68)," and "Joseph's Goodness (18)," "The Dry Bones (221)," and "The Thorn in the Flesh (1,279)," are all likely to go to the bath together. Somehow it seems to me that they ought to be worth more than two cents a pound. But paper mills are not sentimental and thoughtful, and the ink on the page only lessens its value. I think I would burn them up rather than send them to the mill, if I did not have a satisfaction in feeling that the many sheets I have spoiled can be made white again. *Quod scripsi, scripsi.* Would that the only blots and blunders that I have made were those on the pages of these sermons!

As I look into this box, it seems as if I was looking into a soul-glass which mirrored my moral and intellectual features. I can see my own soul in this box of sermons. I have poured it out for forty years. Thank heaven it is not all in this box, and cannot be sent to any mill. But what burrowed memories these old sermons awaken! What a record they contain of the history of a human mind and heart! The mind is small, but the heart large. Perhaps if there were mere intellect in them it would not be necessary to send to the paper-mill. And yet all that seems valuable to me in them now is the heart that beats in some of them still, and which makes me feel as if I were going to bury them before they were quite dead.

I wonder if the idle words they contain are all taken down in heaven. I should be sorry to feel that any angel scribe had recorded them all in full. For some of them I don't want to see again. And yet if I could send to the judgment seat a transcript of my soul to be used as documentary evidence in a great trial, I should like to send these sermons. But as they are in form and style of expression, their dry leaves are redolent of the best thought I ever had. They are stained with no impurity, embittered with no rancor, soiled with no earthly passions, marred by no dishonesty. Here are no dregs of brain or heart. I put conscience into them. The holiest aspirations, the most exalted ideas of virtue, the gladdest hope, the warmest love, the most sublime thought of God, the greatest charity for man, the sincerest devotion to truth, and the profoundest faith that I could cherish have all been poured into these sermons. Whatever else I was out of the pulpit, however faulty and imperfect my life, I was pure in heart and devout in spirit when I wrote these sermons. To these the best energies of my heart and soul were consentrated.

The old thrill comes back again as I look over some of these pages. They be nothing but cinders and ashes for every one o'say; but in the embers there are still some live sparks for me, which set my soul aflame. My heart always had a good deal of tinder in it and the experiences of life furnished the flint. Some of them are so old and so perfunctory, or so alien to my usual mood, that I never can remember where they came from; and others are so commonplace I wonder they ever came at all. But how can I ever forget the joy and agony of soul in which some of them were born? Like a stream of molten fire they flowed from my pen. The thought breathed and the words burned, and the paper seemed to scorch as I wrote upon it. These were the sermons that burned in the pulpit. The congregation caught the fire. It is a joy to think that some of the lives, they kindled shone brighter and brighter in the perfect day. It is easy to pick these sermons from the pile. They are bone of my bone and flesh of my flesh, my blood flows their arteries; but the spirit that speaks in them seems not my voice, but the very breath of God. And yet I never felt so humble as when I had delivered one of these sermons. Precious legacies of long ministry, shall I send you the rest? But why keep them now? Their work, like mine, is done. It is a comforting thought that the mill cannot destroy their influence. These words have been transmitted into life and character. Why should I keep the page on which they are written? Let them go.

Is it a little morbid to linger so long over this old box? It is not the exultation of vanity nor the sad brooding of regret, but a little self indulgent contemplation of the monuments—or shall I call them the wrecks?—of years. Fifteen hundred weeks of my life packed into that box? I can almost live them over in an hour. What is the fruit? Hollingsworth will say as he puts them on the scale, "*Nothing but leaves.*" But leaves have their use, for the healing of the nations. Here and there in orderly pile I think I find a little balsam. There is No. 542, "Oil for the Wounded Spirit," and 763, "Blessed are They that Mourn." Shall I ever forget the sweet and humble satisfaction that came to me with the assurance that the waves of sorrow in a troubled soul had been stilled by words of mine? Joy enough for any heart to be called and inspired as a messenger of the Holy Ghost. And there, too, is that old sermon on "The Ways of Providence." How many miles we have traveled together? What a medley of towns and dates on the last page! Let me see—fifty-one times! And the secret of it all was that Deacon White said to me, "Parson, when you exchange, preach that sermon." And so I put it on wheels, I think five thousand people must have heard it; but it would have been hard work for me to get them together all at once. But here is another, with only one entry on the back. It wasn't worth preaching twice, nor once for that matter. Oh, the distressing sense of shame and failure! Who can ever forget it! It takes the light from the eye, the color from the cheek, the marrow from the bones. That sermon almost cost me a spell of sickness; but now I shall have my revenge.

How patient and long suffering are congregations, and how uncertain, too, is their response! I spent weeks and almost months on this discourse on "The *a posteriori* argument for the being and attributes of God," and half the people went to sleep when I gave it. And there is that superficial sermon on "Mary and Martha," which I dashed off at a sitting, and people said 'twas grand. Pretty hard it is to tell sometimes what diet a congregation will digest best.

Well, I've nearly reached the bottom of the box. There are two or three that I preached in the seminary. I have had grace given to me never to preach them anywhere else. And there is No. 1, the head of the list, not so bad as it might have been; and here is 1,597, the last of the list, not so good as it ought to have been, Alpha and Omega, the first and the last, the begining and the end.

Pure, sweet and soul thrilling memories, let them rise. The old church bell is ringing in my ear. I can see the people crossing the village green. I am standing once more in the old pulpit. Before me are the saintly forms of those I loved. Soft, sweet harmonies from the organ float upon the air. We raise our hymn of praise. We lift our hearts in prayer. Together we read the Word. Once more I feel the indescribable joy of him whose heart is fired with the Holy Ghost, who preaches with authority and not as the scribes. Then my speech and my preaching were not with the enticing words of man's wisdom, but in demonstration of the Spirit and of power; that their faith should not stand in the wisdom of men, but in the power of God.

It is worth all the pain and toil and self-denial to have this alluring recollection, and with it surges in the memory of happy homes, perfumed with the sanctities of affection, where I was ever welcome; hours spent in delightful converse at the social board; and the unfailing remembrance, too, of the patient sufferers languishing on their beds of pain, and yet illustrating the sweetness and sublimity of the Christian faith. I always brought away more than I carried. How often I have held their hands as they entered the vale and crossed the narrow stream, when it seemed to me as if the very windows of heaven were opened and the glory of God shone on the transfigured face!

Was it the door bell? Did you say he had come? I meant to be ready, but I dropped into reverie. It is soon done. Put on the cover. Another nail, if you please. It seems like nailing down my own coffin; as if I were a pall-bearer at my own funeral. There it is. All ready. "Take them up gently, lift them with care." Stop! Let me write the epitaph:

My words shall pass away, but the word of the Lord shall endure forever.
—The Advance.

The States.

The Hon. Hamilton B. Staples read a paper at the annual meeting of the American Antiquarian Society in Worchester, in which he discusses the origin of the names of several of the States. His conclusions were as follows:—New Hampshire gets its name from Hampshire, England. Massachusetts is derived from an Indian name, first given to the bay, signifying "near the great hills." Rhode Island has an obscure origin, the Island of Rhodes, the "Island of the Roads," and a Dutch origin, "Red Island," were mentioned, the first one seeming to have the best historical support. Connetlcut is an Indian name, signifying "land on a long tidal river." New York, New Jersey, Pennsylvania, Delaware and Maryland, were passed over. Virginia, the Carolinas and Georgia have a royal origin. Maine was named from the fact that it was supposed to contain the "mayne portion" of New England. Vermont has no especial question, except that it is claimed to have first been an alias—New Connecticut, alias Vermont. Kentucky popularly signifies either a "dark and bloody ground," or a "bloody river," but its origin signifies "the head of a river," or "the long river." Tennessee comes from its river, the name being derived from the name of an Indian village on the river—"Tanasee." Ohio is named after an Indian name, signifying "something great," with an accent of admiration. Indiana comes from the name of an early land company. Illinois comes from the Indian—the name of a tribe. Michigan is claimed to mean "lake country;" it probably came from the name of the lake, "Great Lake," which bore this name before the land adjacent was named. Louisiana is from the French, Arkansas and Missouri are Indian—the former being doubtful, the latter is called to mean in its original "muddy water," which describes the river. Iowa is also Indian, with doubtful meaning. Texas is popularly supposed to be Indian, but may be Spanish. Florida is Spanish, "a flowery land." Oregon has a conjectural origin. It is probably Indian, but a spanish origin is claimed. California comes from a spanish romance of 1510. Nevada takes its name from the mountains who get theirs from a resemblance to the Nevadas of South America. Minnesota is Indian, "sky-tinted waters." Nebraska is variously rendered "shallow water" and "flat country." Kansas is from an Indian root, Kaw, corrupted by the French. Mississippi is "great water," or "whole river." Alabama is Indian, the name of a fortress and a tribe, signifying, as is claimed, "here we rest."—Philadelphia Ledger.

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A Russian can afford to run no risk of exposure when he leaves the house for a walk or drive. He covers his head and ears with a fur bonnet, his feet and legs with felt boots lined with wool or fur, which are drawn over the ordinary boots and trousers, and reach up to the knees. He next cloaks himself in a top-coat with fur collar, lining, and cuffs. He buries his hands in a pair of fingerless gloves of seal or bear skin. Thus equipped, with the collar of his coat raised all around, so that it muffles him up to the eyes, the Russian exposes only his nose to the cold air, and he takes care frequently to give that organ a little rub to keep the circulation going. A stranger who is apt to forget the precaution would often get his nose frozen, if it were not for the courtesy of the Russians, who will always warn him if they see his nose "whimping," and will, nobbidden, help him to chafe it vigorously with snow.

In Russian cities walking is just possible for men during the winter, but hardly so for ladies. The women of the lower order wear knee-boots; those of the shop-keeping class seldom venture out at all; those of the aristocracy go out in sleighs.

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Fire liabilities, including paid up capital	5 875,957 54
Net surplus	$ 6,201,580 90

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St. Charles "	10.28	9.36
St. John "	11.45	10.06
Vacherie "	1.00 P. M.	10.37
St. James "	1.45	10.56
Donaldsonville "	2.50	11.35
Bayou Goula "	4 13	12 21 P. M.
Plaquemine "	5.34	12.46
West Baton Rouge, arrive	7.00	1.30

TRAINS EAST.

	Freight and Accommodation.	Mail and Express.
West Baton Rouge, leave	7.00 A. M.	2.30 P. M.
Plaquemine "	8.27	3.14
Bayou Goula "	9.44	3.27
Donaldsonville "	10.41	4.20
St. James "	12.10 M.	4.59
Vacherie "	1.05 P. M.	5.17
St. John "	2.10	5.37
St. Charles "	3.13	6.17
Company Canal "	3.42	7.11
Gretna "	6.32	7.26
Algiers "	6.45	7.35
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	To-day.	Sat.
Cotton. ₱ lb.		
Low ordinary	8¾	8¾
Ordinary	9⅜	9⅜
Good ordinary	10⅝	10⅝
Low middling	10¾	11⅛
Middling	11⅜	11⅜
Good middling	12	12
Middling fair	12¾	12¾
Sales to-day	2,400 bales.	
Receipts since our last	7,162 bales.	
Receipts previously	967,114 bales.	
Sugar. ₱ lb.:		
Fair	60	6⅛
Fully fair	—	—
Prime	—	6⅝
Choice	7⅛	7⅛
Yellow clarified	8⅜	8⅜
White clarified	9⅜	9
Powdered	—	—
Crushed	—	—
Molasses. ₱ bbl. ₱ gallon:		
Common	35	40
Fair	42	45
Prime	50	52
Choice	—	—
Rice. Louisiana ₱ lb.:		
Common	4	5
Fair	5¾	6
Prime	6⅜	6⅝
Choice	7	7

GROCERIES.

Butter. ₱ lb.:		
Western	41	41
New York	—	—
Coffee. ₱ lb.:		
Rio ordinary	8¾	8¾
Rio fair	9¾	9¾
Rio prime	10¾	11
Cheese. ₱ lb.:		
Western factory	—	—
English dairy	—	17
Candles. ₱ lb.:		
Best Grades	11⅜	11⅜
Corn Meal. ₱ bbl.:		
Choice	4 60	4 75
Flour. ₱ bbl.:		
Superfine	5 00	5 25
XX	5 50	5 75
XXX	6 25	6 50
Choice	—	—
Combo	—	—
Fish:		
Mackerel, No. 1 (in kits)	3 50	3 00
Half bbls	4 50	5 00
Kits	77	82
Mackerel, No. 2	3 00	3 00
Half bbls	4 00	4 50
Kits	70	77
Mackerel, No. 3 (in kits)	2 00	2 25
Half bbls	3 50	4 00
Kits	61	70
Codfish, ₱ lb.	—	—
Herring, ₱ box	—	—
Oils. ₱ gallon:		
Coal, 45 degrees	—	—
Cook oil (bbls)	—	—
Linseed, raw	57	63
Linseed, boiled	60	70
Cotton seed	37	44
Lard	80	1 00
Soap. ₱ box:		
Marseilles	—	2 25
Olive	—	2 50
Palm	—	—
Castile	—	2 00
Soda. ₱ lb.	—	—
Starch. ₱ lb.	—	3½
Salt. ₱ sack:		
Coarse	75	85
Fine	95	1 20

GRAIN AND FEED.

Corn. In sacks, ₱ bushel:		
Yellow	—	83
White	—	80
Mixed	—	80
Oats. ₱ bushel:		
Western	55	57½
Red rust-proof	73½	76
Bran. ₱ 100 lbs:		
Choice	—	1 25
Hay. ₱ ton:		
Prime	—	24 00
Choice	25 00	26 50
Cow Peas. ₱ bushel:		
Mixed	—	—
Clay	—	—

PROVISIONS.

Bacon. ₱ lb.:		
Breakfast	—	10½
Shoulders	—	8¾
Sides, clear rib	—	10¾
Sides, clear	—	10¾
Hams, sugar-cured	11¾	13
Mess Pork. ₱ bbl.	—	19 50
Dry Salt Meat. ₱ lb.:		
Clear rib sides	—	9¾
Clear sides	—	10¾
Shoulders	6¾	7
Lard. ₱ lb.:		
Choice, in kegs	—	12½
Choice, in tierces	11¾	11¾

ESCULENTS.

Potatoes. ₱ bbl.:		
Irish	3 50	4 00
Sweet	—	1 75
Onions. ₱ bbl.	2 50	2 75
Apples. ₱ bbl.	—	5 00
Cabbages. ₱ lb.	—	—
Sour Krout. ₱ bbl.	8 00	10 00

BALING STUFFS.

Bagging. ₱ yard:		
Jute	—	—
Jute	—	—
Baling Twine. ₱ lb.	—	18
Ties. ₱ bundle:		
Iron	—	1 50

SUNDRIES.

Poultry.		
Grown chickens	4 50	5 00
Young do	2 50	3 00
Ducks	2 50	3 00
Geese	5 00	5 50
Turkeys	16 00	18 00
Eggs. ₱ dozen:		
Western	—	25
Louisiana	22	25
Honey.		
Strained ₱ gallon	—	—
Comb ₱ lb.	—	—
Pecans. ₱ lb.:		
Louisiana	5	12
Texas	—	—
Oranges:		
Louisiana ₱ bbl.	—	—
Foreign ₱ box	2 00	5 50
Wool. ₱ lb.:		
Louisiana	22	23
Texas	—	—
Feathers. ₱ lb.		
Geese	—	—
Hides. ₱ lb.		
Country green	6	7
Dry salted	10	10½
Dry flint	12	12½
Ox Horns. each	—	6
Tallow. ₱ lb.	6½	7
Cotton Seed. ₱ ton:		
In sacks	—	—
Meal	24 00	26 00
Oil cake	—	26 50
Cooperage. ₱ each:		
Sugar hogsheads	2 50	2 75
Molasses barrels	—	1 35
Half barrels	—	1 05
Kegs	—	70
Oak Staves, per 1200:		
Kegs	—	60 00
Barrels	70 00	75 00
Extra claret	100 00	105 00
Extra hogshead	140 00	145 00
Extra pipes	190 00	195 00
Tobacco:		
Low lugs	—	6
Medium	—	7½
Good to fine	—	—
Low leaf	—	8
Medium	—	9½
Good	—	10
Fine	—	12½
Selections	—	—

NERVOUS SUFFERERS.

Nervousness is often attended by many annoying symptoms such as black spots flitting before the eyes, ringing or buzzing in the ears, flashes of visionary light in darkness, inability to look up or about suddenly without growing faint or dizzy, wakefulness, vivid dreaming, etc., all of which is permanently cured by using Brown's Iron Bitters.

—The commission appointed to prepare a creed for the Congregational churches will hold its first meeting in Plymouth Church, Syracuse, N. Y., September 27, at eight P. M.

NEWS OF THE WEEK.

DOMESTIC.

NEW YORK, Jan. 24.—Gov. Colquitt, of Georgia, in his address before the Young Men's Christian Association last evening, said: In his visit to New York he was struck by the wonderful intensity of the struggle for life; the rush of business as though each man was in pursuit of a visible fortune, and feared it might elude him.

"It was a vast city with vast opportunities, and it was no wonder so many young people came here to enter on life's race. They left many anxious hearts behind them. The inquiry of old people down in Georgia was not as to the commerce of New York, or of her wealth, but whether their sons were safe; and if those parents could only know of the efforts being made to save strange young men in this great city, they would say: "God bless the Young Men's Christian Association!"

Referring to the remarks by Dr. Brooks, who welcomed the Governor as one who had been once arrayed against us, but who was now indeed a brother, Gov. Colquitt said he was glad to be so greeted, and if the graces and virtues of Christian religion, the love of our fellow-men which it teaches, and the hope of life to come which it promises could not break down and bridge over sectionalism, then God help our country.

WASHINGTON, Jan. 25.—The Guiteau trial, after lasting ten weeks, was brought to a close this evening by a verdict of guilty. There is a feeling of profound satisfaction over the result in this city by all who are anxious to have the majesty of the law upheld and a rebuke administered to the criminal class who so often have been shielded by juries.

The trial is unprecedented in this country. Judge Cox's lenmency to the prisoner has greatly mortified and outraged the public, including those who respect his private virtues and judicial integrity; but his closing charge to the jury was such as the country had a right to expect.

Many persons have feared that the jury would be divided. A week ago Mr. Davidge, while hoping and expecting a verdict of guilty, expressed to me the apprehension that some one juror would be led by a morbid desire singularity or an affectation of being wiser than other people, to hang the jury on the insanity plea.

The conduct of the case by Messrs. Davidge and Porter has been very able, and their closing speeches have done much to secure this prompt verdict.

The public mischief of allowing this audacious criminal to escape can hardly be estimated; but the danger is now fully passed, and there is no doubt whatever that this creature will pay the penalty of his crime.

Mr. Scoville will file a motion in arrest of judgment, which it is evident, from Judge Cox's decision of to-day, will be refused. He will also move for a new trial, but it is safe to say that whether the case be carried on points of law to the District Supreme Court, the judges will be unanimous for upholding the verdict.

Guiteau's only chance for an escape was with an ignorant juryman or two, and this chance having been lost he is now certain to be executed. The motions for a new trial and the arguing of the exceptions may involve some months' delay, but there is now no reason to fear that the American people will be disgraced by Guiteau's escaping the gallows. It is equally safe to say that he has no earthly chance of pardon by the executive. The case is practically closed.

MOBILE, Jan. 25.—The Congregational Church, a frame building, and the Emerson Institute, a two-story brick, owned by the American Missionary Association, burned here this morning. Insurance on the church, $1,000; on the college building, $8,000. This fire was started by incendiaries in the chapel.

LITTLE ROCK, Jan. 28.—The Christian Temperance Union, which is in session here, adopted the following resolutions at the meeting this morning:

Whereas, Senator Logan, of Illinois, has introduced a bill in Congress to set apart the revenue derived from distilleries for education;

Resolved, That we enter our most solemn protest against the attempted consideration of an unholy, iniquitous and diabolical perversion of the gift of God into alcoholic stimulants.

Resolved, That we request our Senators and Representatives in Congress to vote against the bill or any similar one that has for its object the setting apart of the revenue derived from this source to a good and laudable purpose.

The first Friday in next August has been set apart as a day of fasting and prayer for the overthrow of intemperance in this State. To-night Miss Francis E. Willard, of Chicago, is addressing a large audience in the Statehouse on the subject of intemperance.

WASHINGTON, D. C., Jan. 28.—Shortly before 5 o'clock this afternoon, Mr. Scoville filed with the clerk of the Supreme Court of the District of Columbia papers upon which he bases his motion for a new trial. Not being familiar with the practice in this District, Mr. Scoville concluded to file two motions to assure himself against the possibility of being deprived, through any legal technicality, of the right of review by the court in general term. Papers filed in support of the motion are the prisoner's affidavit; the affidavit of Frederick P. Snyder as to the finding of a newspaper under circumstances indicating that it had been read by the jury; the affidavit of J. W. Guiteau that he is acquainted with the signatures of five of the jurors whose names are written on the margin of the newspaper said to have been seen by the jury, that he has seen them write their names, and believes the writing upon said newspaper to have been made by the jurors named. The last affidavit is that of Mr. Scoville, setting forth newly discovered evidence, upon which he bases his motion for a new trial.

Mr. Scoville's application for a new trial passed upon the grounds of uncertainty of the verdict—guilty as indicted. The indictment consists of different, varying and inconsistent counts, and the verdict don't specify upon which count or counts it is founded. Lack of jurisdiction, errors in ruling, in charge to jury, in excluding some and rejecting other evidence, misbehavior on the part of the jury and new evidence discovered. The main reliance is placed upon the affidavit of Snyder. The latter says he is a resident of Jersey City; was a guest at the National Hotel in December. During his stay there he passed through the corridor and observed the door of one of the rooms occupied by the jurors open, and on the table within lay a newspaper, which he secured. It was a copy of the Evening Critic, of December 19, and upon its margin were the names of several of the jurymen written in ink. John W. Guiteau, in his affidavit declares that these names are autographs of the jurors named. This newspaper was handed to Mr. Scoville, with a statement of the circumstances.

NASHVILLE, Jan. 19.—The river is stationary at 50 5 10 on the gauge.

A McMinnville, Tenn., special says the water spout poured upon White and Van Buren and parts of Warren county last night. Caney Fork at 12 M. was rising at the rate of two feet an hour. Rock river is fuller than ever was known. All communication with the upper counties is suspended. These streams are tributaries to the Cumberland river, and threaten greater floods than ever.

SHREVEPORT, La., Jan. 30.—A dispatch was received here last night from Baton Rouge announcing the sudden death of Hon. Geo. Williamson of this city, on board the steamer Jesse K. Bell. Mr. Williamson was minister to Central America, appointed by President Grant in 1873, and continued by President Hayes till his resignation some two years ago. He was nominated by the Republicans of this (Fourth) district for Congress, but withdrew. He was 52 years of age, and has figured prominently as a leading lawyer and in the politics of Louisiana for many years. During the war he served on the staff of Gen. Leonidas Polk, in the Confederate army. His remains will be brought here for interment.

NEW YORK, Jan. 30.—Rev. Henry W. Bellows, D. D., is dead.

WASHINGTON, Jan. 30.—In the Criminal Court, this morning, the court fixed upon Friday next as the day for hearing arguments upon the motion for a new trial for Guiteau.

Mr. Scoville called attention to the fact that one of the affidavits in support of the motion had annexed to it a copy of the *Critic*. The allegation was that during the trial the paper had been read by the jury. It bore on the margin what purported to be the signatures of four jurors.

The jurors denied that they saw any newspaper or put their names upon any newspaper during the time they were impaneled. He thought it important to cross-examine the jurors in connection with their admission that they had, during that time given their autographs to various persons.

FOREIGN.

BERLIN, Jan. 24.—In the Reichstag to-day, during debate on the budget, a discussion arose concerning the late imperial rescript, Bismarck said it did aim to create a new constitution. The maxim "The King reigns but does not govern," did not apply in Germany. The expression "Ministerial responsibility" was equally absurd. He declared that the rescript remained unshaken by the attacks upon it.

He was fully aware of his responsibility in signing it, and that he was answerable for all the acts of the sovereign. It was to the sovereign, and not to parliament, that Germany owed the position she enjoyed. Bismarck asked whether any one could reproach him with cowardice. There was a great uproar on the left. Prince Bismarck stepped forward and repeated his inquiry, saying: "Is there one among you who dares to bring such a charge?"

The speech of Bismarck in the Reichstag to-day created great excitement. It was an emphatic reassertion of the doctrines of the Imperial rescript as to the relations between the Prussian King and people—a direct challenge to the Reichstag, and very aggressive in tone. It caused a tremendous uproar in the house, although otherwise it made a favorable impression. The expression which Bismarck pronounced equally absurd with "The King reigns but does not govern," was "constitutional absolutism of the Ministry," which Herr Haenel had used in attacking the rescript, not "ministerial responsibility," as reported in a previous dispatch.

LONDON, Jan. 26.—Orders have been received at Portsmouth for the dispatch of a batalion of foot to Dublin, Sunday.

Another regiment of infantry has been suddenly ordered to Portsmouth to embark for Dublin. Three other regiments have been medically inspected and sensational rumors are afloat.

BROKEN LEVEES.—Yesterday Gov. McEnery received information from Mr. Sullivan at Lockport, in Bayou Lafourche, in Lafourche parish, that the levee near that place had broken, a gap twenty feet wide having been formed, letting the water into the surrounding country and threatening considerable damage.

The Governor telegraphed in reply that he had sent an engineer promptly to look after the crevasse. The point in question is near the New Orleans and Texas Railroad, and about halfway between this city and Berwick's Bay crossing. It is the midst of a fine sugar and rice country, and a serious flood might do much damage.

Reports of a crevasse at Delta, on the Louisiana side just below Vicksburg, are a surprise to those who know the levees there which resisted the flood of 1874. It was represented on Saturday night that the break in the levee there was a hundred yards wide, and that the waters of the Mississippi river were flooding the country at a dangerous rate. Such a break must increase rapidly in size and power to do damage.

No official information on the subject had been received up to last night by the Governor.—New Orleans Picayune, January 29.

—The chief royal topic of the day in Europe is the mysterious disappearance of King Louis of Bavaria. He has left his kingdom, without a word of farewell, and is traveling about incognito, vouchsafing no trace of his whereabouts. There are easy suggestions that he has been kidnapped, and one irreverent journal solemnly says: "If the monarch in question will speedily return to his disconsolate subjects, all will be forgiven."

WORTH A DOZEN DEAD MEN.

RICHMOND, VA., MAY 20, 1881.

My physician, after exhausting me financially, coolly informed me that my case was hopeless, that no remedy would reach my case, and it was entirely useless for me to continue taking medicine. I was told that one lung was gone, and that my bowels and kidneys were all decayed. I suffered excruciatingly from the horrors of dyspepsia and painful urination, and my breath came short and quick, while my heart at times ceased to beat entirely, while again it would thump most vehemently. A sister of mine, a Mrs. Rhorer, in Baltimore, wrote to father advising him to get me Brown's Iron Bitters. From the very first dose I felt a change; now all pain is gone, my digestion is good, my urine is free from sediment, and my slumber unbroken and dreamless. I now feel perfectly restored, and go about and do as much work as ever I did, and I do not feel the least fatigued

DANIEL R. M'KENZIE.

The District Stewards of Woodville District, Mississippi Conference, will please meet at the Methodist Church in Greensburg, on Wednesday, February 15, 1882, at eleven o'clock, A. M. I hope the brethren will appreciate the importance of the business to be transacted enough to attend the meeting.

D. A. LITTLE, P. E.

APPORTIONMENTS FOR NEW ORLEANS DISTRICT FOR 1882.

	Foreign Missions.	Domestic Missions.	Conference Claimants.	Bishops.	Education.	Presidents' Fund.
Carondelet Street	$30	$100	$100	$100	$100	$100
Felicity Street	340	85	350	70	50	200
St. Charles Avenue	225	50	300	50	50	180
Louisiana Avenue	90	30	100	20	20	80
Marcan Street	85	25	50	10	10	40
Algiers	55	20	40	10	5	40
Baton Rouge	110	50	150	20	20	150
Grosse Tete	30	10	25	5	5	50
Labourche	20	10	5	5	5	40

T. KENNEDY, P. E.

Quarterly Conferences.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FIRST ROUND.

Algiers	Jan. 28, 29
Morean street	"
Louisiana Avenue	12
Felicity Street	19
Baton Rouge	26
Grosse Tete, at Rosedale	Mar. 1, 2
Bayou Lafourche, at Houma	11, 12
St. Charles Avenue	18, 19
Carondelet	25, 26

The District Steward will convene January 30, at Carondelet Street Church, P. M., in pastor's office.

CHRISTIAN KEENER, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Washington	Jan. 21, 22
Plaquemine, Bruslee and Kimball's Chapel	28, 29
Lake Charles	Feb. 4, 5
Abbeville	11, 12
Sugartown	18, 19
Opelousas	25, 26
Patterson ville and Morgan City	Mar. 4, 5
New Iberia	11, 12
Franklin	18, 19
Vermillionville	24, 26
Calcasieu mission	Apr. 1, 2
Grand Chenier	8, 9

LEWIS A. REED, P. E.

N. DELHI DIST.—FIRST ROUND.

Waterproof, at Waterproof	Jan. 21, 22
Tensas, at Jordan's Chapel	28, 29
Monroe, at Monroe	Feb. 4, 5
Trenton, at Trenton	11, 12
Lake Providence, at Lake Providence	18, 19
Winnsboro, at Winnsboro	25, 26
Delhi, at Delhi	Mar. 4, 5
Rayville, at Rayville	11, 12
Oak Ridge, at Peach	18, 19
Lind Grove, at Bethlehem	25, 26
Bastrop, at Bastrop	Apr. 1, 2
Floyd, at Floyd	8, 9

L. F. ALEXANDER, P. E.

SHREVEPORT DIST.—FIRST ROUND.

Coushatta, at Coushatta	Jan. 21, 22
Springville, at Antioch Prairie	28, 29
Logansport	Feb. 4, 5
Caddo, at Liberty	11, 12
Monroe sport	18, 19
North Bossier, at Concord	25, 26
South Bossier, at Bellvine	Mar. 4, 5
Shreveport	11, 12
Mansfield	18, 19
Natchitoches, at Natchitoches	25, 26
Many, at New Hope	Apr. 1, 2
Anacoco, at Holy Grove	8, 9
Sabine, Bayou Sea	15, 16
Pleasant Hill	22, 23

District Stewards' meeting will be held at Shreveport, March 11, A. D. 1882.

T. H. M'CLENDON, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DISTRICT—FIRST ROUND.

Meridian	Jan. 7, 8
DeSoto	14
Waynesboro	
Winchester, at Hebron	
Chickasalwa, at Mount Olive	5
Shubuta, at Shubuta	6
Paulding, at Paulding	18, 19
Enterprise and Quitman at Enterprise	25, 26
Enterprise, at Chunkey	Mar. 4, 5
Marion, at Marion	11, 12
Lauderdale, at Lauderdale	18, 19
Ellwood, at Ellwood	25, 26
DeKalb, at DeKalb	Apr. 1, 2
Long Creek mission, at Oak Grove	8, 9

JAS. A. GODFREY, P. E.

JACKSON DIST.—FIRST ROUND.

Canton	Jan. 21, 22
Jackson	28, 29
Edwards	14, 15
Hind's mission	17, 18
Bolton	18, 22
Madison, at Wesley	25, 29
Starks Chapel	Feb. 4, 5
Sharon, at Union	11, 12
Benton	18, 19
Silver City	25, 26
Yazoo City	Mar. 4, 5
Dover	11, 12
Mt. Carmel	19

W. D. F. BENNETT, P. E.

BRANDON DIST.—FIRST ROUND.

Marvin circuit, at Wesleyan	Jan. 7, 8
Canton circuit, at Clear Creek	14, 15
Trenton circuit, at Pokeville	21, 22
Raleigh circuit, at Raleigh	28, 29
Brandon station	Feb. 4, 5
Pinckney circuit, at Holly Bush	11, 12
Lake circuit, at Lake	18, 19
Walnut Grove circuit, at Hillsboro	25, 26
Carthage circuit, at Goshen	Mar. 4, 5
Newton circuit, at Newton	11, 12
Forest circuit, at Grange Hall	18, 19
Beech Springs mission, at Mill Dale	25, 26
Decatur mission, at Mt. Hebron	Apr. 1, 2
Philadelphia mission, at Philadelphia	8, 9
Ludlow mission, at Contreil	15, 16

District Stewards will meet at Morton, on Friday, February 3.

J. M. GANN, P. E.

WOODVILLE DIST.—FIRST ROUND.

Audle City	Jan. 7, 8
Clinton	14, 15
East Feliciana	21, 22
Ponchitoula, at Ponchitoula	28, 29
St. Helena	Feb. 4, 5
Amite	11, 12
Jackson	18, 19
Pipkins and Port Hudson	25, 26
Bayou Sara	Mar. 4, 5
Livingston	11, 12
East Baton Rouge	18, 19
Wilkinson	25, 26
Woodville	Apr. 1, 2
North Wilkinson	8, 9

Address, Greensburg, La. Pastors, by card, inform Presiding Elder of place for First Quarterly Meeting.

D. A. LITTLE, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Crystal Springs	Dec. 31, Jan. 1
Wesson and Beauregard, at Wesson	7, 8
Hazlehurst	14, 15
Brandywine, at Rehoboth	21, 22
Summit, at Summit	28, 29
McComb and Magnolia, at Magnolia	Feb. 4, 5
Providence, at Bahalia	11, 12
Bayou Pierre, at Pleasant Ridge	18, 19
Adams and Bogue Chitto, at Adams	25, 26
Scotland, at Bethesda	Mar. 4, 5
Sterling Ridge, at Forrest Hill	11, 12
Terry, at Pleasant Grove	18, 19
Brookhaven	25, 26

The District Stewards will meet in Hazlehurst, January 14, 1882.

J. A. B. JONES, P. E.

VICKSBURG DIST.—FIRST ROUND.

Natchez	Dec. 31, Jan. 1
Vicksburg	Jan. 7, 8
Warren circuit, at Rovina	14, 15
Port Gibson	28, 29
Rocky Springs, at Grand Gulf	Feb. 4, 5
Cayuga, at Utica	11, 12
Fayette circuit, at Fayette	18, 19
Meadville, at Oak Grove	25, 26
Kingston	Mar. 4, 5
Clover Hill, at Maverville	11, 12
Rolling Fork, at Rolling Fork	18, 19
Mt. Olivet, at Satartia	25, 26

The District Stewards will meet in the Methodist Church at Port Gibson, January 28, at 10 o'clock A. M.

R. S. WOODWARD, P. E.

NORTH MISSISSIPPI CONFERENCE.

WINONA DIST.—SECOND ROUND.

Alpha	Feb. 18, 19
French Camps	25, 26
Kosciusko circuit	Mar. 3
Kosciusko and Durant	4, 5
Newport	11, 12
Aberdeen	18, 19
Richland	25, 26
Lexington	31
Winona and Vaiden	Apr. 1, 2
West	8, 9
Wingus circuit	13
Walthall	15, 16
Carrollton	22, 23
Black Hawk	29, 30
Minter City	May 6, 7

Brothers on French Camp and Zilpha will please inform me where their Quarterly Conferences will be held. My address is Durant, Miss.

THOS. Y. RAMSEY, P. E.

MISCELLANEOUS.

ROYAL BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and can not be sold in competition with the multitude of low-test, short weight, alum or phosphate powders. *Sold only in cans.*

ROYAL BAKING POWDER Co., New York.

MISCELLANEOUS.

THE SINGER $40 BORROWED BY I. M. SINGER TO BUILD THE FIRST SUCCESSFUL SEWING MACHINE AUGUST 1850 OBELISK

THE GENUINE SINGER MACHINE HAS BEEN AWARDED THE FIRST PRIZE OVER ALL COMPETITORS MORE THAN 200 TIMES

SALES OF THE GENUINE SINGER FAMILY SEWING MACHINE

1862 MACHINE, SOLD	12 489
1872	219,758
1873	232,444
1874	241,679
1875	249,852
1876	262,316
1877	282,812
1878	356,432
TRADE MARK	
1879 MACHINES SOLD	431,167
1880	538,609

BEING OVER THREE-QUARTERS OF ALL THE SEWING MACHINES SOLD THROUGHOUT THE WORLD

BUY NONE BUT THE GENUINE

THE BEST IS THE CHEAPEST IN THE END

HIEROGLYPHICS THAT EVERY CHILD CAN UNDERSTAND

THE SINGER MANUFACTURING CO.

85 Canal Street,

NEW ORLEANS.

$5 to $20 per day at Home. Samples worth $5 free. Address STINSON & Co., Portland, Maine.

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A WONDERFUL

SCIENTIFIC DISCOVERY

THESE GLASSES ARE CHEMICALLY TREATED IN THE PROCESS OF MANUFACTURE, and possess the property of keeping your eyes in good condition, as when first you use them. They have been carefully examined and analyzed by American and European scientists claim that the MEDICATED GLASSES have no equal, and can, in some cases, restore the sight, if used in time, but in no case can the eye become impaired by their use for the following reasons:

1. The chemicals soften the light to the eye, completely doing away with that tiresome sensation that is usually experienced in using glasses after one or two hours' use.

2. The chemicals harden the glasses hard; they retain their polish. Hence you will always see through them as bright and clear as at first.

3. The chemicals keep the glasses cold, and the result is that the optic nerves always cool, doing away with any feverish sensation to the eye.

4. With these glasses you can read, write or sew all night, the light having no effect on the eye, nor the distressing or tiresome sensation, which necessarily improves the eye.

BEWARE OF COUNTERFEITS—NONE GENUINE UNLESS STAMPED.

THE MEDICATED GLASSES are all stamped on the frame H. HOUSAH, MEDICATED.

Dealers Supplied Wholesale at Liberal Discount.

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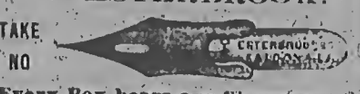

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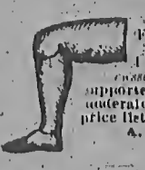

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THE INNER CALM.

BY H. BONAR.

Calm me, my God, and keep me calm,
While these hot breezes blow;
Be like the night dew's cooling balm
Upon earth's fevered brow.

Calm me, my God, and keep me calm,
Soft resting on thy breast;
Soothe me with holy hymn and psalm
And bid my spirit rest.

Calm me, my God and keep me calm,
Let thine outstretching wing
Be like the shade of Elim's palm
Beside the desert spring.

Yes, keep me calm, though loud and rude
The sounds my ears that greet;
Calm in the closet's solitude,
Calm in the bustling street.

Calm in the hour of buoyant health,
Calm in my hour of pain;
Calm in my poverty or wealth,
Calm in my loss or gain.

Calm in the sufferance of wrong,
Like Him who bore my shame,
Calm 'mid the threatening, taunting throng,
Who hate thy holy name.

Calm when the great world's news, with power
My listening spirit stirs,
Let not the tidings of the hour
Find too fond an ear.

Calm as the ray of sun or star
Which storms assail in vain,
Moving unruffled through earth's war
The eternal calm to gain.

Letter from Western Texas.

MR. EDITOR: I have been intending for some time to write you from my work in Texas, but, like most preachers, delayed to comply with your request. Shall speak first of my own charge. At the session of the Northwest Texas Conference, which was held at Waxahachee, November 15, 1881, I was appointed to Lampasas and Burnet Station, a most delightful work. The places numbering about 2,000 souls. They are about twenty miles apart. Lampasas is the larger—about 1,200 inhabitants, with two churches, Methodist and Baptist, about equally divided in numbers, about 150 members in each church. We will have the better church when finished. Size, 30x60. I have added ten to our membership. Five more will be received soon. We are prospering as a church. We have some ceiling to put on yet, to make the pulpit and altar, then we want to have our new church dedicated by Bishop J. C. Keener, of your city, in July, when he will be here to us at the Southwestern University at Georgetown, Texas, forty-five miles from Lampasas. We shall have railroad communications with Galveston by that time. Lampasas Sulphur Springs are famous. The main Sulphur is the largest spring of the kind I have ever seen, and I have visited celebrated springs, among the rest, the White Sulphur, of Grecbrier, West Virginia. But I think this the strongest sulphur I have ever seen. Capacity, 300 gallons per minute. Then there is another spring here with a capacity of 600 gallons per minute. Lampasas, town and county, are well supplied with living water all the year. This is a great sheep county. We have the Gulf, Colorado and Santa Fee railroad, and we expect the Texas and St. Louis railway, giving us fine railroad connections with all parts of the country.

It is supposed by well-informed men that we will have at least 1,000 visitors here during the watering season, thereby making this one of the most attractive places in the South or West. We have a good Sunday-school, numbering 150 by the roll. Our town is growing rapidly—new faces may be seen every day on the streets. A number of buildings are being constructed. Withal, we are a live people. We are about sixty miles from Austin.

Burnet is a town of about 800 inhabitants and a thorough business place. It has houses that sell from $50,000 to $150,000 a year. There is no denominational church at Burnet. There is a union church, occupied by the Baptists, old school Presbyterians, Southern branch, Methodist Episcopal Church, South, and Methodist Protestant. They occupy one Sunday in the month respectively. The Christian Church occupies the house in the afternoon of each day and the fifth Sundays. We expect to build a church in Burnet this year. We have over $1,000 now subscribed; shall increase the subscription to at least $2,000. We have a good lot properly secured to our church. This I shall always observe and hope all our preachers and laity will do likewise. Have your deeds made according to the disciplinary requirements. After trouble then will be avoided.

We have the largest communion at Burnet, about eighty members, most of whom are in town. And a better membership I have never seen. I love good people everywhere I meet them. Our church here and at Lampasas is blessed with some as good and as true Christians as are to be found anywhere. I often think of the hour we spent together in Lovefeast in New Orleans while on my way to Texas. Wish you could be with us here next summer. We should be happy to hear you preach. Burnet is a growing town. It will have one railroad completed to it by the first of May, and we expect the Texas and St. Louis railway to go to Burnet, which will make Burnet one of the most desirable towns in the State. It is very healthy. The doctors are generally poor. With a bunch of cattle they make out to live. It is a stock county, more especially sheep, which will be the great business, I think, in Texas in the future. Many people are coming to Burnet. Lands are cheap. By communicating with Gen. A. R. Johnson, or Judge M. A. Martin, of Burnet, and Maj. James A. Hamon and Judge John Mathews, of Lampasas, persons can get reliable information of Texas lands. It is well for persons contemplating a change to write to some one in Texas, before they come, and get all the information possible. I can recommend these men as gentlemen and trustworthy. I am always ready to aid any one coming to Texas in *advice*.

The Methodist Church is the strongest in the State, and by far the most aggressive and progressive. In the Methodist Episcopal Church, South, the re are over 90,000 *actual members*. There were received by ritual last year (1881), 9,303, besides a much larger number by letter. In all about 20,000. Our church is on a firm basis, and is doing grand work for the Master in Texas. There are 381 pastors, 34 presiding elders, 885 local preachers—1,300 in all. What a host of workers. Our local preachers are faithful and godly men. They do efficient work. God bless them! I love them. They have been a power in the Methodist Church. We have some as good schools in Texas as you will find anywhere. Among the many, I shall name only a few. Southwestern University, at Georgetown, presided over by Dr. F. A. Mood, is the joint property of our church in Texas. It is said to be the best school in the State. Then there is the Marvin College, at Waxahachie, presided over by Gen. L. M. Lewis. This is a first-class school. Then there is the Waco Female College, presided over by Rev. S. P. Wright, A. M. There are other good schools; one at Sherman, one at Dallas, and many others of high grade in the State but too numerous to mention. They are good schools. Our church is alive to the best methods of education. We have many district schools to a flourishing condition. We are showing our faith by our works.

To build up Methodism permanently, we must, as the church has ever done from its origin, foster education. Sanctified learning is a power, and gives force and effect to the cause of Christ. To build churches and parsonages is a live issue in the Methodist Church all over Texas. Without church property no church can live to a late date. Therefore, there must be a corresponding interest in church property as well as to have sinners converted. We must give them a home in the kingdom of grace. The churches and parsonages are generally of modern style and good architectural beauty. Good architecture is very essential to the comfort of both preacher and hearers. May all preachers secure good plans before building churches etc. I am told by an old Presbyterian minister that there are about 130,000 Methodists, 125,000 Baptists, 30,000 Christians (alias Campbellites). I judge about 20,000 Presbyterians, old school, North and South, Cumberland, etc., in the State. The Southern branch of the Presbyterian Church has, I am told, about 6,000 members. The Northern branch not so many; the Cumberland and other branches of the Presbyterians about 10,000 members with but little church property, as I have learned by observation and otherwise. The Methodist Church was, as you know, the first to plant the seed of the gospel on Texas soil. The church has always been equal to any emergency that might arise. Our church needs more good men as preachers. I have no doubt but what we shall have a Bishop to make Texas his home after next May. We need the oversight of one of our Bishops, and we deserve one.

Yours very respectfully,

W. H. LEFEVRE.

LAMPASAS, TEXAS, Jan. 30, 1882.

Letter from California.

MR. EDITOR: I have made one round on the San Francisco district—hence have seen more of the State than I had in the two years on the circuits. This district comprises the richest and oldest-settled part of the State, and it is surprising to any one to know that only thirty years ago this State had but few Americans settled in it. The wealth of many men here runs high up into the millions. If I had as many thousands as they have millions I should feel rich indeed. As to religion, most of the churches seem rather luke-warm; too much business of this world to attend to, but little time for Christ.

Saturday is a bad day here to hold quarterly meetings, unless it be after nine o'clock P. M. At most places people are fond of short sermons; they measure the length better than the depth, and this is a good thing on many of us poor preachers on this coast. Most people here are very positive, have great individuality; hence, as a rule, we get only one at a time converted or to join the church. People here do not move by groups, as we have seen them in other States. So far as we know the whole universe is made up of centers and systems, and so it is in most communities but in this. California is full of centers, but no systems. I have attended many funerals here, and, as a rule, we bury our dead in good style and much display; but, as to tears and deep feeling, I have seen but little. There must be a cause for everything, but why so little sympathy for our fellow-creatures is hard to understand. The preacher who can get tears from his congregation while preaching to them, must live near the Saviour himself and be able to impart much of the spirit of love. Often in class and prayer-meeting we see earnestness in men and women, all on the altar of the Lord, and yet the feeling is not so visible as in other places I have been. Notwithstanding these things, I fully believe that the purity of heart and the stability of Christian people here is as good as I have ever seen in any country. I think our church is looking up on this coast. We want a Bishop with us on the Pacific coast, and we intend to send up to the General Conference for one. We not only need a Bishop, but need twenty more good preachers, and, as a rule, we take good care of our preachers in the Pacific Conference. If men wish to come here, let them come and take luck with us; best not to pick for our best places at first. We are willing to give an equal chance, but do not like to make it unequal. Transfers coming in this way will find no opposition in this Conference. I am always delighted to read the reports of my old Conference, but one item, in the report on temperance did not make me glad. An Annual Conference, of the Methodist Episcopal Church, South, should not tell people, nor preachers, who they should or should not vote for. I do not object to the sentiment, but like it out of the Conferences. Such would do very well for our Yankee brethren; but we have thus far left politics out of our Conferences, and I hope we will continue to do so.

I have read "Our Brother in Black." I do not like the genealogy. The doctor must be a long-eyed man—can see his kinfolks afar off. The doctor's grammar is good, rhetoric fair, logic very bad.

F. M. FEATHERSTON.

Jan. 26, 1882.

The Past.

In the retrospect, no child of God could desire to become again what he was in a state of nature. There is nothing in the desolation of that experience but the remembrance of the horrible pit of sin and death out of which the grace of God did so mercifully lift him. And yet, painful as is the review, it is an admitted advantage to us all to take frequent glances at the dark page in our history. Possibly the chief subjective benefit derived from serious reflections on our past state is the pain it gives us. It is said that, Pythagoras, "studying philosophy, was so anxious to keep awake and improve all his time, that with a string he tied the hair of his head to a beam above, so that the very moment he nodded in sleep, the pain would awake him." And, that we might not think more highly of ourselves than we ought, God has mercifully preserved the shadows of that dreary past, that the light of Divine truth might now and again cast them across our spiritual vision.

And if the experience is painful to us, we are surely comforted with the additional reflection that it can not possibly be more so than it has been to the very best who have gone before us. Certainly no man ever endured a more acute mental agony from any cause than did St. Paul from these reflections on the past. For, while he could say of the apostles, "I have labored more abundantly than they all," the remembrance of what he had been over caused him to add: "I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God."

But if the retrospect is subjectively painful and humiliating, objectively it is exalting to a boundless degree. It unfolds to its heights and depths of Divine grace, that no affirmation of holy writ could reveal. We are not driven to the thief on the cross for an illustration of its power to save; but with St. Paul we can each feel that it saved me, the chief of sinners. There is a tradition which says: "There once lived a nobleman in France in whose domains all the wood and stone, when split or hewn, bore the owner's coat-of arms depicted upon them by nature." But it is no tradition with us; but by gracious experience we feel with every glance into the past, that by grace the image of the Son of God is stamped upon our once fallen and degraded spiritual nature.

And thus it is that we are not only assured of God's power and willingness to save any and every lost soul; but, that he who has brought us out of the depths in the past, will carry us to the height of his own glory in the future.

J. M. WEEMS.

From China.

Rev. W. W. Royall, writing from Nexiang, China, November 28, 1881, to the Richmond Christian Advocate, says:

To-day I am just back from a trip to Kading, where I went to look after our schools. The air was frosty, and there was considerable wind; but, oh, it is so delightful here once more to feel the sensation of good, bracing cold! As I walked awhile by the side of the canal, while the boat went a little ahead, it was really enjoyable. Though one misses the gold and red and purple of the home forests, yet the fields of sprouting wheat, rich, green vegetables, and brown cotton-stalks, with here and there a grove of bamboo, and the canal, here clear as crystal, with long mosses reaching to the glassy surface of the water, with ducks and geese chattering here and there, and boats of all descriptions pulling heavily against the wind or dashing along before it, these formed no mean picture of life and beauty.

The graceful outline of a fine three-arched bridge rises before me now. There it has stood for I know not how many centuries; and there it will stand for many more if left alone. Its huge stones neatly chiseled, its arches rounded as beautifully and gracefully as any I ever saw, and the clear water mirroring its form from below, make the image of it an unceasing pleasure to me. One must get all the enjoyment he can out of any given object of beauty here in China. He will not find enough to sate him.

I went into the city accompanied by Bro. Lee. I heard the pupils read some in each of the books they were studying, and I also asked them questions to see what they knew of the meaning of what they read. Chinese children are taught to repeat books by rote, with no idea whatever of the meaning of the words. All their books are in Wun Le, or classical, and it takes careful attention on the part of a grown person, and one well educated, to catch the meaning of a Wun Le sentence. We use Pu Tah, or spoken Chinese, in our hymn books, catechisms and Testaments. Yet even these the children can and do learn to repeat without a word of mistake, without having any idea of the meaning. The idea of making a pupil think, and think independently, boldly, strongly, is not to be found in all Chinese literature so far as I have heard. "What does the book say?" is the end of the matter.

It is a most difficult matter to get a man that has any idea of teaching. We have endless trouble and annoyance with our day school teachers, and after all we can do we sometimes find we have employed a miserable opium smoker. And yet even when we think we are sure that the man smokes we can not positively detect him. If asked he will as surely tell a falsehood about it as he can get words to do so. Only opium smokers know where opium is to be had, and so detection is almost impossible.

We left the city after examining the school, and walked back to Bro. Lee's house, which is just outside the walls. On the way he told me that a few days ago four literary men passing our chapel were overheard in conversation about it. One said "Jesus Chapel," as he read the name, and then began to abuse the religion of Christ and speak evil of the Lord Jesus. Another said: "You are wrong. Jesus is the Lord of all lands and of all men." And he went on to speak of Christ as the true God.

This is the more remarkable, because these literary men are exceedingly proud and arrogant. They seldom, or never, listen to our preaching, and are as scornful and contemptuous as possible in their allusions to Christianity.

But as sure as we live the leaven is working in China. No human eye can foresee the results that are to come out of the mighty, though silent, forces now at work in the minds of the people. It is astonishing with what eagerness they are talking about this scheme of Dr. Allen's at Shanghai. Already he has two donations of $100 each from Chinese friends to help pay for teachers to man the schools. Besides these there have been numerous gifts of five and ten dollars. Many men will become annual subscribers of ten, twenty, fifty and one hundred dollars to pay for efficient native teachers. The Chinese papers talk of it, and they commend it. The people of the better classes are interested.

Now be it known, once for all, that this is no scheme to entice the rich and great to us as though we were merely desirous of saving them. Poor boys will find in it a chance of elevation they never dared hitherto to dream of. The educated people here control the sentiments of the lower classes. If a literary man says it is thus or so, you will have a miserable time convincing the lower classes that it is not. Though Confucianists are not themselves idolators—that is, not as the people are—yet they are the bulwark of idolatry and superstition in China. God speed the day when this monstrous system shall fall to rise no more.

Guiteau Sentenced.

WASHINGTON, Feb. 4.—After the motion for a new trial had been overruled, Guiteau, who had been permitted to resume his seat at the counsel's table, called out: "If your honor pleases, I desire to ask if there is any motion that I ought to make to resume my rights?"

Mr. Scoville tried to prevent his speaking, but he retorted: "Well, I don't want any advantage taken of me; I want to know how much time I shall have to prepare my appeal to the court in banc."

Mr. Scoville—"Please keep quiet, we haven't reached that yet."

Guiteau (with much excitement)—"I won't keep quiet; I am here and I propose to do my own talking."

Judge Cox then informed Mr. Scoville of the rules of practice applicable to the filing of his exceptions, and after this matter had been arranged, Col. Corkhill renewed his motion, saying: "It is now my duty to ask for the sentence of the court."

Judge Cox (to prisoner)—"Stand up; have you anything to say why sentence should not now be passed upon you?"

Guiteau, still sitting—"I ask your honor to postpone sentence as long as possible."

Judge Cox—"Stand up. Have you anything to say why sentence should not now be pronounced upon you?"

The prisoner then arose, pale but with lips compressed and desperate determination stamped upon his features, and in a low and deliberate tone he begun, but soon his manner became violent, and pounding upon the table, he delivered himself of the following harangue:

"I am not guilty of the charge set forth in the indictment. It was God's act, not mine, and God will take care of it; and, don't let the American people forget it. He will take care of it, and every officer of this government, from the executive down to that marshal, taking in every man on that jury, and every member on this bench, will pay for it, and the American nation will roll in blood if my body goes into the ground and I am hung. The Jews put the despised Galilean into the grave; for a time they triumphed; but at the destruction of Jerusalem, forty years afterwards, the Almighty got even with them. I am not afraid of death. I am here as God's man. Kill me to-morrow, if you want, I am God's man, and I have been from the start."

Judge Cox then proceeded to pass sentence, addressing the prisoner as follows:

"You have been convicted of a crime so terrible in its circumstances, and so far reaching, that it has drawn upon you the horror of the whole world, and the execrations of your countrymen. The excitement produced by such an offense, made it no easy task to secure for you a fair and impartial trial; but you have had the power of the United States treasury and government in your service to protect your person from violence and to procure evidence from all parts of the country. You have had as fair and impartial a jury as ever assembled in a court of justice. You have been defended by counsel with zeal and devotion that merit the highest encomiums of all. I certainly have done my best to secure a fair presentation of your defense. Notwithstanding all this, you have been found guilty. It would have been a comfort to many people if the verdict of the jury had established the fact that your act was that of an irresponsible man. It would have left the people the satisfying belief that the crime of political assassination was something entirely foreign to the institutions and civilization of our country; but the result has denied them that comfort. The country will accept it as a fact that the crime can be committed, and the court will have to deal unto him the last penalty known to the criminal code, to serve as an example to others. Your career has been so extraordinary, that the people might well, at times, have doubted your sanity; but one can not but believe that when the crime was committed you thoroughly understood the nature of the crime and its consequences."

Guiteau—"I was acting as God's man."

"And that you had moral sense and conscience enough to recognize the moral iniquity of such an act."

The prisoner—"That's a matter of opinion."

"Your own testimony shows that you recoiled with horror at the idea. You say that you played against it. You say that you thought it might be prevented. That shows that your conscience warned against it; but by the wretched sophistry of your own mind you worked yourself up against the protest of your own conscience. What motive could have induced you to this act must be a matter of conjecture. Probably men will think that some political fanaticism or morbid desire for self-exaltation was the real inspiration for the act. Your own testimony seems to controvert the theories of your counsel. They have maintained and thought honestly, I believe, that you were driven against your will by an insane impulse to commit the act; but your testimony showed that you deliberately resolved to do it, and that deliberate and misguided will was the sole impulse. This may seem insanity to some persons, but the law looks upon it as a willful crime. You will have due opportunity of having any errors I may have committed during the course of the trial passed upon by the court *en banc*, but meanwhile it is necessary for me to pronounce the sentence of the law: that you be taken hence to the common jail of the district, from whence you came, and there be kept in confinement; and on Friday, the thirtieth day of June, 1882, you be taken to the place of execution, within the walls of said jail, and there, between the hours of twelve and two P. M., you be hanged by the neck until you are dead, and may the Lord have mercy on your soul."

During the reading Guiteau stood apparently unmoved, and with his gaze riveted on the judge; but when the final words were spoken he struck the table violently and shouted:

"And may the Lord have mercy on your soul. I'd rather stand where I do than where that jury does and where your honor does. I'm not afraid to die. I stand here as God's man, and God Almighty will curse every man who has had a part in procuring this unrighteous verdict. Nothing but good has come from Garfield's removal, and that will be the verdict of posterity on my inspiration. I don't care a snap for the verdict of this corrupt generation. I would rather a thousand times be in my position than that of those who have hounded me to death. I shall have a glorious flight to glory, but that miserable scoundrel Corkhill will have a permanent job down below where the devil is preparing for him."

After apparently talking himself out, the prisoner turned to his brother, and without the slightest trace of excitement, conversed for some moments before being taken from the court room.

The Small Arts of Living.

Hardly anything is too small to spoil the comforts of life if it be misplaced. A speck in the eye, a kernel of wheat in the boot, a pin-point touching the skin, a band too tight, a needed strap gone—and good-bye comfort! Considering how much depends on our daily food, it is surprising how little is thought of the conditions under which it is taken in many families. Some people think a good deal more of what is on the table than what is said or done around it; and some few reverse the order—an operation that may do well for special occasions, when what is said is something extraordinary; but one that we shall beg leave to be excused from as regular diet, even if the gods come to dine, until we are able to dispense with all that is implied in a good appetite. The cookery is too big a topic to touch in this connection; though what with cookery schools, better knowledge among the people, and higher standards made familiar by our best hotels and dining places, the art has greatly advanced in this city within the present generation. Good bread, appropriately broiled steak, and a roast done to a turn, no longer excite the special wonder that they once did. By and by, perhaps, it will not be unusual to find a good soup, or vegetables that haven't been spoiled in cooking. But consider the meal cooked; how shall it be best enjoyed? By having it daintily and tastefully arranged and served in the first place. We always mark the good house-wife up a notch or two in our esteem if we see that, however competent help she may have, she always slips out to give the last touches to the table before the family or the guests sit down. Some do it for the family, but not for the family, but that is an error. The artistic arrangement of the table furniture; the skill that avoids crowding dishes together, or leaving space too bare; the forethought that looks out for flowers for the dining table, though the center-table go bare; the quick eye which sees that everything is in its place—these supplement the fare wonderfully. Promptness in each member of the family is another essential. It demoralizes the group to have stragglers dropping in all the way through the meal, and gives a restaurant air—a suggestion of mere "feeding"—to the family meal, which it should never have.—Golden Rule.

—Have you got hold of a new truth? Hold it modestly, though firmly and with decision. Do not noisily proclaim it from the house-top. Let it silently ally itself with the truths you learned yesterday, and with those which you may live to learn to-morrow; and if they all grow up together, each will become more mellow and matured.—Wm. Knight.

Christian Advocate.

THURSDAY, FEBRUARY 9, 1882.

THE DREAMER.

All day the white-haired woman sits
Beside the open door and knits.
No living thing her dim eye sees,
As busy with old memories
She dreams her dreams of what has been,
And knits her old time fancies in.

She thinks of those who long ago
Went out across the ripening how
How many times her listening ear
Had thought her footsteps near
And when she started up to find
A dead leaf rustling in the wind

Looking over those who lie
Beneath the wide and tender sky,
With folded hands on quiet breast
All wrapped about with peace and rest,
She thanks of them—for to her they tread
The green earth with her—None are dead.

Then, as years leave gold like the leaves
About the graves where summer weaves
Her grass—"God's Acre"—deep
Safe the from all the outer clamor,
She feels that all—No grass not mold
Can hide the ones she loved of old.

She talks with them. With bowed white head
Makes cheery in the homest tread,
She thinks he comes and sits with her
Whose voice was love's interpreter,
O dreamer! young again to-day,
What matter if your hair be gray?

Sometimes she thinks that round her knee
Her children play in happy glee,
And, when they tired and sleepy grow,
She sings some songs of long ago,
And on her mother's loving breast
She tucks the little ones to rest.

O dreamer! knitting all the day
Your dreams in with your stocking gray,
Yours is a happy, happy heart;
A haunted world from ours apart!
The years that turn your tresses gray
Have given, not taken, your youth to-day.

Sunday-School Lesson.

PREPARED BY REV. CHRISTIAN KEENER.

First Quarter—Lesson VII.

SUNDAY, FEBRUARY 12, 1882. MARK III.

GOLDEN TEXT.—"He that is not with me is against me."—Matthew xii, 30.

TOES AND FRIENDS.

20. And the multitude cometh together again, so that they could not so much as eat bread.

21. And when his friends heard of it, they went out to lay hold on him: for they said, He is beside himself.

22. And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils.

23. And he called them unto him, and said unto them in parables, How can Satan cast out Satan?

24. And if a kingdom be divided against itself, that kingdom cannot stand.

25. And if an house be divided against itself, that house cannot stand.

26. And if Satan rise up against himself, and be divided, he can not stand, but hath an end.

27. No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

28. Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

29. But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:

30. Because they said, He hath an unclean spirit.

31. There came then his brethren and his mother, and standing without, sent unto him, calling him.

32. And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

33. And he answered them, saying, Who is my mother, or my brethren?

34. And he looked round about on them which sat about him, and said, Behold, my mother and my brethren!

35. For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

After Jesus had selected his twelve apostles he then instructed them and the multitude in the principles of his kingdom. We have his words of instruction in the Sermon on the Mount. He descended to the shore, and returned to his home at Capernaum, followed by the multitude. They soon found the house where he lodged, and they besieged him, bringing their sick. His house was thronged with applicants for aid from the great Physician. So urgent and persistent were they for help that the Master had time for neither rest nor food; his labors were incessant. I have known of rich merchants who had no time to eat. One scene I recall of one who had his little daughter to feed him with a spoon while he, upon his bed reclining, opened and read his dispatches; time to eat and rest were thus utilized by this busy man; but Jesus could not even have this small respite from labors. The friends of this merchant made no expostulations, for every hour of time meant a thousand dollars; but the friends of Jesus, his mother and brethren and others, when they heard of his incessant labors, and loss of rest and food, to save him, brought to bear against him the charge of insanity, and tried their best to interdict him, just as we would any of our relations whom we found bent on self-destruction. They went out to lay hold on him. The right thing would have been to have interdicted these friends; *they* were acting without reason, *not Jesus*; there is nothing unreasonable if our temporal affairs sometimes must give way to the soul's eternal interests. Christ saw that the saving and healings of these afflicted ones was a greater interest than mere food and rest. How this attempt to arrest him in his work, on the plea of insanity, must have stung his sensitive soul. What a wound received from his own familiar friends; yea, they of his own household. How they had misconceived him. What a want of faith in him. Was his own mother among these friends? that mother whom he had once before reproved for interfering in his great work? "Wot ye not that I must be about my Father's business." She understood not that saying. Is she still in the dark as to who her son is? His own brethren believed yet in him. How many mothers, wives and friends have sat by with no protest on their lips, no sign of disapproval, but rather, with words of encouragement, watching sons, husbands and friends destroy their souls; no time for rest, none for consideration, no time for religion, for prayer, for church. Oh! mothers, wives, why don't you appeal to God to lay hold upon them: why don't you call upon the church to interdict them? They are starving out their souls. Men may fight fire at a burning house until they faint and fall; no one hints at any insanity, but all say noble man, cheer him, cheer him. But let him fight the devil to save a soul, and people say poor fanatic. Men may shout their voices gone over a political victory dishonestly won, but let a man in church get happy because a soul is saved, and give loud cheers of victory, and he would be asked out. His explanation would have to be quick and earnest if he would be allowed to stay. Men in the world will permit a man to deal in any specialty, to any extent, except religion; he must use moderation in that if he would keep his liberty. Deceitful world, you can bear with the most exalted enthusiasm in the patriot the most devoted madness in the soldier; you can excuse the sentimental folly of the philanthropist, but the moment enthusiasm is transferred to religion, the only thing worthy of the fervor of the man's whole self, you cry, madness. Thou hypocrite; we don't believe you. Fear and policy are at the root of your objections. Thus we find Christ in his ministry fulfilling that Messianic prophecy in the Psalms which sadly tells of his bitterest opposition coming from his own familiar friends. Their conduct was at its best phrase, the policy of unbelief. They knew he was not beside himself, but they listened to the charge of insanity brought by his enemies, and fell in with it, thinking it was the best way to deliver him out of this stir and excitement, and take him back to quiet Nazareth.

His next assault was from the scribes sent down from Jerusalem. Maybe these were the deputies of the Pharisees in league with the Herodians, bent on his destruction.

They said; so they explained it in a wise way, just as we have heard scientific wiseacres in a quiet way explaining religious phenomena as personal magnetism or animal excitement. "He hath Beelzebub, and by the prince of devils casteth he out devils." They whispered around this homœopathic explanation of these wonderful cures to the great edification of all that wanted the things explained upon scientific principles. But unfortunately the Physician heard them, and exploded their theory, and showed up the fallacy of their hypocrisy. He called out to them; they had whispered their explanation in undertones; they did not care to have him hear them, but he hears thoughts. He calls out to them that he may gain the attention of all, and publicly unearth these slanderers.

How can Satan cast out Satan? Satan could cast out some inferior demon who was not doing the work of destruction fast enough, and himself assume control of a human heart. But who can conceive of Satan casting himself out? If a kingdom be divided against itself, that kingdom can not stand. A kingdom may be torn by factions, and convulsed by intestine wars, but as long as it exists it must be a unit as against other nations who seek its conquest. Hell is an anarchy; devils are in arms against each other, blind rage and hate universally prevail. Each part is warring against each other part. Hell is an awful contradiction in itself, but, when God is concerned, hell is a cult. Behold! a graphic absurdity. See Satan rise up in all the panoply of his might to put *himself down*. See him falling in with Christ; how shall his kingdom stand?

Christ fully shows the folly of their words, and then he shows the guilt of such blasphemy as that which, with every evidence to the contrary, refers the works of Christ to Satan.

In this connection Christ speaks ominous words concerning the sin of blasphemy. Blasphemy is treason against God. Treason is of different degrees, in proportion to its animus. There are many phases of treason that admit of forgiveness, but here Christ warns these scribes of one order of treason, high treason, which hath never forgiveness, but is in *danger* of eternal damnation, and further warns them of the fact that they, by ascribing the work of the Spirit of God to the power of evil, were coming perilously near to it. These words of the Son of man, once heard, can never be forgotten. They have come down the ages to disturb the souls of all who read them.

What we may ask is the nature of this blasphemy against the Holy Ghost. The context helps us to understand something of its nature. To condemn Christ as a glutton, as Sabbath breaker, or as blasphemer, when he said "thy sins be forgiven thee," was to speak against the Son of man; these sins might be sins of ignorance, not implying more than narrow-minded prejudice; they may be forgiven, but to see a man delivered from the power of Satan unto God, and to watch the work of the Spirit of God, and then ascribe it to the power of Satan, this is to be out of sympathy with goodness and mercy altogether, and in such a person there is no opening, "no place for" repentance, and therefore none for forgiveness. The very capacity of goodness is destroyed by such perverted antagonism of the truth.

The Lord does not say that the scribes had committed this sin, but he hints that they are tending that way. To-day we can see this same high treason to God and his truth when the clearest proofs of Divine power and goodness are distorted into evidence that the power is evil. Human nature, in its extremest debasement, identifies itself with devil nature, and must share its doom. Matthew, in reporting these words, reports the same fact by the words "neither in this world nor in the world to come." The distinction between the two worlds was not the same to the Jewish listeners as to us; for them *this world*, or better this age, was the time before the coming of Christ; the world to come was the spirit's dispensation which was to follow. We live in the world to come; and Jesus meant to warn them against such sins under the rule of the Spirit. Our Lord stood on the boundary line of two ages, that of the law and the prophets and that of the kingdom of heaven, and he lets them know that this enmity against goodness has no hope in either. As fulfilling the truth of this warning we have, but to remember those first blasphemers under the new dispensation of the Spirit, Ananias and Sapphira.

This sentence of our Lord gives absolutely not even the shadow of a hope that there may be forgiveness in the world to come, if not for this sin at least for some. The world to come, in the sense of eternal world, is not here even thought of, and the doctrine of purgatory can not lean on this.

Oh! do not pin your hope upon this implication of these words. His words can not be forced into teaching that repentance, and therefore pardon, may come in the world that follows death. The darkness behind the veil is not relieved by the least gleam of hope from the words "in this world or the world to come."

In the midst of this profound discussion he is interrupted by his friends, his mother and brethren calling for him. Those were the friends who tried to lay hold of him. Hear his answer. Looking round on those who sat in circle about him, his disciples and devoted followers, he said: "Behold! my mother and my brethren." What did he mean? Was it not that spiritual relationships to God, through Christ, are above the natural relationships of kinship. There is a friend that sticketh closer than a brother. May we not add, by the authority of Christ's answer, than a mother or a sister. "*Whosoever shall do the will of God*" he recognizes as the ground of this spiritual relationship, not an outward fellowship, but inward, based upon holiness, for to do the will of God is the essence of holiness, and the last expression and fullest God ever gave us of his will is to believe on him whom he has sent.

Worldly Pleasures and Amusements.

MR. EDITOR: Worldly pleasures and amusements evidently belong to the works of the flesh. The Apostle Paul, in his Epistle to the Galatians, enumerates the works of the flesh to which they were most inclined; some of which are wrought principally, if not entirely, in the mind of the individual, and yet they are called works of the flesh. Hence it is clear that the apostle does not, by the works of the flesh, mean the body or sensual appetites and inclinations only; but the corruption of human nature, as it spreads through all the powers of the soul, as well as the members of the body.

Do we not hazard our Christian character and hope of entering into rest after death, when, to gratify fleshly lusts, we yield obedience to the inclinations of human nature to indulge in worldly pleasures and amusements? It would seem so if there is any force in what the apostle says, for his language is very explicit: "That they who do such things shall not inherit the kingdom of God."

How it is that pleasures, so short in duration and so unsatisfying in their nature, are so much sought after by individuals who profess to have a sincere desire to flee the wrath to come and to be saved from their sins (when the pleasure of our holy religion is so much more to be desired) I can not understand, unless they profess to have what in reality they have not, or have not the moral courage to resist the tempter when solicited to participate in these worldly pleasures and amusements.

The pleasure derived from indulging in worldly amusements is transitory and vain, only calculated to choke "the good word of God" in the heart, so that it bring no fruit to perfection, pervert the taste, degrade the mind, and bind the soul in shackels of never-ending woe. They lead us to poverty and disgrace. While indulging in them we "regard not the work of the Lord, neither consider the operation of his hands."

His judgments are not in all our thoughts, nor do we feel with any great force the responsibilities that rest upon us: And more than this: While engaged in revellings, we not only reject all offers of reconciliation, but actually forget the God in whom we "live, move and have our being."

In these amusements the wicked seek their happiness, and are much surprised that the righteous find no pleasure in them.

Indulgence in worldly pleasures and amusements is characteristic of the sinner, and a proof of folly, as evinced by holy writ; for, says the inspired word, "the heart of the wise is in the house of mourning, but the heart of fools is in the house of mirth."

No church member, or members, fully alive to Christ, or groaning so to be, taketh pleasure in worldly amusements. "Walking in the fear of the Lord and in the comfort of the Holy Ghost," they have perfect peace; but, apart from conformity to the will of God, there is no pleasure for his people.

No better evidence need we have that a church is spiritually dead than that her members delight in worldly amusements and pleasures, for "she that liveth in pleasure is dead while she liveth." Many of the young members of our church, and old ones too, are being led away from Christ by worldly pleasures and amusements, and are falling from their own steadfastness. Sad thought! But does all the blame rest on them? Have their parents given, and are they still giving, all diligence to prevent their children from making shipwreck of the faith? Has the church of God ceased not to raise her warning voice when the tempter was nigh? Has the minister's trump given no uncertain sound when the enemy approached the fold? Or have we all been negligent of the best interests of those who are near and dear to us? I fear we all have part and lot in this matter.

Let us examine our hearts, repent of our sins, reform our lives, asking God to forgive, that the blood of our own and our neighbor's children may not be required at our hands.

M. CLAYTON CALLAWAY.

"Four Bishops."

MR. EDITOR: Rev. Angus Dowling, under the above caption, has an article in the ADVOCATE of the nineteenth instant containing some utterances to which exception may justly be taken. He seems to think his article will be fruitful of several things: "It will, no doubt, save the General Conference a great deal of talking and planning." "It will help to shorten the session," etc. Does the General Conference talk and *plan* as to the election of Bishops? I suppose not. There might be discussion and difference of opinion as to the *number* of Bishops to be elected, but as to the *class* of men to be elected "talking and planning" would appear to be out of place.

But what I object to most seriously is a certain qualification for the Episcopacy as advocated by Bro. Dowling. He says: "A man, to be qualified for the office and work of a Bishop, should be a man of one calling and one work." "I would rule out every aspirant to that office whose whole life-work has not been in the pastoral ministry;" "would rule out every man whose ministerial life has been broken into sections by other callings and offices in the church."

Now all this, taken together, is open to most serious objection, as constituting the very worst form of electioneering—electioneering in favor of a *class*. The writer of the article in question would "rule out" all school presidents and professors, all editors, missionary secretaries, etc., and would say to the General Conference: "The class to which I belong is the class from which to select Bishops;" for, if I am not mistaken, Bro. Dowling's whole ministerial life has been in the pastoral work.

Is not Bro. Dowling unfortunate in the use of the phrase, "aspirant to that office?" Who is aspiring? Thanks be unto God, our Southern Methodism has hitherto been remarkably free from anything of that sort, and, I am constrained to believe, is still free from it.

But why this discrimination as against those whose "ministerial life has been broken into sections by other callings and offices in the church?" Had the General Conference heretofore pursued the course indicated by the article in question the church had been deprived of the faithful labors in the Episcopal office of our present Bishops with, perhaps, a single exception. And so of some of our honored dead. No more devoted and laborious men than our Bishops, of the present and the past, could have been found, and yet nearly all of them have filled "other offices in the church" than the pastorate.

It is freely admitted that an experience in the different, and especially the harder and more difficult, fields of ministerial labor is a very desirable if not necessary qualification for the Episcopacy. But the mere fact that a man has presided over an institution of learning, or edited a paper, does not in the least disqualify him for the sacred office.

My text comes at the close of my remarks, and is found in Acts i, 24: "And they prayed, and said, Thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen."

Let the number of Bishops to be elected be discussed; let the question of necessity for any election at all be debated, but let us not propose any man or any class of men in particular for election.

TIMS. CAMERON.

BLACK HAWK, Miss., Jan. 27, 1882.

"The Law as Regards Conference Claimants."

MR. EDITOR: Under the above caption, and over the signature of Bibgyer, appears an article in the NEW ORLEANS CHRISTIAN ADVOCATE of January 19, 1882. Now, while I seldom ever write an article, either for publication or the waste basket, and this is because I see so many others more gifted in this important art of informing the public mind, especially important on religious subjects, yet I can not refrain from giving publicity to my *hearty* indorsement of the views set forth by Bro. Bibgyor. I hope that every member elect to the next General Conference will read that article, and ponder the subject *well*, if he has any thought of changing the law as it now stands in our Discipline regulating the distribution of the Conference fund.

In addition to what Bro. Bibgyor says on this subject, I can not see how any one can read understandingly the first sixteen verses of the twentieth chapter of Matthew and think for a moment that it would be "a just and equitable gage" to regulate the distribution of the Conference fund by the number of years a minister has been engaged in actual itinerant service. For while this may have reference to the call of the Gentiles into the church of Christ, yet who dare say that it does not apply, and may not have been designed by our Lord to refer to the support and care of the gospel laborers in his vineyard.

Some may think that Bro. Bibgyor's illustration case is an extreme one, still there are many just such cases in our Conferences. But let us take, possibly, a more common one.

A. has served thirty years, ten of which have been on *hard* works and very *scant* support; the next five he has more pleasant works and a better support; the next fifteen he has had stations with good salaries and fine educational advantages for his children, who by this time have become mostly self-sustaining. He has a home and a small farm, which, if properly managed, will very nearly support himself and family, though he may be old and feeble himself.

B. has served fifteen years, ten on the same kind of works that A. served—hard works and scant support. The next five are the same kind of works that A. served—more pleasant and better support. But just here his health fails, and he, like A., is superannuated. He did not have fifteen years in stations and on good salaries like A. His children have not had the educational advantages that A.'s children had, and they are not self-sustaining. He has no home or farm, he has no means of support save his own *feeble* strength. Now, in this condition, homeless and almost penniless, is it an "equitable gage" that gives B. but *half* as much as A.? Think on these things.

A. C. HENDLEY.

Byram, Mississippi.

MR. EDITOR: Spring Ridge circuit, to which I was assigned at the recent session of the Mississippi Conference, is composed of four preaching places, and is about thirty miles in circumference. I reached the circuit December 30, and began work the first Sunday in January, and, though the weather has been very inclement and the roads bad, I have made my first round without missing an appointment.

My people have received me into their homes and hearts, and are doing what they can to make me comfortable and happy. God bless them.

While on my first round I visited as much as I could between showers, and made inquiry as to the spiritual state of the church. I find the cause of Christ not prospering as it ought. While a majority of the members are steadfast in the faith, and abounding in the work of the Lord, others have broken their religious vows and are drifting away. *Can* they not 'come back' to their Father's house? *Will* they not? God help them come. I can report only one Sunday-school on my work in successful operation. We expect to organize others on our second round. Parents seem to be much interested in the education of their children. The NEW ORLEANS CHRISTIAN ADVOCATE is spoken of in the highest terms by those who subscribe for it in the bounds of my charge. It ought to be in every family, especially Methodist, and I will give diligence, both in public and in private, to impress this truth upon the minds and hearts of my people, and secure their subscriptions. Owing to a failure in crops, caused by the drought last year, the people are not as prosperous, financially, as they otherwise would have been; however, only a *few* will have to go in debt for a *few* supplies. I am pleased with my work and people; the outlook is hopeful, and we pray that God will give success to our labors during this Conference year.

Your Brother,

M. CLAYTON CALLAWAY.

JANUARY 27, 1882.

Rebaptism.

In the course of my ministry, some years ago, I had a similar instance as that of E. M. G. It was an old lady, some sixty years old, a lady whose head was as white almost as snow. She was dissatisfied with her baptism—was baptized in infancy. She was a Methodist, and therefore believed in infant baptism, but the grounds of her dissatisfaction was that her father was a wicked man and a disbeliever when she received the ordinance. She was dissatisfied, and was growing more so. I utterly failed to convince her, and therefore rebaptized her. I have always thought I did right, think so yet. Her conscience was satisfied.

B. T. P.

JONESTOWN, Mississippi.

Obituaries.

MIMS.—DAVID MIMS, the subject of this brief obituary notice, was born in Lincoln county, Ga., May 22, 1807. He was the youngest of ten children, and in his infancy was bereaved of his parents, and left to the guardianship of his brother, Marshall, who had the care and management of himself, and of his brothers, Seaborn and Shadrack, who still survive him. These brothers all removed to Alabama in the year 1820, and settled in Autauga county. When about sixteen years of age he professed religion and united with the Methodist Episcopal Church, and in its communion lived an acceptable and devoted member until the day of his death.

On the twenty-sixth of May, 1831, he was married to Miss Sophie Addison, who still survives him, together with four sons and one daughter.

In 1842 he removed to Summerfield, and became identified with the Centenary Institute as a trustee. Here his family grew up, and were educated, and here and in the immediate neighborhood he lived for forty years the warm friend of the church and an ornament to society.

In the character of David Mims, deceased, these traits were most marked, reverence for the Deity, love of truth, devotion, and constancy in his friendships, purity of conversation and kindness of manner. He was a scrupulous observer of the Sabbath, always making Saturday his preparation day. He was strictly temperate. He was a cultivated gentleman, fond of reading, and was one of the men who lived to purpose. As might be expected of such a man, and such a Christian, he had a family altar, and nothing but sickness prevented the evening and morning sacrifice. It is worthy of note, too, that he was never known to murmur at the loss of property or repine under the great afflictions of life.

The deceased was the long and tried friend of the writer of this brief notice, with whom we have spent many happy hours, and whose friendship we hope to renew and perpetuate in that happy home where friends shall never part.

A. H. MITCHELL.

BLACK.—MRS. SUSAN CORNELIA BLACK was born in Tippah county, Miss., September 28, 1847, the daughter of P. C. and S. J. Bishop, and died at Bolton, Hinds county, Miss., December 13, 1881.

In early life she consecrated herself to God's service. During the summer of 1861, while age raged on every side, the Prince of Peace set his seal upon her heart and brow. Then she joined the Harrisville Baptist Church, of this county, under the ministry of Rev. W. H. Gallman, by profession of faith in Christ as her personal Savior. This profession she continued to adorn by the holy life and Christian death she was called to die.

The character of Sister Black was one of more than ordinary excellence. Her religion was like the peace of an inhabitant of a gently flowing river. She delighted in the public worship of God as well as in private devotion. She thought more of her duty to God than her partiality for any particular mode of church. Eminently liberal in her Christian views she entered heartily into the work of her Methodist Church, thus helping to the rapid organization of this place. In our Woman's Missionary Society she was among the first and most active to work, discharge [illegible] devolved upon her, as the record [illegible] with [illegible] fidelity, which was the [illegible] of her [illegible] character. Though naturally timid, she would not shirk the duty of praying in the social meeting. On these occasions we have seen her countenance lit up with such a glow of holy serenity as made us think her communion must be sweet and soul-reviving.

At the early age of eighteen, viz: December 7, 1865, she was united in holy wedlock to Mr. James M. Black, who was only a few years older. Their young lives so fully and beautifully blended that they became joined "as one." Several children were born to them, of whom five were living when she went home to God, gloriously followed.

Good and helpful as was her example in Church relations, at home it shone with even brighter lustre. She lived to her affections. The energetic housekeeper, the devoted wife, the tenderly [illegible] thoughtful neighbor [illegible] by all who were favored with her society.

She went joyously along [illegible] bright valley, in the midst of [illegible] while the feeble flickering flame was fanning out in the wind that passed over it, her spirit expatiated in the life to come. Her tongue alternately [illegible] praising him who "forgiveth all iniquities," and expecting all about to meet her "up there." Truly that dying chamber was like the anti-chamber of Heaven. It is well with our dear sister. But nothing short of the grace of Christ so freely given can comfort those who are left bereaved.

J. F. DRAKE.

BLACK.—NETTIE, eldest daughter of Bro. J. M. and Sister S. C. Black, was born in Copiah county, Mississippi, July 10, 1868. She was ill with typho-malarial fever when her dear mother passed away and lingered here but ten days longer. She died December 23, 1881, at the age of thirteen years, five months and thirteen days.

Just budding into lovely young womanhood, an opened, all-wise hand transplanted her to the Paradise above, to bloom more beautifully there than the rough winds of earth would admit. Gentle, loving, earnest and faithful, she was true to duty and obedient in all things, at home, in school, and Sunday-school. We can see now why our Nettie was taken from where she seemed to be so much needed. But God knoweth. We rest in the thought: He sees the end from the beginning.

Will not all who read, pray that this family circle, broken now, and its links widely scattered, may be reunited in a perfect bond around the throne of God.

J. P. D.

WELLS.—KATE LOUISE, daughter of Capt. H. T. and Laura A. Wells, died at the residence of Rev. H. V. Johnson, Brookhaven, Miss., December 7, 1881, aged seventeen years.

Only in sighs and tears and sobs can we talk of Katie. We have tried but can find no words soft enough, no whispers soft and low enough to tell our sorrow, yet we feel some tribute must be offered to her memory! How we all loved her and her death has cast a deep shadow upon our hearts that can not soon be lifted, and in the darkness it is so hard to trace the hand of Providence, though we try to trust it. We know God's ways are past finding out, but never did they seem shrouded in deeper mystery! Katie was so young to die, she was one of "those happy souls that love to live," and was worthy of life. God and her loved ones had lavished upon her every blessing that could make life sweet and earth attractive, beautiful and intelligent, petted and indulged, yet amid all these temptations she was as gentle and artless as a child, with sympathy for every thing human, a lover of Christ and an earnest worker in his church. The rose had not yet with the morning dew was not lovlier than her character, and the snow white lilies that bloomed at her mother's door were not whiter than her soul. Young as she was she seem to have learned the great lesson of life: "That happiness alone can be found in life's duties." So unlike the heartlessness of fashion, the selfish lovers of ease that of late years we meet with everywhere and that are a shame to womanhood.

Katie was the light of her home, and there is a blackness there now that can be felt: she was its pride, its deified idol, and she has left it dismantled and in ruins! She was her father's and mother's crowning jewel, and, shorn of their honors, they sit in the dust, humbled indeed! But oh! the wonderful mystery of grace! beneath this chastening rod they have been able to say "though he slay me yet will I trust in thee." Katie was at Whitworth College busy with her studies when she took typhoid fever; her parents were sent for and together with her loved teachers and friends nursed her to the last. In death she was not afraid and among her last whispers to earth were these words to her mother: "I am dying but I am happy."

Darling Katie, precious young friend farewell! Earth seems poorer since you have left us, but heaven seems nearer and dearer.

V. D. A.

FOSTER.—MARY, infant daughter of Dr. D. W. and Melissa Foster, died, near Opelousas, La., January 18, 1882. Her stay on earth was transient, she was with us only two short months and a half. Like a ray of sunshine she came to brighten our home and gladden our hearts; then flickered and passed quickly away. God loaned us the tender and beautiful bud, for a few days, and then saw best to remove it from earth and transplant it in heaven. The Lord gave it, the Lord hath taken it, blessed be the name of the Lord. The dear little baby's sufferings are over, and we must go up to heaven to meet it, and be forever with Jesus and all our loved ones.

EMMA FOSTER.

REED.—[illegible]d, at Edgefield Court House, South Carolina, December 27, 1881, after a brief illness, from the effects of diptheria, BLANDINA aged five years, eight months and four days, only daughter of Ellie A. (deceased) and Isaac A. Reed.

Christian Advocate.

THURSDAY, FEBRUARY 9, 1882.

DROPPING A SEED.

The land was still; the skies were gray with weeping;
Into the soft brown earth the seed she cast;
"I sow," she cried, "will come the time of reaping,
The golden time when clouds and tears are past!"
There came a whisper through the autumn haze,
"Yea, I am sure; and it after many days."

Hour after hour she marks the tiful glooming
Of sunlight stealing through the cloudy rift;
Hour after hour she lingers, fully dreaming,
To see the fair soil round the dead leaves drift;
Or for some small green sign of life she prays;
Have I not watched and waited many days?"

At early morning, chilled and sad, she hearkens
To spring-day winds that through the poplars blow;
For ever hill and plain the heaven darkens,
Her field is covered with a shroud of snow;
Ah, Lord! she sighs, are these thy loving ways?
He answers: "Spake I not of many days?"

The snow-drop blooms; the purple violet glistens
On banks of moss that take the sparkling showers;
Half-clothed, half-hiding yet, she strays and listens
To gladness singing to the shy young flowers;
A little longer still the love delays
The promised blessing—"After many days."

O happy world, she cries, the sun is shining!
Above the soil I see the springing green;
I could not trust his word without repining,
I would not wait in peace for things unseen;
Forgive me, Lord, my soul is full of praise;
My doubting heart prolonged thy "many days."

—Sunday Magazine.

The Ministry of Little Children.

Bishop H. N. McTyeire, D. D. New Orleans Christian Advocate, 1853.

Some while ago, in a mood for such statistics, our eye fell on the item that in one year the deaths in four Eastern cities amounted to 43,432, and of this number, 21,767 were children under five years of age.

The last sentence fixed our attention: 21,767 children perished during the year—We prefer to say, died. This in four cities only? Of the balance of the 43,432, who can tell their eternal destiny? Some to heaven, some to hell? But of these little ones none can doubt. Taking the aggregate of other cities and villages, and the country at large, we comprehend a fact that finds expression at the Saviour's lips, "Of such is the kingdom of God," and in the sacred couplet

Millions of infant souls compose
The family above.

The adults had worked out their mission, or failed to do it. But these little ones? had they no mission? Was their being a failure? Lived they, and suffered, and died, and is the world all the same as though they had not been? Nay, verily. There was a precious ministry, and such as they only could fulfill.

What a waste of life! exclaims the worldly economist, as he figures up the statistics of population. They lived in vain, is the thought of the man ambitious of making his mark on the age. Mere blanks, beings in vain, flowers that came to no fruit, broken off, fallen, faded, is the thought and feeling of many.

But Christian philosophy presents a more ennobling and comforting view.

How cold, selfish, would this world of ours be without these children! They preach the evangel of beauty and innocence; they break the incrustations of worldliness; they touch the chords vibrating solemnly, sweetly, and reserved only for their tiny hands; they stir in the heart hidden wells of feeling; they preserve human sympathies from utter ossification; they deeply enrich our hard nature.

Geologists often show us, deep down under the earth's layers, the clear and well-defined print of a frail leaf, or the track of a little lord, made in the dim ages past. These have left imperishable memorials of themselves on the face of a world from which whole species, and races, and kingdoms have passed away without a record.

The Bible makes many records, minute and kind, of the death of little children. They have their significance. Take the case of David's family. We lose sight of the sickness, and suffering and death of the unweaned child, in the effects produced upon the royal parent. It is not saying too much, that a large proportion of those who are saved will be saved by the ministry of little children.

Summing up the moral results of the year, we must put credit all to orators, and presses, and institutions. These little preachers have visited homes, and softened the hearts of the multitudes, and drawn them heavenward, where other voices have not been heeded.

The strong man nursed to tears, has bowed over the little coffin and wept. Under what sermon was he ever so melted down? What other preacher ever availed to bow that pride of strength, and unseal that fountain of tears?

The gay, worldly-minded mother sits silent, and sheds secret tears, and prays; and, peradventure, as these two hearts are drawn closer by our common grief, they think of a common home in heaven, and resolve, through grace, as the babe can not come to them, they will go to it.

"When our little boy died," has been the beginning of pilgrimage for many bereaved parents. "When the baby died," dates impressions on the family circle that have matured to godliness.

The old may outlive their friends; the middle-aged may make enemies who are glad to be rid of them, or, wandering off, die where none lament; but the babe is without prejudice in life, and mighty in death. It is God's messenger of reconciliation, his flag of truce in this world of enmities, and envies, and wrath, and strife. It has strong hold on two hearts, if no more. The empty crib, the half-worn shoe, the soft locks of hair, that few may see, prolong the painful yet pleasing memory of the angel-visitor that looked in upon us and smiled, and went to heaven, bidding us, amid care and sorrow, to follow on.

There is something so peculiarly affecting in the loss of a child that we sympathize with the parent who said he believed no minister prepared to bury another's child who had not buried one of his own.

There's many an empty cradle,
There's many an empty bed,
There's many an empty bosom
Whose joy and light are fled;
For thick in every grave-yard
The little hillocks lie,
And every hillock represents
An angel in the sky.

In this way heaven is receiving large contributions from earth. Next to the conversion of a soul, the enemy of God and man may take least pleasure in the death of a child. His snares are all prevented, and his prey surely lost.

We bless God for our creation. The opening of a career of immortal existence is in itself a great event—a mission of praise and glory, which death can not frustrate. Though the voice of praise swell as the sound of many waters, and the celestial harpers are numberless, yet his ear detects each new voice and joyful string, and the praise of these little ones glorifieth him. In this view, the babe, even of a few days, and sickly—that goeth from the cradle to the grave—is of more infinite importance than material worlds.

A Hindoo woman said to a missionary, "Surely, your Bible was written by a woman." "Why?" "Because it says so many kind things for women. Our Shastahs never refer to us but in reproach." Parents who have watched by the couch of suffering innocence, and seen the desire of their eyes taken away at a stroke, have found themselves busy running over the Scriptures for faith, and gathering up, as a stay for their hearts, what God has said for their little children. How full, and precious and unequivocal are the passages of comfort! The conclusion is, Surely, the Bible was given by a parent. And so it was. He knows the heart of a parent, and works in it and by it to the glory of his grace. He weaves out of this exquisite material silken cords that draw mightily. He touches stricken souls with this divine polarity, and then sets the object of affection in the skies.

O prattling tongues; never formed to speech, and now still in death, how eloquently you preach to us! O little pattering feet, leading the way, how many, through rude and stormy scenes, are following after you to heaven! We thank God for your ministry, and if it be in vain, the fault and the loss will be all our own.

O'Dea on Suicide.

The recent publication of Morselli's work on suicide in the International Scientific series, with its fine elaboration of statistics and its masterly analysis and synthesis of the facts in relation to voluntary self-destruction, makes competition hazardous for another author dealing with the same question. The significance, however, of two thoughtful works appearing almost simultaneously from the press on suicide is worth noting. When the difference between the works is understood, it will of necessity attract readers to both. The character of the work of the Italian doctor is well described in its sub-title, "An Essay on Comparative Moral Statistics," while the full title of the work before us by James J. O'Dea, M. D., of New York, "Suicide: Studies on Its Philosophy, Causes and Prevention," indicates its more ambitious scope. To the purely scientific mind the work of Moselli will possess the higher attractiveness; but that of Mr. O'Dea, while concealing the mechanism of his calculations, gives more space to the historical, legal and theological aspects of suicide. In this particular Mr. O'Dea's work will form an admirable introduction to the study of Morselli's. It is to be regretted that Mr. O'Dea has not given the authorities for all his tables and that he has not given the dates they represent. In view of the known increase of the fatal act in civilized countries, his figures must be taken with caution. Generally speaking, he reaches the same conclusions as the European savans as to the periodicity and causation of suicide, yet some discrepancies are notable. We miss from his book a consideration of the effect of religion as a restraint as shown in the modern statistics. His chapter on prevention is more valuable than the Italian doctors, inasmuch as it treats of particular frames of mind distinctly recognizable as suicidal, and which, however, they confer upon dementia, can not be set down as those of insanity. Religious and moral training are the general preventives he prescribes, but his hints upon medical advice and treatment are excellent also. Melancholy, however induced, is one of the most frequent fore-runners of suicide. Sometimes the melancholy is of physical origin; bile and malaria, particularly when their effects are exaggerated by the use of alcohol, are especially fruitful in predisposing to self-murder. We can not do better than quote Mr. O'Dea's sensible remarks on the melancholy mood:

"There is a particular faculty which every one should cultivate who is disposed to melancholy—the faculty of analyzing states of feeling so as to separate facts from impressions. In seasons of gloom our impressions are distorted and much exaggerated. We feel and fear either without real cause, or a great deal more than the facts warrant. If we could mentally separate our feelings from their actual or imaginary causes; if, as the homely but striking expression puts it, we would take our hearts between our hands and study them, we might often succeed in convincing ourselves that not the facts but some fault in our own minds and bodies is responsible for the mental agitation and depression we suffer. There is much truth and wisdom in Montaigne's remark that 'Things do not torment a man so much as the opinion he has of things.' Not only, then, should this faculty be cultivated, but indulgence in any substance which, like intoxicating drink, limits it for ready use should be carefully avoided."

Relief of the digestive system and the procurement of sleep by proper means are things for the man or woman with melancholy to seek. Change of occupation and of scene are powerful aids; but the deeper the roots of morality and religion in one's being the less will the mind harbor suicidal thoughts.—New York Herald.

PRAYER IN FAITH NOT FAITH IN PRAYER.—There is a vast difference between prayer in faith and faith in prayer—a difference as vast in their character as in their commonness. Faith in prayer is very common; almost everybody has more or less of it. Prayer in faith is anything but common; so uncommon, in fact, that our Lord questions if he shall find any of it on the earth when he comes back to this world again. Prayer in faith is a commanded duty; faith in prayer is neither commanded nor justifiable. Prayer in faith is always reverent and spiritual; faith in prayer is too often superstitious and presuming, although again it is the unconscious reliance of reverent and spiritually-minded—but sadly mistaken—Christian disciples. What has been the nature of your praying—that of prayer in faith, or of faith in prayer?

Praying in faith is making known our requests unto God, in full confidence that, if we ask anything according to his will, he heareth us; and, that according to our faith, an answer to our prayers will be granted us. Having faith in prayer is believing that because certain prayers are offered certain results will follow; that the praying will secure the thing prayed for. Praying in faith comes of an abiding confidence in the person prayed to; the confidence is in him; it is based on a knowledge of what he is, and on a conviction that he is every way worthy to be trusted. Faith in prayer is a blind or a presuming reliance on an agency of good—an unauthorized dependence on mere human means. Praying in faith is the act of a simple-hearted child of God.—Sunday School Times.

Religious Intelligence.

MISSIONARY.

—The Moravian missionaries on the Moskito Coast write of a remarkable awakening. The accounts read like those of early Methodist revivals. It began at Magdala some months ago. Mr. C. A. Martin writes from Blewfields that "it is spreading along the whole coast," and from all sides calls come for assistance. At Blewfields over a hundred persons were received into the church the previous week, and "at the evening services there is such a crowd that we can not kneel down for prayer." Mr. Martin goes on to say that on the previous Sunday, while on his way to visit a parishioner, a woman met him and begged him to come to the church, where her husband had been praying three days and could not "obtain peace." He found the man prostrate in the church, prayed with him, and sent him home rejoicing. Just before the public service he was summoned to another man, who lay prostrate on the ground. The public service was followed by a second and a third. Mr. H. Peper writes from Magdala that previous to the revival there prevailed in that place a "terrible degree of gross immorality and godlessness." It was the worst town in the country. "Now," he says, "all is changed. The most violent drunkards, who were objects of general dread, are now, like lambs, sitting at the feet of the Good Shepherd. I have never heard such prayers as here, they appear to proceed from the lowest depths of hearts that are deeply touched by divine grace. Every dwelling seems to be a house of prayer."

—China's Millions, for January, publishes a map and some very interesting diagrams of China, and shows the progress made by missions in that country since 1865. It appears that in all of the eighteen provinces save one (Kwang-si, one of the two smallest in population) there are missionaries. In 1865 there were no missionaries in any of the eleven inland provinces; now there are five in Ganhway, nine in Khang-si, four in Kwei-chau, four in Si-ch'uen, eleven in Shansi, three in Kan-suh, four in Shensi, one in Honan, one in Hunan, three in Yunnan. The China Inland Mission alone, according to these diagrams, is represented in Gan-hway, Kwei-chau, Si-ch'uen, Kan-suh, Shansi, Honan, Hunan, and Yunnan. The diagrams are in squares, each of which represents 250,000 population, and the population of each province is seen at a glance. The five largest provinces are on the seaboard and the three smallest are inland provinces.

—The gospel is winning its way in the New Hebrides. Ten years ago there was but one island in the group that could be called Christian, and now they are all open to the gospel. One great drawback to the work is the fact that twenty different languages or dialects, are spoken by the natives, requiring as many different translations of the Bible. In one island the people contributed 88,500 in arrow-root, to pay for the printing and circulation of the Scriptures.

—The Year Book of the Unitarian Churches for 1882 gives, as the whole number of churches, 344, seven more than for 1881. The whole number of ministers is 401. Of the list for 1881 fourteen died the past year—a larger number than for any previous year. Ten were graduated from the two divinity schools. The names of four women are among the list of ministers.

—A Yale student, who was to be a foreign missionary, was rather jeeringly asked by a classmate years ago for "the first bushel of idols" he should persuade the heathen to give up. He went to Japan, and has already collected and sent home barrels full, which were furnished for the purpose by converts.

—There are 43 missionary Bishops in the Protestant Episcopal Church, each receiving $3,000 and having charge of about 400 missionaries. Three hundred of those labor among white people, 41 among colored people, and 32 among Indians.

—Reports come from Burmah that after five years' labor of the native Karen missionaries among the Kakkyens, a peculiarly murdered race, six of that people and one Shan give evidence of conversion.

MISCELLANEOUS.

—Part of the few French Vaudois now living in the Valley of Freissiniere are melting away under the adverse influences of climate and soil, and it is proposed by Dean Frederantle, Mons. E. Revoillaud and other friends of this historic people to raise funds sufficient to remove them to Algiers, where life can be maintained under easier circumstances. An appeal put forth in behalf of this cause says: "It would be a lasting regret and humiliation were we to leave them longer a prey to poverty and distraction, especially at a time when the great Protestant family everywhere enjoys such abundant prosperity." Contributions are received by the American and Foreign Christian Union, 10 Bible House, New York City.—New York Independent.

—The condition of the Jews in Russia is attracting general attention in England. The lord mayor of London, in response to a request by Cardinal Manning, Archbishop Tait, the Earl of Shaftesbury, and others, has called a public meeting for February 1, to make a declaration of opinion relative to the persecution which continues to bring disaster on the Semitic race in the Czar's dominions. The *Journal de St. Petersbourg* comments angrily on this movement in England and declares that the accounts of anti-Jewish riots are exaggerated.

—The Emmanuel Baptist Church, Chicago, reconstructed, at a cost of $60,000, out of the partially burned Michigan Avenue Church, was dedicated Sunday morning, December 25, Dr. Lorimer, the pastor, preaching the sermon. About $21,000 are needed to pay last bills. Of this sum $16,000 were obtained on Sunday, January 1. The audience room is very fine, and will seat about 2,000 people.

—The organ of the clericals in Rome says: "The German Center Party has resolved to introduce in the Reichstag a bill repealing the law by which abuses by ecclesiastics in the exercise of their functions are punished. The government will thereby be put to a test. If the government accepts the bill, there will be peace; if not, the empire will fall back into the position from which it apparently wishes to escape."

—The Reformed Episcopal Church has been in existence eight years, beginning with nine clergymen, including Bishop Cummins, and twenty laymen. It now has one hundred and ten clergymen and about seven thousand communicants. It has church property valued at $315,000, exclusive of incumbrances.

—At the annual session in Philadelphia last week of the general committee of the Board of Church Extension of the Methodist Episcopal Church, it was reported that during the past year the receipts were $200,001.71, and the disbursements $180,222.75, and that 115 churches were aided.

—The United Brethren Methodists have a law, says the New York Independent, for the prevention of too much activity in the making of doctrinal literature. No preacher or lay member even may publish a book or pamphlet on doctrine without the approbation of the annual Conference. This rule is, we judge, effectual.

—Among the nominations made by Free Presbyteries for successor to Prof. Robertson Smith in Aberdeen College are the names of the Rev. Messrs. C. C. Cameron, W. G. Emslie, W. Findlay, and R. Smith. The friends of the ousted professor are said to favor Mr. Emslie.

—The general summary of missionary labor in the Seventh-Day Adventist Church for the year past shows that in twenty-seven Annual Conferences in this country, in England, in Switzerland, and in Norway six hundred and three members were added to the churches.

—In Virginia the Southern Methodists have 108,500 members; the Baptists, 207,559; the Presbyterians, 24,604; the Episcopalians, 12,778; the Lutherans, 14,000; the Disciples of Christ, 13,500. The Roman Catholics report a population of 17,000.

—The English Liberation Society has issued a circular for a new campaign, in which the opinion is expressed that the present is a favorable time to press the question of disestablishment, with a view of inciting Parliament to action.

—The New York Friends report an increase of 199 members above all losses, during the past year. This unusual gain is ascribed to the influence of revival meetings, which are now permitted.

—Presbyterian Church members form about one-eighth of the church membership of South Carolina.

—There are 568 Baptist Churches in Pennsylvania, with a membership of 61,572.

Our Young People.

LITTLE BIRD WITH ROSY RED.

BY MARY E. BRADLEY.

When the winds of winter blow,
And the air is thick with snow,
Drifting over hill and hollow,
Whitening all the naked trees,
Then the bluebird and the jay
And the oriole fly away,
Where the bobolink and swallow
Flew before them of their case.

You may look, and look in vain,
For you will not see again
Any flash of blue or yellow
Flitting deep and window by;
They have spread their dainty wings,
All the sunshine-loving things,
Gone to pipe away their mellow
Tunes beneath a southern sky.

But we are not left alone,
Though the summer birds have flown,
Though the honeybees have vanished,
And the kitty-dills are dead;
Still a cheery ringing note
From a clear melodious throat,
Tells that winter-less not banished
Little bird with breast red.

Fly away, your sunny bird!
Sweeter song I never heard,
For it seems to say, Remember
God, our Father, sits above,
Though the world is full of wrong,
Though the winter days are long,
He can fill the bleak December
With the sunshine of his love.

—St. Nicholas.

The Fall of a Mountain.

BY DAVID KER.

Some seventy years ago an old man sat at the door of his cottage in the Swiss village of Goldau enjoying the warmth of the summer sunshine, and the view of the fresh green valley dappled here and there with dark clumps of trees. All around, the great purple mountains stood out against the sky, as if keeping guard over the pretty little village in their midst, with its tiny toy-huts clustered beneath the shadow of the neat white church, like chickens nestling under the wing of the mother hen.

A big, florid, jolly-looking man came striding up the path, and held out his hand to the old peasant, with a hearty "Good-day, Neighbor Kraus."

"Good-day, Neighbor Schwartz. Fine weather to-day."

"Beautiful. We'll have a famous harvest this year, please God."

"I hope so, neighbor. Won't you sit down a minute? It's warm walking."

"Thanks; I will. Holloa? what's the matter over yonder?"

Right opposite them, five thousand feet overhead, towered the dark mass of the Rossberg, the highest of the surrounding mountains. Just as Schwartz spoke its huge outline seemed to be agitated by a slight tremulous motion, like the nodding of a plume of feathers.

"Well, my friend, what are you staring at? Did you never see the trees shaking in the wind before?"

"Of course; but it seemed to me somehow as if it wasn't only the trees that shook, but the whole mountain."

"You're easily scared," chuckled the old man. "I suppose you are thinking of the old saying that the Rossberg is to fall some day. Bah! they've been saying so ever since I was a child, and it hasn't fallen yet."

Schwartz laughed, and the two friends went on talking. But suddenly the visitor started up with a look of unmistakable terror; and no wonder. His spiked staff, which he had stuck carelessly into the ground beside him when he sat down, was *moving to and fro of itself*.

"Good gracious! do you see that, Father Kraus? And look at those birds yonder, flying, screaming away from the trees on the Rossberg! Something is wrong, say what you will."

At that moment Hans Godrel, the miller, came flying past, shouting, "Run for your lives! The stream's dried up, and the always comes before an earthquake or an avalanche. Run!"

"Pooh! I'll have time to fill my pipe again," said old Kraus, coolly producing his tobacco pouch.

But Schwartz was too thoroughly frightened to wait another moment. Down the hill he flew like a madman, and had barely got clear of the village, when the earth shook under his feet so violently as to throw him down. He sprang up again just in time to see poor old Kraus's cottage vanish in a whirl of dust like a bursting bubble. The next moment there came a terrific crash, followed by another so much louder that it seemed to shake the very sky. In a moment all was as dark as night, and amid the gloom could be heard a medley of fearful sounds—the rending of strong timbers, the hollow rumble of falling rocks and gravel, the crash of wrecked buildings, the shrieks of the doomed inmates, and the roar of angry waves from the lake below, as if all its waters were breaking loose at once.

The last house of the village, on the side farthest from the Rossberg, was that of Antoine Sopel, the wood-cutter, who at the first alarm snatched up two of his children, and made for the opposite hillside, calling to his wife to follow with the other two. But the youngest, Marianne, a little girl of six, had just run back into the house, and before her mother could reach her, the first crash came. The terrified woman seized the other girl, and fled without looking behind her.

But the old servant, Francoise, could think of her little favorite even under the shadow of coming destruction. She darted into the house, and had just caught the child in her arms, when the tremendous din of the final crash told her that it was too late. In an instant the house was lifted bodily from its place, and spun round like a top. The child was torn from her clasp, and she felt herself thrown violently forward, the strong timbers falling to pieces around her like a pack of cards. Still, however, the brave woman struggled to free herself; but the weight that kept her down defied her utmost strength. For her own safety she cared little, although a violent pain in her head and a numbness along her left arm told her that she was severely hurt. But where was the child?

"Marianne!" cried she, in desperation.

"Here I am," answered a tiny voice, seemingly not far from her. "I'm not hurt a bit, only there's something holding me down; and I can see light overhead quite plain. Won't they come and take us out soon?"

"No, there's no hope of that," said the old woman, feebly; "this is the day of doom for us all. Say your prayers, darling, and commend yourself to God."

And upward through the universal ruin amid shattered rocks and uprooted mountains, stole the child's clear, sweet voice, praying the prayer that she had learned at her mother's knee. It rose from that grim chaos of destruction like Jonah's prayer from the depths of the sea, and like it was heard and answered.

How long the two prisoners remained pent up in that living grave, they could never have told; but all at once Marianne thought she heard a voice calling her name, and held her breath to listen. Yes, she was not mistaken; there *was* a voice calling to her, and it was the voice of her father!

Sepel, having seen his wife and the other three children placed in safety far up the opposite hillside, had hurried back to seek the missing girl. But it was in vain that he looked for any trace of the village or even of the valley itself. The green, sunny uplands, where the laborers had been working and the children frolicking but a few hours before, were now one hideous disorder of fallen rocks, barn gravel, and black, clayey dust, amid which he wandered at random, calling despairingly upon his lost darling.

But the answer came at last: a clear, musical call, which rose from a shapeless heap of ruin that even he had failed to recognize as his pretty little cottage. Hurrying to the spot, he began to tear away the rubbish with the strength of a giant, and speedily drew forth the child *unhurt*, the falling timbers, as if by miracle, having formed a kind of arch over her, completely protecting her from injury.

Brave old Francoise had been less fortunate. Her left arm was so badly hurt that she never recovered the use of it, and to the end of her life she was always timid and nervous from the effects of that terrible night. But compared with the rest of the ill-fated villagers, she might well esteem herself fortunate. Four-fifths of them were killed on the spot, many more crippled for life, and those who escaped found themselves reduced to absolute beggary. Of Goldau itself nothing remained but the bell of its steeple, which was found more than a mile away. The lower end of Lake Lowertz, farther down the valley, was completely choked up by the falling rocks; and the water thus dislodged, rushed in a mighty wave seventy feet high over the island in the centre, sweeping away every living thing upon it. The once happy and beautiful valley is still a frightful desert, and here and there among the surrounding hills you may find some white-haired grandfather who himself witnessed the calamity, and will tell you, in his quaint mountain speech, how the Rossberg fell upon Goldau.—Harper's Young People.

A Sketch for Young People.

"He's the smartest young man in our class."

"Yes, but he gets drunk."

"Oh! but he's so fine looking, so noble and talented, withal. His composition yesterday was the very best in our division. He writes splendidly! They say he's writing for a magazine, my elder than he is, and not out of school yet!—won't he be a great man, though, some day?"

"No, I don't think he will."

"Why not?"

"He gets drunk."

"Oh! that nothing, a good many smart men get drunk. Every young man has his wild oats to sow; and because a fellow gets a little boozy once in awhile, I wouldn't condemn him forever; quite likely he'll outgrow it when he gets older and sees the folly of it."

"More likely that will outgrow him; and as to his getting a little boozy, I'm afraid he was a good deal so when the boys found him beside the walk, the other night, and had to carry him to his room, dodging around street corners and skulking through by-ways, so that none of the professors would see him. I tell you a person who drinks at all is not to be depended on. The only young man that I have any confidence in are those who let intoxicating liquors entirely alone."

"Well, I don't care, he's good and smart, anyhow, and I like him."

"I don't; he gets drunk."

So the conversation ran on between the two schoolmates who were walking just ahead of me. Ah! how those words, "He gets drunk," kept ringing in my ears! Possessed of a noble manhood and a glorious intellect; blessed with the best and greatest of God's gifts; having the love and approbation of teachers; admired and looked up to by associates; the pride and hope of a fond father, intertwined in the heart and life of a doting mother, united in close and tender bonds with brothers and sisters; holding in his hand the honor and good name of the institution with which he is connected; of the society in which he mingles, and yet "gets drunk!"

As a natural consequence, that young man who drinks will generally blight the manhood that is within him, change to curses the blessings that are upon him; bring to the dust whatever high-born aspirations, whatever longings for greatness, glory and immortality may be his; put out the brightness of their future in the darkness of disappointment, pain and sorrow; bring shame and reproach upon brothers and sisters; trample upon the love and confidence of fellows; shut himself out from all goodness, purity, usefulness and happiness; blot out the image of God that is stamped upon him, and drag himself down lower than the brutes. Ayé, so surely does he shut himself out from heaven as "he gets drunk!"

PRAYER AND STUDY.—A girl at a London boarding-school was remarked for reporting her lessons well. A school-fellow, rather lily inclined, said to her one day, "How is it that you always say your lessons so perfectly?" She replied, "I always pray that I may say my lessons well." "Do you?" said the other; "well, then, I will pray too." But, alas! the next morning she could not even repeat a word of her usual task. Very much confounded, she run to her friend, and reproached her as deceitful. "I prayed," said she, "but I could not say a single word of my lesson." "Perhaps," rejoined the other, "you took no pains to learn it. You must study as well as pray."

A BULDOG DOG.—"A friend of mine," says the Spectator "has a rough-haired collie, wise and exquisitely modeled. One evening a lady of the household, with whom he was a special favorite, stopped quietly, as he lay asleep on the rug, and placing her face close to his head blew sharply with a slight shout in one of his ears. Terrified and startled, he jumped up and moved off, seemingly offended. In the course of the evening the lady happened to be reclining in an easy chair, when the collie was observed by some of the inmates to rise, and, making a circuit, to move stealthily towards the chair, put one of his fore paws on one of the arms, and placing his nose close to the lady's ear, to give a sharp bark and instantly bound off."

Christian Advocate.

ORGAN OF THE MISSISSIPPI AND LOUISIANA CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

LINUS PARKER, D. D., Editor.

Corresponding Editors:

REV. J. W. HEAR. REV. W. L. C. HUNNICUTT
REV. C. B. GALLOWAY. REV. C. W. CARTER, D. D.
REV. J. T. SAWYER.

THURSDAY, FEBRUARY 9, 1882.

"The Christian Religion," by Prof. George P. Fisher, in the February number of the North American Review, is an article of great merit. We regretted the publication of Ingersoll's articles in the North American. It is true they could only harm the ignorant and immature, but they would be sure to unsettle such minds, and to confirm those disposed to infidelity. The articles were, notwithstanding their brilliant and polished style, coarse, weak and blasphemous, and unfit to appear in any respectable journal. Mr. Black's rejoinder to Ingersoll's first article was clever in some respects, but far from satisfactory.

Prof. Fisher's article meets the requirements of the occasion fully, and is a masterpiece as a presentation and defense of the Christian religion. He handles the subject in a positive way, rather than in the controversial form. Mr. Ingersoll is not once mentioned, and yet every point in his infidel drivel is met, and his sophistries completely exposed.

It is an article that we could wish every young man to read, and that all who are troubled with doubt might study with care. The article is a model in the calmness, candor and good temper which pervade it. There is not in it a tinge of asperity, nor a single offensive personal allusion. These are qualities which all who write for the press and who feel called to controversy, might imitate to their own advantage, and to the advantage of the truth.

Fraternity, especially as between the Northern and Southern Methodisms, we supposed had been settled by the Cape May Commission. In the opinion of some, however, fraternity can only be realized by harmony in reference to past events and convictions. It amounts to this: that before our Northern brethren can regard us of the South as truly fraternal we must confess that, as a church, we were wrong in all the matters in controversy, and that they were right.

If this, and this only, is fraternity we wish none of it. We hold as strongly as ever to the position that the course pursued by the Southern Methodist Church was right, from first to last, and there is not one measure, from the action of the Southern delegates in 1844 to the finale of the Cape May Commission, that we would recall or wish undone. Neither the principles nor the facts of our past history are to be abandoned or forgotten.

The passions and prejudices of a past controversy may well be allowed to sleep, and issues that are dead may be allowed to remain in their graves. Beyond this we can yield nothing without betraying the cause of righteousness and truth. And this is enough. We believe the Southern Church to-day stands where she has stood from the first. There may be individual divergencies, but the great body of our people are true to the principles of our past record. They accept fraternity only upon this basis, and not upon the basis of a repudiation of their past history.

The New York Christian Advocate, referring to an article in its columns from a contributor, on "Our Superannuates," says:

> It was suggested by the munificent gift of Thomas H. Suckley, of Rhinebeck, N. Y., to the New York Conference of 130 acres of ground, beautifully situated near his residence, to provide homes for the superannuated members of the New York Conference. Three houses are now occupied by worthy ministers whose days of labor are past. Mr. Suckley offers to give $10,000 as an endowment fund to provide forever for the expenses of the farm. The only condition is that enough money shall be raised from other sources to build three new houses, so that six families shall be accomodated instead of three.

We have recently published several articles from thoughtful writers on this subject. Their suggestions are worth considering, and, perhaps, also of adoption. The question is not without its difficulties. In addition to any plan of aiding our Conference claimants by regular, annual collections, the gift of Mr. Suckley, referred to in the above extract, may suggest a very practical beneficence to the liberally-disposed. With homes provided for the superannuates, or their families, the money raised for them might place them in circumstances of tolerable comfort.

Every Conference might provide homes, say one within the bounds of each district, and keep them in repair for such occupants as the Conference might designate. We should prefer to have them in the shape of small farms or plots of ground of ten or twenty acres, with neat and commodious cottages, located not in the same vicinity, but at such points as would command health and agreeable society.

They would not be Conference alms-houses, but parsonage homes for the worn-out preachers and their families, and could be occupied with as much independence and self-respect as are the circuit and station parsonages by the effective preachers. There would be no more charity in the one case than in the other. The superannuate, who has done long and useful service, is as much entitled to be furnished with a home as is the effective preacher in the zenith of his career. The above, or some other plan, for furnishing homes for our superannuates may be adopted some day, but the time is probably distant. Attention has been recently directed to some modification of our present law in the distribution of funds raised.

The time basis of claim has been suggested, and this seems just. It could be incorporated in the present law so as to combine with the present ground of discrimination. The Joint Board are now directed to distribute the funds collected to the claimants according to their best judgment of their several necessities. The law might be amended so that the funds shall be distributed according to the number of years of effective service of the superannuates, and according to the necessities of the claimants. In this case the board would consider the time basis and also the necessity, and give due weight to each.

In addition to this, the superannuated list might be guarded by excluding from this claim those who have not rendered at least seven or ten years of effective service.

With some such changes as the above, and with due carefulness in admissions, readmissions, and locations, the abuses, sometimes complained of, would measurably disappear. The present plan is not a bad one. It may, however, be improved by some slight modifications, as we believe. If the pastors will give diligence they will usually have little trouble in raising the assessments for the Conference claimants. Almost everything depends upon the efforts of the pastors.

How to be Filled.

"You do not tell us how to obtain this fulness of the Spirit." Perhaps we can not. The privilege and the need of it being set forth, and these being known and felt, what is the thing to do? The Saviour says: "If ye then being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Asking is a means of obtaining all spiritual blessings, and of this as the sum of them. In this asking there is necessarily reference to the promise. The disciples, after our Lord's ascension, waited "for the promise of the Father." It was a prayerful waiting, waiting in faith, in believing expectancy. Another and most important element in this asking is the sense of need, and, further, the willingness to receive the Holy Spirit in his fulness. Prayer, embracing these several elements, faith in a Divine promise, the felt need, and willingness to be blessed, are the means.

Such prayer is not of so easy performance as we might, at first, imagine. In much that has the form of prayer, even of special prayer for the Holy Ghost, there is little faith, no adequate sense of need, and at heart there is scarcely a willingness. In regard to this unwillingness to be filled with the Spirit, a little self-examination may reveal the truth. Such an experience, as this fulness of the Spirit describes, demands the surrender of the world. The love of money, the inordinate love of pleasure, excessive indulgence of appetite, must all yield to the requirements of a higher spiritual life. Can they who mingle in the dissipations and frivolities of the dance, or who even occasionally patronize the theater and opera, places where the entire atmosphere and drift are sensual and often licentious, be filled with the Spirit? The incongruity is so monstrous as to need no amplification. To enjoy the fellowship of the Spirit there must be separateness from the world, and from the most common and valued of fashionable diversions. A religion of form, and of ordinary good morals, is all that the most of religious people are willing to have. They do not desire, they are not willing, to be filled with the Spirit.

There is a better class of Christians than this. They do pray, they keep themselves unspotted from the world, but the desire of the heart is not realized. Faith, need, willingness. At one, or all these points, we must look for the cause of failure. There is, perhaps, a wavering faith, a sense of need, that is less than absorbing and supreme, and a double-mindedness where there should be a single eye. God is ready to bestow the blessing, a blessing that flows from the Father's heart through the only begotten Son. We may not be able more definitely to locate the cause of failure, only we know it must be in ourselves. If we do not receive it is because we ask amiss. It is a work of prayer. But prayer draws within its sphere of struggle every element of character, and in its sweep and current of power enfolds and bears along the whole man. The asking upon which the gift depends must be the highest exercise of all those faculties which become active in prayer.

We have thought that if Christians can be deeply enough awakened to the need of this fulness of the Spirit, the result would in no case be doubtful. It is not usually difficult for a sinner, thoroughly awakened and convicted, to come to Christ. And in the case of believers, when the need is felt, felt overwhelmingly, as an awakening and a powerful conviction, felt so pungently that the soul cries out for the living God, the victory is nearly won. The fulness of the Spirit is the great need of the church. There is general assent to this, but, in fact, as individual Christians, we do not adequately feel this need. The awakening that is to cause the church to arise and shine, and to put on her strength, and her beautiful garments, is this conviction of need.

In our social and public worship we do not usually ask with sufficient earnestness, point and persistence for the Holy Ghost. Certain passages indicate that this fulness is, if not dependent, yet often conditioned, upon united prayer. So it was when the day of Pentecost was fully come. On another occasion, "when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness." A dead prayer meeting, or a dead worshiping assembly, under this dispensation of the Spirit, is a strange sight—a most anomalous thing.

To be filled with the Spirit should be recognized as one of the most important ends of public and social worship. It is a divinely-appointed means, and this is a purpose that should never be lost from view. In fact, there is in such assemblies almost always a peculiar manifestation of the Holy Spirit. A clear and urgent recognition of him at such times would lead to wonderful demonstrations of the Spirit. Neglecters of the prayer meeting, and of other social religious meetings, are usually without spirituality, or, if not without the Spirit, his presence is, in measure, reduced to the minimum.

We suppose, of course, that all earnest souls, desiring to be filled with the Spirit, give much time to the study of the Scripture, secret prayer, and that they are diligent in good works. We take it for granted that they are looking unto Jesus, the Author and the Finisher of their faith, and that their hearts constantly turn to the ascended and glorified Saviour, whose office and prerogative it is to baptize with the Holy Ghost and fire. In these reflections we have endeavored to present the fulness of the Spirit as a blessing to be specially sought, as an aspect of Christian experience and attainment to be coveted as among the best gifts, and as the source of evangelizing power in the church of Christ. May the blessed Spirit himself shine upon us, and guide us into all truth.

A Good Law Much Neglected.

There is a law in Mississippi that makes it a high misdemeanor for any public officer to be drunk or intoxicated, and provides that, on conviction, he shall be removed from office. This statute is wise, and should be unsparingly and impartially enforced. If a man has no more respect for himself, he ought to honor his office too much to reel in the streets, or bestialize his character and conscience with mean whisky. If not, he should be promptly removed, and surrendered to the bar-room and swill-tub. But suppose this law should be suddenly enforced—could the sword of Damocles fall upon every such offender—how many vacancies in office would appear! An incarnated distillery has no right to disgrace the fair name of the State by holding any office, high or low. Let those entrusted with the execution of the laws, who may chance to read these lines, see to it that this remains no longer a dead letter. If it is no degradation of the office to be filled by a drunkard, then the law ought to be repealed; but if it is desirable to have sober, respectable men to hold these places of public trust, then, wherever an offense occurs, conviction and removal should speedily follow. In all the great State of Mississippi, with her thousands of officers, but very few of such needed removals have been enforced. Why is this? Are all our office-holders temperate men? Were these the few conspicuous, disgraceful exceptions? All honorable and patriotic citizens would hope to think so, but the sad fact will not allow. If any Mississippi judges should read this article it is suggested that they call attention to this law in future charges to grand juries. Again, we say let it be enforced rigidly and everywhere.

C. B. G.

Alabama Notes.

The month of January has been remarkably warm and cloudy, having numbered hardly more than a half dozen frosts, and not more than a dozen sunshiny days. The results are, in some respects, good; in others not good. Live stock has done unusually well on a small amount of feed from the barn, and with little attention from the owner. Grass is green and growing, and what vegetables were in the gardens have been unhurt; there is plenty of *greens* in the land. But in this locality the weather has somehow or other developed an unprecedented amount of jaundice. At least one hundred cases have occurred in and near Prattville. The doctors say it is an epidemic. The fall of rain has not been large here, but the flood in the river shows that it has been very heavy in the regions above.

The planting interests are in such a state of uncertainty that most farmers, who feel themselves competent for any other business, would quit their plantations if they could sell for anything like the real worth of the land. The high prices of provisions, the unreliableness of the field hands, failure of last year, and uncertainty of the seasons, all make them generally dissatisfied. But as most of them feel they can do nothing else, and can not turn their land into money, they will have to stick to the fields and do the best they can. A large acreage has been put in oats, and the oats look well. The general purpose is to plant more grain. The money-lending agencies at Montgomery and Selma are doing a big business with the farmers, who believe it will be better for them than to get advances from commission merchants. How this thing will work out in the end is to most minds very uncertain.

Manufactories are multiplying in the State, and are worked with profit. This form of investment and labor is attracting the attention of young men of all classes of society. They are seeking places in machine shops, in mills, on railroads and in mines. It once was the ambition of our young men to own so much land and make so many bales of cotton. Now their aim seems to be to know how to run a locomotive or a stationary engine, to manage a saw mill or cotton mill, to boss an iron furnace or to work a mine. It is strange that the State has never collected the statistics showing the condition of these vital interests. There is no officer required to gather and report such facts and figures.

There being no elections on hand, no occasion exists for any special political excitement, yet the newspapers, very properly, keep their eyes on the political movements of other States, and carefully study and promptly report every change, particularly such as seem even remotely to tend toward the re-establishment of the old regime of negro rule, of which we have such horrible recollections. It seems to be a very pleasant pastime with some men, who never lived under this rule, and never realized, by personal experience, its degradation and misery to write books and essays telling how the South would have hardly been inhabitable to-day had it not been for the martyr spirit of devoted Yankee school teachers, who risked life and all else dear to them at the bloody hands of an overthrown slaveocracy, to teach the poor negro how to read and write, and pray and vote; or to denounce Southern statesmanship under the disgraced and opprobrious name of bourbonism in political sermons, or to lecture Southern churches on their religious duties to the benighted "brother in black" in newspaper articles. It can not be justly said of these men, North or South, in Church or State, that all of them are mercenary or malignant, but it ought to be said of the last one of them that they speak foolishly and falsely. Like all fanatics, they believe they can define the relationships and point out the duties of other people better than those people themselves can do it; that they know from a distance more about the real conditions of the problem in hand than do those who have given it their best thoughts for half a century, and have daily stood just where they have been forced to see all its bearings and results. May heaven defend us against such fanatical counsels, and spare us the shame of having such men to rule over us.

A decision of Mr. Bruce, United States Circuit Court judge, by which the commissioners of Chambers county had been sentenced to heavy fine and imprisonment for not doing a thing the duties of their office did not require them to do, and a thing which, in the nature of the case they had no right to do, has lately been reversed by the Supreme Court at Washington City, and the men have been turned out of jail. It was a case of great interest throughout the whole State, and there is great rejoicing over the decision of the Supreme Court. This is a specimen of what we once had in Alabama, and of what, doubtless, we would have again if some people could have their way.

In the Alabama Christian Advocate there has lately been quite a lively discussion of the interests of the Southern University by brethren of the two Alabama Conferences. The question seems to be whether the college shall live or die at Greensboro, or whether it shall be taken to some other place at which to live or die. Were I permitted to make a speech I should certainly say *let it live at Greensboro.* This it will do, provided the members of the Board of Trust will send their sons to its halls, when they have to go off to college, and the preachers in both Conferences will all give it the support of which it is worthy, and which the grave interests involved demand. The endowment was originally about $200,000, a large part of which was paid in Confederate bonds. The board, I believe, has a good many thousands of these bonds in its safe, and they were thought to be dead. But not long ago bonds of this description, strangely and suddenly, showed signs of life, and what everybody thought was absolute death proved to be only a very long sleep. Who can say that these dry bones will not yet stand up and walk? At any rate, let a sleepless eye be kept on them, and on every other matter, great or small, that looks to the perpetuity and success of the college at Greensboro.

J. W. H.

The Prize Fight.

Some two or three weeks ago we published a brief article condemning this brutal and barbarous affair, and also censuring the secular press of the city for its failure to utter any word of protest, and for its tacit approval of the vile practice. Certainly the course of our city duffers has been calculated to incite interest in the cruel sport, and to give it a tone of respectability. The Picayune, of February 5, publishes a protest written by Rev. J. William Flinn, a Presbyterian pastor of New Orleans. We do not agree with the editorial comment of the Picayune on Mr. Flinn's communication, where it is said:

> The mission of the press is to record current events, exhibit the varying phases of society, and in this manner point out the work for the reformer and the humanitarian. It certainly can not be expected of us that we should undertake the whole duty of protecting the people morally and politically. The press needs allies and supporters, and, unless it raises up these, to give force and effect to its teachings, it can accomplish nothing.

If it is not the business of the press to condemn vice and crime, and to advocate good morals, we do not know what its business is. Mr. Flinn's article is as follows:

> Much space in the city papers has for some time been given to the coming prize fight between the pugilists, Ryan and Sullivan. All that has been said, up to the present (in so far as I know,) has been in the way of advertisement, approval and encouragement. Taking the utterances of our press as an index of public sentiment, a stranger would infer that prize fighting was indorsed by the real public opinion of the city, for the channel by which indorsement and opposition are expressed is supposed to be equally open to both sides. Those who disapprove have hitherto kept silent.
>
> But this silence is not the result of indifference. The public, whose opinion ought and, in the long run, does sway the life and mould the character of a people, are those who control and support the industrial agencies, the business activities and the intellectual and moral institutions of the community. This public, representing the highest moral, social and financial interests of New Orleans, does not indorse or support prize fights. A prominent gentleman said to me the other day: "This pugilism is a relic of the barbarism and brutality of the Anglo-Saxon race, which now and then will crop out." His words express the sentiment of a large majority of the people of this city.
>
> A few significant facts prove what the real sentiment of our community is. Among them is the difficulty which the prize fighters have encountered in securing transportation to the scenes of combat. They applied to Mr. Whitney, president of the Morgan road, for a train to go out and fight somewhere on the line of his road. He peremptorily refused to charter his cars to be used for any such unrighteous purpose. Mr. Clarke, of the Chicago, St. Louis and New Orleans road, did substantially the same thing when application was made to him for special trains on which to go out and fight somewhere on the Jackson road. He refused by asking the prohibitory price of $500 for each coach. All honor to these gentlemen for refusing to sacrifice their self-respect, and encourage immorality for money. I am not positively informed about the attitude of the Louisville and Nashville line, but it is to be hoped that the report that they have chartered trains to the pugilists is untrue.
>
> Another fact, indicative of the best public opinion on this subject, is the hearty condemnation of our business men of high standing, freely expressed on every side, when their opinions are called for. In a very short canvass, speaking to a few dozen gentlemen, taken at random as I met them on the street and in their places of business, I found only one man who was even *indifferent*. The others, such as Messrs. W. H. Lyman, Wheeler & Pierson, I. L. Lyons, etc., were very emphatic in denouncing the prize fight as "immoral, brutalizing and detrimental to the interests of the city."
>
> Among the reasons why the thinking people of our city oppose prize fighting are the following: a disreputable class of people from all parts of the country always swarm to witness these scenes, and, when our youths are seduced into the temptation of mingling with such company, the contact must soil them, and leave a moral stain on their lives.
>
> Some of our people suspect that the unusual swarm of thieves and burglars, infesting our city for some time past, is due in large measure to this prize fight. A carcass will always attract flies.
>
> The gambling and rivalries, inseparably connected with pugilism, fan the low passions into a blaze, resulting often in drunkenness and debauchery among those who win, and suicide among those who lose money. Public opinion all over the country (as expressed in the laws of nearly every State prohibiting prize fights) should have weight with all who are interested in the welfare of our State and city. We wish to build up our country by encouraging the flow of a good class of people to our towns and farms. We wish to encourage capitalists to invest their money in Southern lands and manufactures. Neither capital nor men will be tempted into a community where gambling and prize fighting find encouragement, for where these flourish virtue and intelligence languish, and where the tone of morality is low capital finds no security and industry meets no encouragement. Hence, because our highest interests are involved, this protest is made.

Among the Editors.

Memphis Christian Advocate.

If less moving were required, it would be less difficult to find a suitable time for holding Conference sessions. But if Conferences could be convened at any season of the year, and therefore be distributed through the entire year, one-half the number of Bishops could do the work that is required under the prevailing custom of holding all in about four months except one or two. There are about seven months in the year in which only about one Conference, on an average, is held, and about eight months for about two or three Conference sessions. Thus about one-half of each year is passed, on the average, without a Conference to claim the attention of the Episcopacy. To hold all the Conferences in a short time requires a strong force. But it leaves that strong force for the balance of the time, each to spend his valuable time as seemeth good to himself, making him the prey of a score or more of presiding elders and half as many college presidents, requiring almost a summer of Episcopal correspondence at the rate of $3,000 a year.

Standard, Chicago.

No men are watched so narrowly as the railroad magnates. If a private conference is held or an extended trip is taken, the circumstance is closely noted and widely reported. The herald goes forth at once to inform the people that something is coming; they must keep their eyes wide open. Jay Gould, his son, and several other prominent railway officials, are now taking a tour through the West by special car. Everywhere the interviewer is ready to receive them and, as inoffensively as possible, inquire their business. Grave apprehensions anticipate their coming. It is said that the insatiable Gould is still bent on destruction. He comes to devour new corporations or at least to depose old officers. His son endeavors to allay fears. The trip, he says, is merely the annual excursion over the roads operated by the company. His father, he assures the reporter, means to do no one any harm; his acceptance of a few new incumbencies is only significant of further measures of economy. So let us be calm. The king has not yet ordered our heads off.

Texas Christian Advocate.

"Our competitors are striving to make the impression that in our Southern work we are only a 'nigger church.'"—Northwestern Christian Advocate. Bro. Edwards, who are your "competitors" in the South? The Southern Methodist Church wishes you God-speed in every good work; but we do not think there is any fraternity or piety in your effort to disintegrate or absorb the Southern church. Most of your Southern members are negroes, but they are not your Southern "work" by long odds. They are for the most part the "work" of the Southern church, which you took from her by the tricks of politicians. We say this to you in all kindness; but we shall continue to say it until you temper your politics with religion.

—At our old church home, Felicity Street, New Orleans, there are fair congregations and some steady progress. The pastor, Dr. Carter, has

entered upon his second year auspiciously, and his people are enjoying and being profited by his able ministry.

The Sunday-school is a model for system and order, and we should judge also for thorough work. W. H. Foster, Esq., has been the superintendent, most of the time, for the past thirty years, and is still at his post, with strength and interest unabated. Hon. Edward Bootl. has been teacher in this school for nearly thirty years, and last Sunday we found him still in charge of the young men's Bible class.

The library is about the largest and best of any Sunday-school within our knowledge. Against the wall, on one side of the school room, is an elegant walnut case filled with Chinese curiosities. It was the Sunday—first Sunday of the month—for contributions from the classes to foreign missions; and we were gratified to see that the interest of the school in this great cause has not declined.

Bishop Peck, of the Methodist Episcopal Church, after holding a Conference at Franklin, La., spent several days in New Orleans. On Sunday night last, by the invitation of the pastor, Rev. F. R. Hill, the Bishop preached at the Carondelet Street Methodist Episcopal Church, South. We have heard that the sermon was in power and demonstration of the Spirit; and that the hearers were greatly pleased and edified. Bishop Peck is one of the historical men of Methodism, exceedingly venerable in years, and a man of marked intellectual vigor.

—Bishop Keener preached at the Carondelet Street Church on Sunday morning, February 5, after which Bro. Cargill, of Coushatta, La., was ordained deacon.

—In another column we publish the sentence of Guiteau. He is to be hung on Friday, June 30. The appeal taken to the Court *en Banc* will doubtless be adverse to the assassin. If Guiteau lives till the time appointed his hanging is sure.

—The latest report of Bishop Wightman's condition represents him as no better. He is very feeble.

Small-Pox.

By the following extract from the New Orleans Daily Picayune it will be seen that there is little danger of a small-pox epidemic here:

"There are no evidences of any danger of a spread of small-pox in New Orleans, and thanks to the precautions taken by the health authorities, vaccination has been so faithfully attended to that there is left in the city but comparatively little material for the disease to feed upon.

"You know," said Dr. Joseph Jones, President of the Board of Health, "that the passenger trains on the several railways are regularly inspected for small-pox cases. The railway which connects most directly with the section of country in which the small-pox contagion is epidemic, is the Chicago, St. Louis and New Orleans road; and we are naturally particularly careful of that route. The contagion can be brought in rags, but there are probably no rags shipped from that region of country to this city, because we manufacture no paper here. Rags might be brought here from the surrounding country for shipment, however, and one can not be too particular in these times."

The attention of the railway authorities has been called to these matters, and the following is a reply on the subject from the chief of the Jackson road:

OFFICE VICE-PRESIDENT AND MANAGER, CHICAGO, ST. LOUIS AND N. O. R. R., New Orleans, Jan. 27, 1882.

Dr. Jos. Jones, President Board of Health, New Orleans

Dear Sir:—In regard to your inquiry yesterday as to whether this company was receiving rags for delivery in New Orleans, or any kind of freight that might be suspected of carrying contagion of small-pox, I beg to inform you that our investigations show that no rags have been brought to this city over our road during the present year, and as far as we can ascertain, in the past twelve months.

We desire to co-operate with the authorities in preventing the introduction of this disease, and for the protection of our employees as well as the public, would not knowingly transport in any direction passengers or merchandise which might be the vehicle of such contagion.

Very respectfully, T. E. KING, Secretary and Vice-President.

The Rev. A. P. Parker writes to the St. Louis Christian Advocate:

The prospects for the Southern Methodist Anglo-Chinese College in Shanghai are very good. A building is being put up on Dr. Allen's lot for one of the branch institutions, and another will be built immediately in another part of the city for another branch, and both will be opened for students in February. The money for the first of these buildings comes from the sale of the native parsonage property in Shanghai, which Dr. Allen has purchased of the mission, and is now using the money ($2,000) to build the branch school. The money for the other is a part of the proceeds of the sale of the old mission-premises in Shanghai. We have secured three good lots of land in Suchow recently—all near our present premises—one for the Women's Missionary Society, one for Brother Reid's house, the new church, and a second residence, and one for Dr. Lambuth's hospital. The church, Brother Reid's parsonage, and the girls' school, are being built now, and we expect to have them all finished before winter.

The general outlook for our work is very good, the results that can be tabulated are meager. We are confident of glorious success. Let us have the moral and material support of the home Churches.

More Poems.

We learn that our friend and Brother, Rev. T. A. S. Adams, of the North Mississippi Conference, Kosciusko, Miss., is now passing through the press another volume of poetry, and that it will be out sometime in April. The volume will be a 12mo of 250 pages, plain type, extra superfine paper. A serio-comic poem entitled Aunt Peggy, a real character of Southern frontier life, will occupy one-half of the volume, and contains some of the gifted author's best things. The remainder of the volume consists of miscellaneous poems; among others, "Rest," "Bury him in the Sea" Ode on the death of Coke, "Penie," "Growing Gray." The volume will be bound substantially in cloth, and sold at seventy-five cents a copy. We anticipate a work of rare merit and interest. We have no doubt it will be in demand. A fine prose writer, and an able preacher, the author is also a true poet.

A GOOD WORK.—The following communication from the Ladies' Aid Society, of Morgan City, La., is full of excellent suggestions, and we hope will encourage and incite the women of the church generally to systematic diligence in doing good. Among other items we call special attention to the action of our friends in Morgan City in supplying the people with the NEW ORLEANS CHRISTIAN ADVOCATE:

The Ladies' Aid Society of the Methodist Episcopal Church, South, of Morgan City, having purchased by their united efforts and presented to every Sunday-school scholar, who can read, a "Bible," feel they can extend their good work by placing in the families of each Sabbath-school scholar a copy of the NEW ORLEANS CHRISTIAN ADVOCATE. We therefore send for ten copies, sent to "Ladies' Aid Society" Methodist Episcopal Church, Morgan City. The name named "Society" are sending to-day school ten orphan children whose friends are not able to educate them. The money is deposited to pay for five months. At the expiration of that time, they will be entered for another session.

MRS. J. N. PHARR, Pres't.
MISS SALLIE KNOX, Sec.

Rev. W. D. Dominick, writing from Shubuta, Miss., February 1, brings us sad intelligence. We extend to the family of Sister Ledyard, and to her parents, Brother and Sister Heard, our deepest sympathy. May God graciously sustain the bereaved. Bro. Dominick says: "Our church and community feel sadly bereaved. Sister Carrie Ledyard, wife of Mr. Thomas Ledyard of this place, and daughter of our beloved Brother and Sister, Rev. J. T. Heard and Martha Heard, died very suddenly last Monday evening at seven o'clock, and was buried yesterday at the family burying ground. Sister Ledyard was a most estimable lady, a zealous worker in the church. We shall miss her, and none more than the pastor and his family. A suitable obituary will be sent soon."

Rev. Inman W. Cooper, writing from Ponchatoula, La., January 28 1882, says: "Bro. Little and I changed appointments for this week, and I am with my esteemed friend and Brother R. F. Flowers. He is moving on smoothly. He expects to build several churches this year. In his difficult field of labor may God crown his labors with abundant success. The field is white unto the harvest. May the preachers of the Woodville District gather in many souls this year! Brave hearts brethren, and much faith, and the victory is ours.

—We are indebted to President Warren for a copy of the President's Annual Report of Boston University, 1880 81. The whole number of students registered during the year was 507. Of this number 108 were women. The assets of the University, independent of the property held by the trustees of the Rich estate, and that received from the New England Female Medical College, are valued at $131,008.86. Liabilities, $80,982.10. On the thirteenth of January the bequest of Isaac Rich became a part of the assets of the institution. The President's report was issued previous to that date, and the amount is not given. It is, however, very large, probably over one million of dollars.

A circular issued since the President's report says: "At a meeting of the trustees of Boston University, the twenty-fifth instant, it was unanimously voted to establish, in the academic department, or College of Liberal Arts, sixty-four free scholarships for the benefit of deserving and needy students. These will be divided equally between the sexes. They will be administered by the faculty according to regulations now in process of preparation. In grateful commemoration of the munificent legacy of Mr. Rich, which amounts to nearly one million dollars, these new foundations will be perpetually known as *The Isaac Rich Scholarships.*"

—We have received Register of Vanderbilt University for 1880-81; and announcement for 1881-82. The catalogue of students for 1880-81 shows in the several departments: The academic 240; Biblical 70; Law 53; Medical 308; Dental 20; Pharmacy 17.

—Rev. J. L. Porter, a superannuated member of the Pacific Conference, died January 18, 1882.

—Rev. Thos. M. Ragsdale, preacher in charge of Rome circuit, Illinois Conference, died January 21.

—Rev. A. T. Lewis, of Triplett circuit, Missouri Conference, died January 30.

How Thiers Worked to Save France.

The Hon. Elihu B. Washburne gives in The Century for January his reminiscences of Thiers, and describes his habits of work as follows; "The labors of Thiers at this time were simply prodigious. The condition of France was terrible. The Germans held military occupation of a large number of departments; its armies in part prisoners; its treasury empty and its credit impaired; the whole interior administration disorganized; violence and disorder in the large cities; political parties violent, and the assembly secretely hostile and and reactionary; the indemnity to be raised for Germany. Though seventy five years old, Thiers entered on his duties with juvenile ardor, and exhibited an activity alike without limit and without example. There was little that escaped him in the administration of the government. With but a few hours of sleep, five o'clock in the morning always found him at work in his cabinet, in conjunction with his secretary, his life long friend and associate, Barthelemy St. Hilaire, one of the most distinguished men of France, member of the French Academy, and recently minister of Foreign Affairs under President Grevy. I recollect an account given in the papers of Thiers having once playfully reproached his old friend for not having arrived at his cabinet until after five o'clock in the morning. 'Often would some minister be surprised to receive a note asking him to call in relation to some matter in his department, at six o'clock in the morning. While giving all his attention to matters of interior administration and to public affairs generally, Thiers was attending the sessions of the National Assembly and participating in the discussion of the most important questions. As M. Jules Simon well says, he was absorbed in labors enough to fill three existences. He managed to do everything, thanks to his strength of will, and the extreme facility of his mind. He gave himself up entirely to the matter in hand and the person present. He never had that busy and preoccupied air which some persons have with one-twentieth of the work. He was in some respects, like Lincoln. He was cheerful in the midst of the greatest crisis. He would catch a jesting phrase on the wing, and was not afraid of a doubtful joke. His natural cheerfulness was a great aid to him in his crushing work. While his ministers were weighed down with labor and responsibilities, he was always cheerful and at his ease. He has furnished an example for all rulers. He gave all he had of heart, mind, and strength to his country. He did not fritter away his time on trifling and immaterial questions, nor permit it to be taken up in dispensing public patronage. He rarely gave himself any vacation. When the Chambers had taken a vacancy and the ministers were having their holidays, Thiers was once asked about a holiday for himself. 'Ah!' said he, 'my holiday is eighteen hours' work a day.'"

We learn by telegraph, says the Texas Christian Advocate of January 21, that Rev. B. D. Dashiell, presiding elder of Chapell Hill district, Texas Conference, died at his home in Brenham, January 14th. His health has been failing for some weeks and his friends have seriously apprehended this result. His burial took place from the Methodist church, Brenham, Sunday, January 15, the Masonic fraternity conducting the services. The Baptist and Presbyterian clergy united with his Methodist brethern in cordial testimonials of the character and services of this able minister of the gospel. The attendance was one of the largest that ever followed a citizen of Brenham to the grave. He was a good man and a devoted minister of the Gospel of Christ. His family will have the sympathies of the church.

Rev. G. H. Smith, writing to the Nashville Advocate, says: "I believe I told you I was removed to Madison I am so popular that I can't stay long in one place. The people here when they found I was going away were so delighted they gave me some new clothes and paid me my salary.

Personal and Other.

—At North Adams (Mass.,) a few evenings ago a physician was called by telephone about one o'clock at night. The call came from Briggville. A child there was suffering with the croup and in a critical condition. The night was dark and stormy, and the doctor found nothing pleasant in the contemplation of the trip which he was asked to make. When preparing to go out into the darkness and rain his mind conceived a bright thought, which was immediately followed by acts. He called the Briggsville House in which the little sufferer lay and requested the parents to bring it to the telephone transmitter. This was done. The child coughed its croupy cough, and the doctor listened intently to every sound which came from his patient. He prescribed a remedy, and one of the members of the family prepared and administered it. The relief was immediate and the recovery rapid. The doctor waited at the telephone until he heard of the favorable results of the prescription, and then sought again the repose of his couch, pronouncing blessings on the inventor of telephones.

—The New York Tribune says: Two thousand pounds of opium, valued at about $20,000, were smuggled from the steamer Tokio to the San Francisco water front last week, directly under the noses of a captain and ten inspectors who had been warned that such an adventure was on foot. Before the opium could be landed, however, it was pounced upon by two officers who had been detailed to patrol the water front, and each of them will get about $7,000 for his night's work—one-third the value of the prize. People interested in such matters are now trying to ascertain what the custom-house officers on board the Tokio were doing while nearly a ton of opium was being lowered over the side of the ship.

—Meissonier, the famous French painter, is a man of small stature, and in his immense studio, where he paints horses from life, he looks like a dwarf. His nose is long and aquiline. A moustache hides the mouth and the chin is covered by a swallow-tailed beard, which ends below the nethermost limit of the waistcoat. Very wide, square shoulders support the head. A short body rests on shorter legs, which are of spindle thickness. The whole face and figure express decision, assurance, and originality pushed to the verge of eccentricity. Meissonier speaks English with deliberate accentuation. An utter stranger to the curious little artist would be wanting in penetration if he failed to divine in him some sort of greatness.—New York Independent.

—The Duke of Albany, Queen Victoria's youngest son, has gone to Germany, to visit the family of his future bride. His marriage will take place at Windsor, and probably in St. George's Chapel; but this is not settled, as the Queen is at present disposed to command that the ceremony shall be celebrated in the private chapel within the castle, where Princess Christian and more recently Princess Frederica were married. It is thought, however, that she will yield to the anxious desire of the bridegroom that he may be married with precisely the same state as his brother, the Duke of Connaught.

—Gustave Doré is nearly fifty years of age and looks about thirty-five. He is of medium stature and has the frame of an acrobat, with the head of a poet. In the street he might be mistaken for a beggar, for he is the worse-dressed man in Paris, the scapegoat of a tailor, who inflicts upon him all his misfits.

—Rev. Dr. R. S. Rust, one of the appointed delegates to the Ecumenical Conference, to be held in London in September next, has found it necessary to tender his resignation in view of the pressure of duties connected with the Freedmen's Aid Society, of which he is corresponding secretary.

—"Delphine Gay," the talented widow of Emile de Girardin, is said to be dying from the abuse of morphine. She can not sleep, and lies day and night on a sofa, praying for death. The woman who was so beautiful eleven years ago is now a piteous wreck.

—His Highness, Rampel Singh, Rajah of Rampur, now resident in England, intends contesting one of the metropolitan boroughs at the next vacancy, on "independent and constitutional principles."

—Prince Victor Napoleon, one of the two young sons of Prince Jerome Bonaparte, has enlisted as a private in an artillery regiment. His father consented to his taking the step.

—The Southern Presbyterian General Assembly appointed a committee to examine the revised New Testament and make a report to the next Assembly.

—Richard Watson Gilder, the new editor of the Century Magazine, is a son of the late Rev. W. H. Gilder, of the New York East Conference.

—A commemorative silver plate has been placed upon the pew formerly occupied by President Garfield in the Christian Church at Washington.

—The estate of the late Senator Carpenter, of Wisconsin, yields upward of $100,000 to his widow and daughter.

—A strict prohibitory liquor law has been passed by the people of Tapitea, in Micronesia.

The young Prince Imperial of Japan will soon be sent to France, to complete his education.

—General Lowry, the newly elected Governor of Mississippi, is an earnest and sterling Methodist.

—Mr. George Muller has gone to Palestine to encourage Christian workers in the Holy Land.

Books and Periodicals.

TALES OF TRYST, embracing authentic accounts of Providential Guidance, Assistance and Deliverance. Written and selected by H. L. Hastings, editor of the Christian. 12mo, pp. 382. Price, $1.25. Boston: Scriptural Tract Repository; H. L. Hastings, 47 Cornhill.

The volume is made up of incidents and events illustrating God's care and faithfulness, providential direction, and guidance of gospel ministry. An entertaining work, and helpful to the faith of believers. Some of the tales are trivial and not worth telling; some savor of fanaticism, but many of them will prove useful and edifying.

—The Huguenots, by Gustave Masson, B. A., Cassell, Petter, Galpin & Co., publishers, New York. This is also a 12mo, paper cover, 192 pages. The author sketches the history of the Huguenots from the beginning of the Reformation to the death of Louis XIV. His work relates to a very important period of French history, and is of thrilling interest. We have not been able to give it a critical examination, but it seems to be reliable and written in a spirit of perfect candor.

—We have received from Cassell, Petter, Galpin & Co., New York, our Colonial Empire, by R. Acton. The volume is a 12mo, paper cover, 192 pages and replete with interesting and valuable information in reference to the colonies of England.

—The Nineteenth Century, January, 1882, George Munro, publisher, New York, has: 1. Westminster Abbey, July 25, 1881; 2. The Crisis of Parliamentary Government; 3. The Biologists on Vivisection; 4. Morley's Life of Cobden; 5. The Sicily of Thucydides and Theocritus; 6. The Agnostic at Church; 7. The Oldest Epic of Christendom; 8. Canada's Highway to the Pacific; 9. Mythology Among the Hottentots; 10. The Machinery of Elective Government.

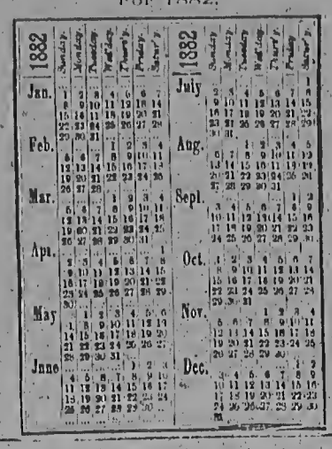
—The Cotemporary Review, January, 1882, George Munro, publisher, New York, has: 1. Peasant Proprietors in France; 2. The Value of Egypt to Great Britain; 3. Married Women in Factories; 4. Zululand After the War; 5. The City of London, Its Population and Position; 6. Christian Socialists in Germany; 7. Our Industrial Schools; 8. Old and New Canons of Poetical Criticism; 9. On Some Defects in the Educational Organization of Scotland; 10. The Irish Landlords.

—The Homiletic Magazine ("The Homiletic Quarterly,") January, 1882, Anson D. F. Randolph & Co., American publishers, New York, has a sermon by Dr. A. A. Lipscombe, on Thomas the Doubter. The Departments of Practical Homiletics, Exposition and Miscellany are full, varied and instructive. This, of all the Homiletic Magazines, is perhaps the best.

—The Art Amateur, February, 1882, Montague Marks, editor and publisher, New York, has its usual supplement designs, and a very fine table of contents. The literature and illustrations of art in this splendid monthly are of great merit. Price $1 a year.

Advocate Calendar,

For 1882.



Publisher's Department.

☞ *We shall do our best to exclude fraudulent advertisements of every description from the* ADVOCATE, *and trust our friends, in ordering goods from the leading merchants of New Orleans and elsewhere, as represented in our columns, will mention having seen the advertisement in the* ADVOCATE. *We will also take pleasure in attending personally to any commissions for our friends in the country with which we may be favored, while endorsing our advertisers as being worthy of their patronage.*

The old adage "The best is always the cheapest" will apply to no article with greater force than to *seeds*. Nothing is quite so worthless as poor seeds. D. M. Ferry & Co. of Detroit, Mich., seem to be one of the very few firms engaged in the seed business who have fully realized the importance of putting up and selling only the freshest and best of all varieties of seeds, and as a legitimate result their brand of seeds has become exceedingly popular all over the land. We take pleasure in referring to their advertisement, and would advise all our readers, who will be likely to require seeds, to send and obtain their beautiful catalogue, giving prices, instructions for planting, etc.

The following was recently overheard: Daughter (home from school): "Now, Papa! are you satisfied? Just look at my testimonials—political economy, satisfactory; fine arts and music, very good; logic, excellent"—Father: "Very much so, my dear; especially as regards your future. If your husband should understand anything of housekeeping, cooking, mending, and the use of the sewing machine, perhaps your married life will, indeed, be happy."

The great music house of P. Werlein continues to supply the world with musical instruments, and thousands of homes have been made happy by the possession of a piano or an organ through his low prices and exceedingly liberal terms. The name Werlein has become so identified with pianos that you hardly can think of pianos without thinking of Werlein. Go and try him, and our word for it, you will be pleased.

From a little boy's revised primer: Here we have a Greenbacker. He seems Troubled about Something. He is Troubled about the National Debt. He is Grieving because the Country of his Nativity owes one Billion Dollars. The other Man around the Corner is a Grocery Man. He, too, is Troubled, but he is not Worrying about the National Debt. Oh! no. He is Worrying about the one Dollar and Forty cents the Greenbacker owes him.

The duty of living properly before a child is very now and then illustrated. A physician called upon a lady, and was met at the door by her little girl, who went up stairs to tell her mother. Upon her return, the gentleman said, "Did you tell your mamma?" "Yes, sir." "And what did she say?" "She said, 'O pshaw!'"

CONSUMPTION CURED.—Since 1870 Dr. Sherar has each year sent from this office the means of relief and cure to thousands afflicted with disease. The correspondence necessitated by this work becoming too heavy for him, I came to his aid. He now feels constrained to relinquish it entirely, and has placed in my hands the formula of that simple vegetable remedy discovered by an East India missionary, and found so effective for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Diseases; also all Nervous Complaints. Its remarkable curative powers have been proven in many thousand cases, and actuated by the desire to relieve suffering humanity, I gladly assume the duty of making it known to others. Address me, with stamp, naming this paper and I will mail you, free of charge, the recipe of this wonderful remedy, with full directions for its preparation and use, printed in German, French or English. W. A. Noyes, 149 Power's Block, Rochester, N. Y.

See the Horse-Car. How Full it is? Now it is Not so Full. See How the People run Out of it. There is a Woman with the Small-Pox in the Corner. See the Woman Laugh! Is not that a Pretty Trick the Woman has Played? How would You like to have such a Trick Played on You?

A lady who had been traveling in Italy was asked by a friend how she liked Venice. "O! very much, indeed," was the reply. "I was unfortunate enough, however, to arrive there just at the time of a heavy flood, and we had to go about the streets in boats."

"I say, Patrick, that is the worst-looking horse that I have ever seen in harness. Why don't you fatten him up?" "Fat him up, is it? Faix, the poor baste can scarcely carry the little male that's on him now," replied Pat.

Benificent nature seems to have planted in every clime the proper remedies for the diseases incidental to it. Laplace's Indian Turnip Pectoral Balm is made of an herb which grows all over the Gulf region, and it has never failed yet to cure all kinds of coughs and colds.

"Reasons for dressing plainly on Sunday" is the title of a little essay on social ethics. Most of us have the very best reasons for dressing plainly on Sunday. Don't mention it.

Send the ADVOCATE to your friend or the next year and you will not regret it.

On Saturday a Pittsburg man, arriving in Newark, ordered a cabman to drive him to the Newark Steel Works, and cabby innocently took him to the city hall.

"Well," said an Irish attorney, "if it plaze the court, if I am wrong in this, I have another point equally as conclusive."

At a printers' festival the following toast was offered: "Woman! Second only to the press in the dissemination of news."

The most sacred obligation is the marriage contract. The most sacred duty is to maintain one health. The best medicine is Brown's Iron Bitters.

A wag said of an egotistical writer: "Somebody should take pity on his readers and put out his I's."

Ask your neighbors to subscribe for the ADVOCATE.

Time and the mule should always be taken by the forelock, never by the fetlock.

Silks and satins, scarlets and velvets, put out the kitchen fire.

NEW ADVERTISEMENTS.

WERLEIN'S,
NEW ORLEANS.

Make your home happy by purchasing one of those superb:

CHICKERING,
MATHUSHEK,
OR HALE
PIANOS.

If you should not want a Piano buy an Organ:

MASON & HAMLIN'S
LEAD.
STERLING ORGANS
Are Good and Cheap.

GOOD VIOLIN, BOW AND BOX, $5.

I am prepared to supply all persons with good bargains. If you will write for catalogue and prices you will be convinced that we do offer good inducements

Instruments sent on trial, and if not satisfactory, no sale nor expense.

PHILIP WERLEIN,
135 Canal St., New Orleans.

CHAPEL HILL ACADEMY,
MARSHALL COUNTY, TENN.

Opens the next session, the Sixteenth, under present principle, January 2, 1882. Course: English, Classics, Mathematics and Sciences. Thoroughness, Cheapness and Progress are all combined here. Efficient teachers employed, such as know how to teach, and are up with the spirit and progress of this age of Education. Entire expense, $70 to $80 per session of twenty weeks. Music by skillful teachers for $25 per session.

O. P. Fitzgerald, D. D., editor Christian Advocate, M. E. Church, South, Nashville, Tenn., of this school says: "Unsolicited, we speak a word in behalf of this school. The Chapel Hill community is one of the best in the country, the location is beautiful and healthful, and Prof. S. V. Wall is a teacher whose skill as an educator is only equaled by his qualities as a Christian gentleman. All of which we say because we know it is so."

Pupils can enter at any time and will be charged only from time of entrance. Tri-weekly stage from Nashville to this place, distance forty miles south.

Address S. V. WALL, Principal,
Chapel Hill, Tenn.

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MARBLE AND GRANITE WORKS,
MONUMENTS.
Tombs, Headstones, Cemetery Railing,
MARBLE, SLATE,
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111, 118, 120, 122 Camp St., New Orleans

FOR $2.50!

Mailed Postage Paid.

I have nineteen copies left of the

Complete Church Register,

Historical and statistical, comprising: A General Index; An Alphabetical Register for Church Members; Register of Official Members, of Baptisms, Marriages and Deaths; Register of Annual Quarterly and Church Conferences; Tables for Church Collections; and an Annual Summary of the Yearly Work and condition of the Church.

It is substantially bound in cloth, leather back, ruled and printed, size about 10x15 inches, over 200 pages, and no more can be had when this lot is disposed of. Original price $5. All in perfect order.

Address G. T. LATHROP,
New Orleans.

Indian Turnip
COMPOUND
PECTORAL BALM.

For the Cure of Coughs, Colds, Hoarseness, Bronchitis, Asthma, and the various affections of the Lungs and Throat and for the relief of consumptive patients. Price, per bottle $1. Prepared and for sale by B. LAPLACE, Druggist, 23 and 25 Elysian Fields street, And the principle Wholesale and Retail Druggists of New Orleans.

Will be mailed FREE to all applicants, and to customers without ordering it. It contains five colored plates, fine engravings, about 200 pages, and full descriptions, prices and directions for planting 1500 varieties of Vegetable and Flower Seeds, Plants, Fruit Trees, etc. Invaluable to all. Michigan grown seeds will be found more reliable for planting in the South than those grown in a warmer climate. We make a specialty of supplying Planters, Truckmen and Market Gardners. Address,
D. M. FERRY & CO., Detroit, Mich.

$72 A WEEK. $12 a day at home easily made. Costly outfit free. Address TRUE & Co. Augusta, Maine.

Agricultural.

MANAGING A SMALL FARM.—A correspondent writes us that he is a young man just beginning life as a farmer with but little means. He has a farm of twenty acres, and he would be pleased to have our opinion as to whether or not twenty acres, in the hands of a person who is not at all afraid to work, could be made to yield a living for a man and his wife, the latter also being industrious and economical. The land is naturally good, but it is not near enough to any large city to be profitably worked for market gardening purposes; it will have to be worked as a common farm. If we think a farm so small could be made self-sustaining he would like to have our advice as to its best management; if not, he will try to get more land, though this would involve him in debt, a thing which he would like to avoid, if possible.

Replying we would say: Avoid the debt, by all means. The farm is large enough to begin with, and large enough to grow larger under the influence of industry and good management.

Our able cotemporary, the Petersburg, Va. Rural Messenger, lately published an article on the good management of small farms which throws so much light on this subject, that we shall draw quite liberally upon it for many of the figures employed in this reply to our correspondent.

Supposing the twenty-acre farm to be in good order, the first thing will be to cast the crop, of course. We would put five acres to corn, which, if the land is fair, ought to yield 25 bushels to the acre, or 125 bushels in all. Besides this it ought to yield 1,000 pounds of good pulled fodder, to say nothing of a goodly quantity of top fodder, well suited for cattle. Field peas should be planted between the rows of corn at the "laying by," and these ought to yield 20 bushels of peas and a good deal of pea-fodder gathered just before frost. The peas will almost pay for the culture of the corn.

The quantity of corn just named will be ample for the little family under consideration, or even for a larger family, say, of five persons; also for one horse, a few hogs and a small flock of poultry.

In the fall the corn land can be put to oats either to be used as a pasture, or to be harvested in the spring following. It should yield twenty bushels of thrashed oats to the acre, at least; or, if cut for hay before ripe it should yield not less than 2,000 pounds.

Early in the spring half an acre should be put to Irish potatoes, which under good management ought to give a return of fifty bushels. If in the lower South a crop of sweet potatoes not less than fifty bushels can follow the Irish potatoes on the same land; but to make sure we will give the sweet potatoes a half acre to themselves. The two potato crops will be equal to fifty bushels of corn, both in the way of family supplies and as a feed for hogs and poultry.

If grass and clover can be successfully grown in the region where the farm is located, two acres may be devoted to these crops, to furnish occasional grazing for calves, or other young stock, and also summer forage for a cow. In addition, about two tons of dry forage, or hay, should be saved.

One acre should be put to some kind of sugar-producing crop—sugar cane, if in the cane belt, or sorghum, if above. This will give all the sweets needed in the family, with some to sell, perhaps.

An acre should be devoted to fruits, of a kind that succeeds in the region; it may look like a small acreage to devote to such a purpose, yet under proper management it can be made to show wonderful results. Another acre should be set aside for the vegetable garden. This should receive the highest skill, the richest manure, and the best cultivation the farmer is able to bestow. A well managed kitchen garden is equal to half the board of a family. It is a never-failing green grocer from which supplies can be drawn at all seasons, in all their crisp and native purity and freshness. Do not fail to have a well stocked garden, and without it, your little, twenty acre farm will likely prove a failure. It is impossible to estimate its worth, and we make no attempt at it.

One acre may be devoted to yard purposes, as for poultry, the barn, etc. This, as you see, leaves us with still eight acres unprovided for, which may be devoted to cotton as the money or surplus crop after enough, say one acre, has been set aside for the residence. A careful rotation with the crops as just cast, and proper tilling of one after the other, together with such a quantity of stock as can be well fed by the products, will keep up a family of five persons first-rate. There are many things in connection with the little farm, not mentioned here, that could be made a source of profit, as raising upland rice, gathering cow-grass hay, and the like; certainly more than to cover the outlays that would not be calculated upon from the statements already made.—Nashville Register.

THE FENCE POLICY OF THE SOUTH.—The period is not far distant when the policy of keeping up stock instead of fencing growing crops will be enforced universally in this and several other of the Southern States. The wide-spread destruction of timber for the purpose of obtaining rails for fencing is a *cogent* argument in favor of fencing the stock rather than the fields. As it will require much less timber to secure the former than the latter, the new policy will prove protective to our forests which still remain, and those that have been felled simply to obtain rails, will have an opportunity to fill up with a new growth.

We are very much mistaken in the signs of the times if our forests are not to be the best safeguards of protection from another source which promises to be complete and enduring. We refer to the substitute for wooden fences, to the form of such as are made of iron in some practical form. The effectiveness, convenience, cheapness and durability of this material, commend it to the judgment of all sensible people, so we may soon expect to see its general adoption give entire freedom to our forests.

The policy of keeping up stock and turning out fields is urged as well by the difficulty in procuring labor for splitting rails, as by the great scarcity of timber. This difficulty will operate likewise in causing farmers to adopt the iron fencing.

The facility with which the iron fence can be removed, and re-established around other area, is a feature which highly commends it. The transfer of the old-fashioned rail fence is a heavy and expensive work, and if these should be used, stock would be shifted very seldom—not near so often as the preservation of their health would require, and their fertilizing influences would be far less equitably distributed to the lands, while pasturage would be saved if the iron fence were in use.

It is not our object to advertise the manufacturers of this commodity, but to assure the agricultural people of the South that the enterprise and genius of man have wrought out a most effective article for their deliverance from the double evil of sparse forests and unwilling labor. Barbed wire fences are objectionable because of their liability to injure stock, but the use of hoop iron is recommended as a most excellent substitute, by those most experienced in the use of both.

While considering this policy of keeping up domestic animals, it is not out of place to suggest the probability of their rapid and material improvement from close care and better attention. Now, they are generally objects of neglect, subject to the abuse of the malignant or wanton. The owner who turns his domestic animals upon the commons, trusts to accident to render them a source of profit, and it is generally true that he is rewarded for his folly and negligence, by degenerate and worthless animals. If we would raise stock to profit, they must be looked after regularly, properly provided with water and food, and supplied with shelter from the winds, rains and snows of winter. In the contemplation of the new policy of keeping up our stock, there are visions of splendid horses, cows, sheep, hogs, etc., sleek, fat, symmetrical and valuable, rising before us, as the miserable picture of our present neglected and degenerate creatures fades and dies.

The General Assembly of Georgia, has made it easy for a majority of the citizens of any county or district to determine upon the new policy, and it will be the dawn of an era of prosperity when every county in the State has decided to abandon the practice of fencing crops and letting domestic animals go at large.—Southern Cultivator & Dixie Farmer.

PLOWING CLOVER UNDER.—The inquiry of W. T. R. in lately regard to the case of plowing down clover on the Ravenna farm, is one that is not only interesting to him but to thousands of farmers in Northern Ohio. The farm spoken of is what might be termed the second bench of the Cuyahoga river, and would be called a level farm, though its western boundary takes in a border of low, mound-like hills, none of them probably exceeding forty feet in altitude. The bulk of the farm is upon the level plateau, though the hills are all under the plow. The soil is sandy; not white, but the variety that is "just about the right color." The timber that once covered the entire farm was white oak of large size, and the clearing of the farm involved immense labor. The rotation of crops for years has been corn, oats, wheat, and then clover. A crop of rye or barley is occasionally grown in some lot, but these four have been the "round and round." There is no particular meadow, the clover pasture may be meadow four years hence. The whole farm is under the plow, and about 125 to 150 acres are under yearly cultivation.

One fact I perhaps made unduly strong, the exclusive dependence upon clover as a fertilizer, but as I mentioned the keeping of some fifty head of live stock, this should carry the impression that the usual barnyard manure is used as far as it goes. The stables for stock are ample, and straw is used as an absorbent, and the huge piles of rotting compost from this source are carefully employed in securing fertility. The straw from the stacks, not thus used around the barns, is drawn out and plowed under. Still it will be seen that even this amount of stable manure, etc., would go a very little way in fertilizing a hundred or so acres per year, and clover in truth may be denominated the source of fertility from which these never diminishing crops receive their supply of food.

"Clover sickness" has never broken out in these parts to my knowledge, and would not be likely to do so when land is subjected to continual change of condition, the rotating between pasture, meadow, corn, oats, wheat and back to clover: the constant adding to the humus of the soil by the incorporation of clover; the rich stores of barnyard manure, and finally the straw and stubble itself, are together greater than the wants of the first succeeding crops, and are saved and used to grow the following ones. The plow starts as soon as a crop is off the ground, to prepare for the next in succession. The impression that the farm is all in corn one year, and the next, etc., is not correct. The fields are so divided off that about equal areas of the different grains are raised yearly.

As to clover upon a clay soil, I will cite the farm of about like size several miles away, what was "Mt. Zion" of the infantile Mormon Church, in Hiram county. This farm is on the heights of land, and while portions are sandy, the clay predominates. This farm, with the same rotation of crops, using all the manure and straw to assist the clover as I was told a few days since by the owner, "growing better every year," and he said in continuance, "I give the greater share of the credit to clover as a fertilizer, for I never used a pound of commercial fertilizer in my life." I have no doubt that my friend will find clover a great benefit in not only maintaining the fertility of his farm in Minnesota, but increasing it as well; but he should never forget the value of manure as an auxiliary in the productiveness of land, no matter what the soil or conditions.—J. G., in Country Gentleman.

MANURE FOR STRAWBERRIES.—A correspondent of the Fruit Recorder says: "An experiment made last year by myself may not come amiss at this time with those who grow strawberries. I procured half a hogshead, filled it with rain water, and put into it one-quarter pound of ammonia, and one-quarter pound of common nitre. When the strawberry plants were blossoming out, I gave them a sprinkling of the solution at evening, twice a week, until the fruit was nearly ripe. The result was nearly double the amount of fruit on those where the liquid was applied, to where none of the liquid was applied."

TO GROW SEEDLINGS IN THE HOUSE.—Use Peter Henderson's plan: First, sift a shallow box half full of fine rich loam; second, put on a half inch of finely sifted, dried sphagnum, and press it down; third, sift one-quarter of an inch of fine, rich loam and sow on the seed and press it down with a smooth board; fourth, cover the whole with finely sifted moss or sphagnum—one-half inch and press it down carefully and water it all thoroughly. The moss on top will hold the moisture and heat, and the roots of the plants will be more obvious in the second layer of moss. Fine moss is also used in potting plants.

THE TOAD.—Teach your children not to annoy or mutilate the toad. The rather comic, hilly fellow in your garden will destroy many insects.

Household.

HINTS ON CAKE BAKING.—When cakes are made without yeast or eggs, soda and powder being the substitutes, they require quick baking in a moderately hot oven, and should be drawn directly they are done or they get dry and tasteless. For a plain cake, made with one pound of flour, &c., the time to be allowed in baking would be from forty to fifty minutes, at the outside not more than an hour. Yeast cakes take longer—say from ten to fifteen minutes—and will bear being left in the oven rather over the time without much injury. Very rich cakes, in which butter and eggs predominate, take, of course, very much longer time to cook, a pound cake taking from an hour and a half to two hours, and a bride cake three and a half. On no account should an oven be too hot when the cake is put in—that is, hot enough to brown at once; if so, in five minutes the whole outside will be burned, and the interior will stand little chance of being cooked. The old plan of feeling the handle of the oven door to test the heat is not always successful; it is better to sprinkle a little flour inside and shut the door for about three minutes; if at the end of that time it is of a rich light brown the cake may be put in, but if burned the heat must first be lessened.

In making cakes see that all the ingredients are thoroughly dried before use, even the flour; this, for a very rich cake, where a dark color is wanted, may be baked, as it adds materially to the rich appearance of the condiment. Beat the eggs in a cool place, near an open window if possible, and then let them stay till wanted. It may not be out of place here if I suggest to any lady amateur who wishes to practice the art of cake making that she should take care to have all her her ingredients ready to her hand before commencing her work—sugar pounded, raisins stoned and chopped if necessary, citron cut up, currants washed and dried, and tins already greased to hold the mixture when ready.—New York Herald.

APPLE CREAM.—Peel and core one pound of apples, place them in a stew pan with eight ounces of sugar and a pinch of ground nutmeg. Let cook until tender; pass the apples through a seive and let get cold. Whisk up rather stiff half a pint of cream, add the apple pulp, a little essence of lemon, one ounce of isinglass boiled in a gill of water, mix well together; pour into a jelly mold and let set. When required dip the mold into warm water for a half a minute, wipe it with a cloth and turn it out on a glass or silver dish. Garnish with red flowers and slices of lemon.

CLEAR GAME SOUP.—Cut up into convenient pieces either a calf's foot or a cow heel. Pack them into a saucepan with the remnants of two or three birds (grouse, partridges, woodcocks, &c.,) a small piece of ham, an onion, two carrots, a piece of celery, some parsley, a bay leaf, a sprig of thyme, whole pepper, cloves, mace, and salt to taste. Fill up with cold water and let the whole simmer for three hours; then strain the liquor and set it to boil again. When boiling throw in one ounce of raw beef or liver coarsely chopped, a liquor glassful of sherry, and after a couple of minutes strain the liquor and set it to boil again, then throw in one ounce of raw beef or liver coarsely chopped; let it give one boil and strain the soup through a napkin.

CELERY ON TOAST.—Trim the roots and cut to the same length (about six inches) three heads of celery, wash them carefully, tie them together with string, parboil them a few minutes and drain them. Put a layer of bacon in a saucepan, lay the celery on this, with an onion and a carrot sliced, a bunch of sweet herbs, pepper, salt, a blade of mace or a few cloves; fill up with enough stock just to cover the celery and let it gently simmer till done. Take some of the liquor well freed from fat, thicken it with a little flour and butter; pour it on a dish. Have ready a number of slices of bread cut to a uniform shape and fried in butter; arrange them on the sauce in a circle, disposing half a head of celery on each.

BISQUE OF LOBSTER.—Pick out all the meat from a lobster, pound it in a mortar with an equal quantity of butter until a fine orange colored pulp is obtained; to this add pepper, salt and grated nutmeg to taste; take as much bread crumbs as there is lobster pulp, soak them in stock, then melt a piece of butter in a saucepan, amalgamate with it a heaped teaspoonful of flour, mix the lobster pulp with the bread crumbs and put both into the saucepan on the fire, stirring the contents until they thicken and boil; draw it then on one side and carefully skim off superfluous fat; then strain the soup through a hair sieve, make it boiling hot and serve with small dice of bread fried in butter.

FRIED FOWL.—When you have cut the pieces put them into a basin with a little salt and pepper; a spoonful of oil and two of vinegar, and a little chopped eschalot; stir them well in it and let them remain for half an hour; have ready a quantity of butter, and take a fork and dip each piece, one after the other, into it, and then let it drop into the frying-pan, in which is sufficient hot fat to cover them; fry a nice color and serve in the form of a pyramid, with fried parsley over, or any sauce you like under.

CHOCOLATE CANDY.—Two cups of granulated sugar, half a cup of milk; boil just five minutes; then take it from the stove and stir till it is stiff; then drop on buttered plates, and leave till cold; while it is cooling, break a square of Baker's chocolate in small pieces in a bowl, and set it over a teakettle in which the water is boiling; after it is melted then take the drops and with a fork coil them in the melted chocolate; then lay on the plates till cold.

DUCHESSE POTATOES.—Take half a dozen potatoes, boil them, pass them through a sieve, and work into them in a bowl, one gill of cream and the yolks of three eggs; add pepper, salt and nutmeg to taste and some parsley finely chopped. When they are well mixed and smooth take them up by tablespoonfuls, roll each in a ball, flatten it and flour it slightly; lay them all in a saute pan, with plenty of butter melted, and cook them slowly. Turn them over when one side is done, and serve hot as soon as both sides are colored.

POPOVERS.—One cup of sweet milk, one egg, a bit of melted butter, flour enough to make a stiff batter, and a little salt. Have the oven hot, and the gem pan warm, and the tea cakes will be light and tender.

Scientific.

—AMERICAN HEMP IN MEDICINE.—Some time ago, we do not recall precisely the time, Dr. H. C. Wood read an essay before the American Philosophical Society, in which he gave the results of some experiments with an article of hemp grown in Kentucky.

He took an alcoholic extract made from the dried leaves, swallowing at a dose nearly all the product of an ounce and a half of the leaves, with the effect of profound hemp intoxication. It proved to be toxic in its power, although he recovered himself in a day or two. He had all the exuberant hilarity usually experienced from hemp, followed by a fear of impending death, which took so deep a hold of him that it was impossible to shake it off. Other trials that he has made with it, convince him that it has more power than the *cannibis Indica*, or Indian hemp; on one occasion four times the dose of the latter failing to produce the effect of the Kentucky specimen.

He has his extract made from a tincture, after removing certain inert matters by an alkali. He intimates the hope that in the present revision of the United States Pharmacopœia, the *ex. cannibis purificatum* may be replaced by a preparation to be called *Resena cannibis*, and to be made by precipitating the concentrated tincture by water made strongly alkaline by soda. —Northern Christian Advocate.

—THE GASTROSCOPE.—American dyspeptics will be interested to learn something about the "Gatroscope," an apparatus for illuminating and inspecting the inside of the living human stomach. This instrument is the invention of Dr. Mikoliez, of Vienna. The London Telegraph states that on the 5th of last month it was exhibited to the leading professors of the medical faculty at the Polyklinik, and the doctor performed some interesting experiments with it upon a female hospital patient suffering from chronic dyspepsia. It consists of a tube, fitted with a set of minute but powerful reflectors at one end, and connected at the other with an electric battery, by which a brilliant light is projected into the stomach requiring inspection. This tube was passed down the subject's throat, and remained there fully twenty minutes, during which time the Viennese professors were enabled to diagnose the condition of every part of the mucous membrane thus lighted up and revealed to their gaze. The gastroscope is considered likely to render invaluable services in the cause of electro-otidoscopic investigation, which for some time past has been prosecuted with ardor by eminent Austrian pathologists. A number of ingenious contrivances for examining the interior of the body have been invented within a few years, but owing to their great cost, but few of them have come into use.

—The excavations in the garden of the Villa Farnesina for widening the bed of the Tiber, have again yielded several interesting archæological results. A statue of a Roman matron, 1 meter 70 centimeters high, and perfect except for the loss of the left hand, was found recently, and close by another statue, of Tiberius, which was, however, in many fragments. Near these a sepulchrum, containing several urns, was discovered, four of which were of the finest workmanship, decorated with reliefs of fruits and flowers; in other two, besides the ashes and calcined bones found in all, there were two gold rings, with onyx stones, somewhat damaged by fire, but still enough to show an intaglio—one of a lion sleeping, the other of three children chasing a boar. It is conjectured that the urns had been previously discovered in the Aurelian wall, which passes by a few steps off, and that the finer urns had been robbed of anything of value, while the plain ones escaped notice. On one of the latter is an inscription, "Minati A. Pollæ."

—POWER OF SEA BREAKERS.—From experiments which were made some time since at the Bell Rock and Skerryvore lighthouse, on the coast of Scotland, it was found that, while the force of the breakers on the shore of the German ocean may be taken about a ton and a half upon every square foot of surface exposed to them, the Atlantic breakers fall with double that weight, or three tons to the square foot; and thus a surface of only two square yards sustains a blow from a heavy Atlantic breaker equal to about fifty-four tons. In November, 1824 a heavy gale blew, and blocks of limestone and granite, were washed about like pebbles, at the Plymouth breakwater. About 300 tons of such rocks were borne a distance of 200 feet, and up the inclined planes of the breakwater, carried over it, and scattered in various directions. A block of limestone seven tons in weight was in one place washed a distance of 150 feet. Blocks of three tons weight were torn away by a single breaker and hurled over into the harbor; and one of two tons, strongly bronzed down upon a jetty, was torn away by an overpowering breaker.

—We find the following very questionable information in the London Engineer: "A curious fact has come to light regarding the emigration of Sheffield razor-grinders to America. In the spring of last year a Sheffield firm removed to the States, taking the workmen with them. The firm had tanks specially constructed, which were filled with Sheffield water to be used for hardening purposes. So long as the water lasted the manufacture of Sheffield razors in America progressed without a hitch, but some time ago the water was exhausted, and recourse was had to American water. To the grinders' horror, their worst fears were realized—the water would neither harden razor-blades nor give the needful polish to razors merely made 'to sell.' The failure of American water has caused the scheme to collapse, and Sheffield will recover any portion of the razor trade she had lost by the temporary success of the experiment. The grinders may soon be expected back in Sheffield."

—In a communication recently made to the Academy of Natural Sciences of Philadelphia, Dr. Joseph Leidy remarks that few have any idea of the immense profusion of invertebrate life which prevails in the fresh waters of New Jersey. He named various species of minute creatures that he had found in one small pond, near Woodbury, New Jersey. Some of those contained chlorophyl; but Dr. Leidy believes they derived it from food. Good eyes can see many of these interesting creatures, without the aid of the microscope.

—M. Daubree has examined a volcanic dust which fell on January 4, 1880, at Dominica. It was remarkable as containing a considerable quantity of iron pyrites and sulphide of lead.

—The Sabine Index states that near Sabine town, there has been found a mine of coal. Parties are now employed in working it.

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Christian Advocate.

"Felicity."

The Rev. John Wesley Calvin Knox began his sermon on the text "God is love," "about the" multifarious cosmogonies and the idiosyncrasies of scientists and metaphysicians, whose incarnations, contemporaneous and otherwise, beginning with the prystine philosophers, whether of Egypt, or Arabia, Chaldea," etc.; and some of his hearers did not wait to see where he and is beginning would end, but they ther proceeded to adjust themselves the conditions of sleep. Why not? is surely a more hopeful and enjoyble enterprise than to try one's hand philorophical gymnastics.

We remember once listening to a rench clergyman in the Church of Ho Britains, New York. His language as choice Parisian, but what did that nify to Amreun ears, until Dr. Geo. Cheever, standing by his side, gave his honest English. After ten minthe audience wearied of the foreigr, and wished simply for one of the ter's grand Saxon sermons.

Unfortunately for Rev. J. W. C. Knox resaid, and some of his audience, he no interpreter. Nor will he be prefied upon to explain himself; and ree few churches are sufficiently reast of the times to provide the rshipers with Webster's Unabridged, result every time is—speaking in unknown tongue, or rather, for the st of some thing better to do—sleep. The long, involved sentences and ds, hard to be understood, with ich some sermons begin—if they do continue and end—are simply a deof the devil to put the hearer where will not or cannot hear the truth. A d that has been tugging all the week h life's hard battles, and is weary, sary, cannot, certainly will not, snap fin twain to hear unpleasant doctines on the Sabbath. It is said that en Webster was once making a ech in the Senate upon a profound est, and noticed that his fellowators were slipping out one by one, e those who remained were in deep ep, he turned to Calhoun, who was ng near, and inquired: "And do understand me, sir?" "Yes sir, it makes my head ache," was the ons.

e mass of church-goers do not prohe hear the Gospel at the price heads. The minister who takes trouble to darken counsel with ds, will always be rewarded as darkness. They that sleep, sleep the night.

nehow, strangely, scholars, many sters especially, whose business gh the people, act as though the were scholars like themselves, when they wish to tell them a news from God they manage to eal it in a foreign tongue.

lassical, technical and metaphysrhetoric, so often the furniture of ons—what else is it all but an unwn language to four-fifths of the whose good is sought?

Please use very simple words in ing to my people to-morrow, many of them will not understand," a country minister to a brother ng him in the city.

I will try," was the promise.

the following Monday as they sat e study, they talked of the ser-

And was my sermon simple enough, rother? I have tried to have it so."

Excellent! excellent! though there e some words of classical origin that e of my congregation probably did nderstand."

ossible! what words?"

Well, such as 'felicity' for exam-

'felicity!' nonsense! I'd like to see man that don't know what that ans.

Very well! yonder comes John, s not a scholar, I own, but then he sensible man in many respects, and of a large class who go to church, are going from our preaching to gmmut. He heard your sermon erday. I venture he had no very r idea of your meaning when you that word. "Here, John," called minister, as the latter came within g distance. "You heard this brore ch yesterday?"

Yes, sir."

Well John, you enjoyed the ser- I trust?"

Reel me a deal o' good sir."

You understood all, John?"

I think I may say I did; pretty at least. Of course, a poor, plain like me, that's never been to school ogie winter to a doestrict school, n't be expected to know everything college gentlemun say."

John, do you remember the word ecity' in yesterday's sermon?"

Yes, I think I do, well, for it come two or three times, and on the way e I says to my woman: 'Molly,' I, 'what does 'felersety' mean, ast she didn't know no better nor But we kep a-talking' on it, an'

You think you know now, John?"

Well, Yes, sir; I reckon some-

And what does it mean, John?"

I reckon it means—though I don't see how it fit in the sermon; don't mean the inside of a pig, gentle-

John is an extreme case." And if he why not accommodate him in y sermon with "happiness" inead of "felicity," which he will never take for the "inside," etc.?

One word I suppose that clergymen, all scholars, would acquire the use of simplest Saxon from their great book. Herein, King James' version is a masterpiece. From an examation of a dozen chapters in the New tament chosen at random, and a mbers of verses in the Psalms, it pears that about four-fifths or sevenths of the words are of one syllable. is is one reason why children step so ckly from the primer to the blessed ok.

he careful study of his published mons, with a view to the use of ular expression, would not harm ny a preacher whose style smacks re of Channing than of Christ.—ald and Presbyter.

The Natives of New Guinea.

Although Mr. Wallace has spoken of natives as one race, those who have n the inhabitants in the southeast greater difficulty in classifying m. All agree in testifying to the at variety of physiognomy and the arent difference in shape of skull dmost every district. Whatever the typical Papuan may be, I have n natives who possess many of the aracteristics said to be distinctive, t hitherto quite at variance with them. a letter I recently received from fessor Giglioli of Florence, he aks of having seen the large collection of skulls made by Signor D'Albertis in his voyage up the Fly River, and says: "The great variety in the shape of the cranium of some of the inland natives has sorely puzzled me. Indeed, the only feasible explanation is, that there has been a great mingling of races in that great island."

The difference in color is very marked. To the west, Black natives are found, while from Redscar Bay eastward a light-brown race inhabits the coast. On the mountains, in the interior, are people intermediate between these two in color, and essentially different in all their habits. I should say these are the true aborigines of this part of New Guinea, while the coast tribes, black and brown, are probably settlers. The light haired natives belong undoubtedly to the same race as the New Zealanders, Tahitians, Samoans, etc., but are so split up and divided that every few miles of coast brings you to a people speaking a different language from those you have just left. These are often dialects, but are quite as dissimilar as those spoken in the various islands of Eastern Polynesia. Altogether, I know of twenty-five different languages spoken in the three hundred miles of coast I am personally acquainted with. My previous acquaintance with several languages of Eastern Polynesia was a great help in acquiring that of the people among whom I was living in New Guinea. I had the pleasure of reducing two of these to a written form, and getting books printed in them, and before I left New Guinea I had the greater pleasure of hearing some of the native children read fluently in their own language.

The men are of a warm brown color, muscular and well developed, straight and agile, with fairly well-formed noses and lips, neither protruding nor thick. Many have intelligent faces, and all glory in their huge mop of hair. They carefully pull out every hair from their beards, and at times shave off their eyebrows and the hair from their temples; and most wear ornaments in their noses and tightly plaited armlets, which they make to serve them as pockets. The women wear a decent girdle or petticoat, reaching from the hips to the knees, are tattooed very closely, pierce their ears with many holes, load them down with ornaments, and shave their heads when they are married. All their muscles and limbs have free action, they are stately and graceful in all their movements, and their use of colored leaves and flowers no rules of art could improve. The position of the women is not so low and degraded as it often is among barbarous races.—From "New Guinea and its People," by Rev. W. G. Lawes.

The Royal Family of Russia.—It may be a platitude, writes H. A. Sala, to remark that illustrious rank, an income of a great many thousands of roubles a year, a fine house to live in, a French cook and plenty servants, and the breast of your coat all covered with stars and crosses do not necessarily of themselves confer on humanity the thing called happiness; but it is expedient to remember this truism in view of the opinion that those adorn no states of existence more monotonous, more useless, and, indeed, more mischievous to society, and, indeed, more generally deplorable than those of the male members of the Imperial family in Russia. The Grand Duchesses are more fortunate. They have, at least, the chance of marrying foreign potentates, of escaping from his Imperial Majesty's jail in which his Imperial Majesty himself is the chief prisoner of conversing with free people and of breathing free air. But there are these young, middle-aged, and elderly Imperial gentlemen, forming a caste apart, as isolated and comparatively as numerous as the Imperial caste of the Yellow Girdle in China, condemned to pass their lives, buttoned and buckled and strapped up in the tight-fitting uniforms, and to wear helmets or forage caps on their heads. They were dressed in uniform when they were children; they live in uniform; and when they die they will be buried in uniform. Each adult one of them is nursed up in a palace of his own as big as a barrack, where he keeps, or rather is kept in safe custody by, a swarming retinue of aids-de-camp, equeries, maitres d'hotel, grooms, and lackeys, and the wages of this army of parasites added to the revenue apportioned to their highnesses from a civil list of ten millions of roubles a year, but which, as practically unlimited, go far toward eating up the fat of the land, and grinding the face of the miserable moujik even to the bone.

Choosing a Sheykh.—In an Arab tribe, when the Sheykh dies, the elders of the tribe, heads of its great houses and sections, assemble in one of their number's tent and, sitting in a circle, discuss the subject of his successor. There really the choice of a successor is open to any one of them, for the tribe, however large, is all one great family, descended from a common ancestor, and though no one from without could be admitted to the supreme rule, any one from within the tribe can hold office. But in practice the choice is limited to a few persons. The reverence of the Arabs for blood, and for selected strains of blood, prevent them, except in very exceptional cases, from changing the dynasty of their rulers. If the dead man has left behind him a son of full age and respectable qualities, he will, without dispute, be acknowledged Sheykh. If not, an uncle, a nephew, or a cousin will be chosen. Only in extreme circumstances of general danger, or of failure of heirs male, can the member of a new family reasonably aspire to power. Moreover, there is no uniform law of election. The meeting does not pretend to give a right, only to confirm one, for the right lies, not with the electors, but with him who can maintain his election. There is, therefore, no formal system of voting, but the elders having ascertained who among the dead man's relations commands the strongest following, proceed to acknowledge him by the ceremony of giving him their hands. He then becomes their Sheykh. It sometimes happens, however, that parties are so evenly divided between rival leaders that the tribe divides, one section going this way and the other that, until one of the leaders gives in his submission; otherwise the quarrel is decided by the sword.—Fortnightly Review.

Why should we insist on bearing our own cares, when God is ready to bear them for us? Why do we magnify them, and multiply them, and brood over them, as if in so doing we could relieve ourselves? Let us go with them at once to him, knowing that it is no self-righteous to keep our cares as our sins from him. Let us go to him with thanksgiving as well as prayer. Oh, how thanksgiving lightens all burdens and scatters all shadows! How quickly care leaves us when we rebuke it with "Bless the Lord, O my soul!"—H. Bonar.

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St. James	1.15	10.40
Donaldsonville	2.30	11.30
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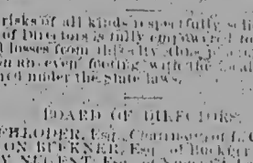

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Pumps and Gas Fixtures of all kinds, Iron, Lead and Terracotta Pipes, Bath Tubs, Sheet Lead and Cooking Ranges, also, different kinds of Gas Machines, for country use.

All Orders Promptly Attended to.

40 ELEGANT CHROMO Cards, New Styles, 10c. Agents wanted. J. JONES & Co. Nassau, N. Y.

AGENTS WANTED, to sell Dr. CHASE'S 2000 RECIPE BOOK. Sells at Sight. You double your money. Address Dr. Chase's Printing House Ann Arbor, Mich.

PRICES CURRENT.

REVISED AND CORRECTED WEEKLY.

ADVOCATE OFFICE,
New Orleans, Monday, Feb. 6, 1882.

Our readers should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher prices must be paid.

SOUTHERN STAPLES.

	To-day:	Sat.
Cotton, ₱ lb.		
Low ordinary	8⅞	8⅞
Ordinary	9⅛	9⅛
Good ordinary	10⅜	10⅜
Low middling	11⅛	11⅛
Middling	11⅝	11⅝
Good middling	12	12
Middling fair	12⅜	12⅜
Sales to-day	2,000 bales.	
Receipts since our last	9,363 bales.	
Receipts previously	1,61[illegible] bales.	
Sugar, ₱ lb.:		
Fair	6@	6⅛
Fully fair	—	—
Prime	—	—
Choice	—	—
Yellow clarified	8¾	8¾
White clarified	8¾	8¾
Powdered	—	—
Crushed	—	—
Molasses, in bbls., ₱ gallon:		
Common	—	—
Fair	—	—
Prime	—	—
Choice	—	—
Rice, Louisiana, ₱ lb.:		
Common	5	5
Fair	6	6
Prime	6¼	6¼
Choice	6¾	6¾

GROCERIES.

Butter, ₱ lb.:		
Western	—	11
New York	13	—
Coffee, ₱ lb.:		
Rio, ordinary	8¾	9¼
Rio, fair	9¾	9¾
Rio, prime	10¾	11
Cheese, ₱ lb.:		
Western factory	—	—
English dairy	—	—
Candles, ₱ lb.:		
Best brands	—	14@
Corn Meal, ₱ bbl.:		
Choice Kiln	—	4 50
Flour, ₱ bbl.:		
Superfine	5 00	5 25
XX	5 50	5 75
XXX	6 00	6 50
Choice	—	—
Choice fam	—	—
Fish:		
Mackerel, No. 1 in bbls	8 25	8 00
Half barrels	4 50	5 00
Kits	2 75	3 00
Mackerel, No. 2 in bbls	7 40	8 00
Half bbls	4 00	4 50
Kits	2 50	2 75
Mackerel, No. 3 in bbls	7 10	8 00
Half bbls	3 85	4 50
Kits	2 40	2 75
Codfish, ₱ lb	—	—
Herring, ₱ box	—	—
Oils, ₱ gallon:		
Coal, in cases	—	—
Coal, in bbls	—	—
Linseed, raw	67	68
Linseed, boiled	69	71
Cotton seed	35	41
Lard	80	1 00
Soap, ₱ box:		
Magnolia	—	2 25
Olive	—	2 50
Palm	—	—
Castile	—	2 60
Soda, ₱ lb	—	—
Starch, ₱ lb	—	3¾
Salt, ₱ sack:		
Coarse	75	85
Fine	95	1 20

GRAIN AND FEED.

Corn, in sacks, ₱ bushel:		
Yellow	—	—
White	88	89
Mixed	—	80
Oats, ₱ bushel:		
Western	57	58
Red rust-proof	70	75
Bran, ₱ 100 lbs.:		
Choice	1 45	1 50
Hay, ₱ ton:		
Prime	—	24 00
Choice	—	26 00
Cow Peas, ₱ bushel:		
Mixed	—	—
Clay	1 75	2 00

PROVISIONS.

Bacon, ₱ lb:		
Breakfast	11¾	12
Shoulders	—	7¾
Sides, clear rib	10¾	10¾
Sides, clear	—	11
Hams, sugar-cured	12¾	13
Mess Pork, ₱ bbl	19 00	19 50
Dry Salt Meat, ₱ lb:		
Clear rib sides	—	10¾
Clear sides	—	10
Shoulders	7	7
Lard, ₱ lb:		
Choice, in kegs	—	12¾
Choice, in tierces	11¾	11¾

ESCULENTS.

Potatoes, ₱ bbl:		
Irish	3 75	4 00
Sweet	—	2 00
Onions, ₱ bbl	2 00	2 50
Apples, ₱ bbl	3 00	4 00
Cabbages, ₱ lb	—	—
Sour Kraut, ₱ bbl	—	8 00

BALING STUFFS.

Bagging, ₱ yard:		
India	—	—
Jute	—	—
Baling Twine, ₱ lb	—	15
Ties, ₱ bundle:		
20 lbs and under	—	1 50

SUNDRIES.

Poultry, ₱ doz:		
Grown chickens	4 50	5 00
Young do	3 00	3 50
Ducks	3 00	3 50
Geese	4 50	5 00
Turkeys	15 00	18 00
Eggs, ₱ doz:		
Western	20	25
Southern	20	25
Honey:		
Strained, ₱ gallon	—	—
Comb, ₱ lb	—	—
Pecans, ₱ lb		
Louisiana	—	12
Texas	—	—
Oranges:		
Louisiana, ₱ bbl	—	—
Foreign, ₱ box	1 00	5 00
Wool, ₱ lb:		
Louisiana	22	23
Texas	—	—
Feathers, ₱ lb		
Geese	—	—
Hides, ₱ lb:		
Country green	6	7
Dry salted	10	10¾
Dry flint	12	12¾
Ox Horns, each	—	6
Tallow, ₱ lb	6¼	7¼
Cotton Seed, ₱ ton:		
In sacks	—	—
Meal	23 50	24 00
Oil cake	25 00	26 00
Cooperage, ₱ each:		
Sugar hogsheads	2 50	2 75
Molasses barrels	—	1 35
Half barrels	—	1 05
Kegs	—	70
Oak Staves, per 1200:		
Kegs	—	60 00
Barrels	70 00	75 00
Extra claret	100 00	105 00
Extra hogshead	140 00	145 00
Extra pipes	190 00	195 00
Tobacco:		
Low fugs	—	6
Medium	—	7¾
Good to fine	—	—
Low leaf	—	8
Medium	—	9¾
Good	—	10
Fine	—	12½
Selections	—	—

DON'T DREAM.

Sleep, to be most refreshing, should be dreamless. Use Brown's Iron Bitters, and you will enjoy healthful, dreamless slumber. It strengthens every part of the body, and is very soothing in its effect on the brain and nervous system. It is the best medicine in the world, and assists nature in removing all symptoms of ill-health.

—The wife of the new Chinese Minister is the first Chinese lady of rank who has visited this country. The women of that country are interdicted from going abroad.

NEWS OF THE WEEK.

DOMESTIC.

NEW YORK, Jan. 31.—A fire broke out at 10 o'clock this morning in the building corner of Park Row and Beekman street, recently occupied by the New York World. The flames spread rapidly and involved the entire block as far as the Times office. The latter suffered some damage, but the fire was extinguished before doing serious harm to the Times. All the other buildings in the block were practically destroyed.

It is known that one woman was killed in trying to escape by the window. She broke through a canvas stretched to save her, and her head was crushed. It is supposed other lives were lost.

The pecuniary loss is very heavy; in the block were a large number of offices of weekly and other newspapers and periodicals, among which were the Scientific American, New York Observer, Turf, Field and Farm, Scottish American Journal, Thompson's Bank-note and Commercial Reporter, Forest and Stream, and Italian, Spanish, Swedish, German, and Portuguese weekly journals, and a number of advertising agencies. The building at 35, 37 and 39 Park Row was also involved.

TRENTON N. J., Jan. 31.—Oscar L. Baldwin, late cashier of the Mechanics' National Bank, of Newark, appeared before the United States Court here to-day and pleaded guilty. He was sentenced to fifteen years imprisonment in the State Prison.

RICHMOND, Va., Jan. 31.—The Richmond Board of Health reported 21 deaths from small-pox last week, 8 white and 13 colored. During the same period 15 new cases were reported, 7 being small-pox and 8 variolod.

MERIDIAN, Miss., Jan. 31.—The trial of Bud C. Jones, white, and Billy Miller, colored, for the murder of three sons of Judge J. P. Walker, of Alabama, took place yesterday at Aberdeen. Jones pleaded guilty and Miller not guilty. Both were found guilty and sentenced to be hanged March 3.

WASHINGTON, Jan. 31.—The Committee on Elections in the House of Representatives to-day dismissed the contested election case of B. H. Lanier against Hon. J. Floyd King, for the seat of the latter in Congress. The vote to do so was unanimous. The committee is composed of eleven Republicans and four Democrats.

WASHINGTON, Feb. 1.—In accordance with the application recently made by Mr. Blanchard, Gen. Hazen, Chief Signal Officer, has determined on the location of cotton belt signal stations at Alexandria and Natchitoches, and also for the extension to those towns of the frost warning system of the department.

NEW YORK, Feb. 2.—The Herald furnishes the following:

PARIS, Feb. 2.—The following important dispatch was received direct this morning from Lieut. Danenhoner at Irikutsk:

Our three boats left Semeowsky Island on the morning of September 12th, bound for Barkin, 95 miles distant. We got clear of the ice at noon. There was then a heavy gale from the northeast, and the boats dispersed. During the night the captain's boat, which was loaded deeply, lost her masts and sails. We made land on the 17th, in shallow water.

The boat was abandoned two miles from the beach, and one party waded and reached the deserted village of Sagopp. We catched log books, and proceeded South on September 19. Lieut. Delong's last record, which we have found, reads as follows:

"SATURDAY, Oct. 1, 1881.—Fourteen of the officers and men of the Jeannette reached this hut on Wednesday, September 28th, having been forced to wait for the rivers to freeze over; are proceeding to cross to the west side this morning on their journey to reach some settlement on the Lena river. I have two days' provisions, but having been fortunate enough this far to get game in our pressing need.

"We have no fear for the future. Our party are all well, except Hans Erikson, whose toes have been amputated in consequence of frost bite. Other records will be found in several huts on the east side of the river, along which we have come from the North.

GEO. W. DELONG."

"Three other records have been found. Erikson died on October 7. The party were in great distress from want of food. Naros and Nintiemann were sent ahead for relief on October 9. They marched South for fifteen days, and were found in a staryling condition on October 24 by three natives, who took them to a settlement. They could not make themselves understood.

"News of them reached us on October 29. Immediate search was commenced, and the party were traced to a wilderness on the west bank of the Lena. The natives refused to do further work and a return to Batanorga was necessary, to get Russian assistance, on November 28.

"A large force is now searching, having to dig out everything, as the ground is deeply covered with snow. The wilderness is devoid of game.

"Very prompt and efficient action was taken by the Russians; every effort is being made. Jack Cole is tranquil to-day. He is violent only at times. He has softening of the brain.

"My left eye is ruined, and my right one is badly impaired. Other men are well. "JOHN W. DANENHOUER,
"Lieut. U. S. Navy."

CHATTANOOGA, Feb. 2.—There has been very great damage done by floods in the Warrior and Tombigbee rivers in Central Alabama. Through trains came in last night over the Alabama Great Southern Railway for the first time in ten days, and it is now clear. Four or five negroes were drowned and a large amount of live stock. Several parties have lost from 100 to 150 head of sheep. A large number of fine Cashmere goats were lost by one farmer and several lost a number of horses and mules. Farmers have suffered great losses of crops, etc.

WASHINGTON, Feb. 2.—The consideration of the Mormon question by Congress is about to receive a fresh impetus through the presence in this city of the committee appointed by the General Conference of the reorganized Church of Christ, Latter Day Saints, to wait upon the President and Congress, and present their version of the Utah problem, and their proposed solution.

CITY OF MEXICO, Feb. 3.—The Conference of Methodist Episcopal Missionaries, which has been in session here for a week, ended to-day. Twenty-three missionaries attended the Conference which was presided over by Bishop Andrews, of Washington.

According to reports submitted, the year's work has been remarkable. It is stated that the number of churches established is beyond the means and men at the command of the commission.

The most notable event of the year was the conversion of a prominent and learned Spanish priest, Dr. Frientes.

SHREVEPORT, Feb. 3.—Heavy rain fall here for the past thirty-six hours. The overflow of the whole lower country seems inevitable. The lakes above here are higher than for the past six years. Many plantations above and below are already under water and the levees are said to be giving away.

AUSTIN, Texas, Feb. 3.—Small-pox has disappeared at the Camp. There have been 19 cases and 10 deaths; 7 recovered and 2 are convalescent.

CHICAGO, Feb. 5.—The news is received here that the Pope is about create the office of Papal Delegate to America, and that Bishop Fitzgerald, of Little Rock, will probably be appointed to that office.

JACKSON, Feb. 6.—The Grand Royal Arch-Chapter of Masons met to-day in their thirty-fourth annual convention.

JACKSON, Feb. 6.—The Senate passed a bill to-day appropriating $50,000 towards immigration.

FOREIGN.

HONG KONG, Jan. 12.—The relations between China and Japan are still unsatisfactory. China is gradually adding to her naval and shore strength. A Corean envoy has been dispatched to Pekin to complain of ill treatment of the Coreans by Japanese.

LONDON, Feb. 6.—A St. Petersburg dispatch to the Daily News says: Gen. Ignatieff, minister of the interior, in receiving a Jewish delegation, said he hoped that before many months were over the western frontiers would be opened to the Jews.

A St. Petersburg dispatch to the Daily Telegraph says: The murder of a Jewish family of six persons, near Novidvor, was committed by a body of peasants without the smallest provocation.

Mrs. Nancy Harman, of Mansfield, O., writes: "I have been under the care of a physician during the past seven years Sometimes I would feel better, and then again I would feel worse. The past two years nothing seemed to help me. About two months ago my doctor seemed to be getting discouraged, and I lay completely bed-ridden. I grew very nervous: the least noise gave me great irritation. The doctor, I suppose more to get me off his hands than anything else, as he said I would never leave my bed, told me I might try Brown's Iron Bitters, at the same time remarking, 'It was a good tonic, and help to keep me alive.' I have used the remedy about two months, and have been out of bed nearly two weeks, and now help about the house. It has acted like a miracle in my case."

THE RICHEST MINES IN COLORADO.

The late discoveries at Rico, in the San Juan country of Colorado, have caused as much excitement as that which attended the first opening of the Leadville camps, and have induced many thousands of the old miners and operators to go into the new section. The first mines opened at Rico were on the east side of the Dolores valley, and the remarkable richness of the ores, as well as apparently inexhaustible resources of the fissure veins and deposites, quickly attracted there the most energetic and enterprising people in the state. The population of the town is over 3000, and it has every kind of business houses, fine buildings, mills and smelters, that a progressive people could possibly place there within the two years of its existence. After the wonderful wealth of the Newman group, which are the principal mines in the east side of the beautiful valley was put into active production, investigation showed that the west side contained a rare wealth of mineral that is not less in importance and profit than the first discoveries. Capitalists and working forces were put into action to develop the mines, and they indicated such great value that arrangements were immediately made to secure every appliance necessary to an economical development of the mineral which is stored there. The Denver and Rio Grande Railroad Company, has rapidly extended their line by way of Durango, to be first in the field and capture the profitable trade and transportation of that section. The mild winter has permitted constant work on the line and the road will be finished to Rico in May of this year. Already the vast quantity of mineral shipped from the place indicates that when all the forces for perfectly economical production and shipments are perfected, this region will be the largest producer of mineral in the Rocky Mountain country. In the valley of the Dolores, in which the town of Rico is the county seat and central trading point for all the surrounding camps, there are vast deposites of anthracite and bituminous, gray ash coal, iron, lead, salt, pipe clay, lime, wood and many materials necessary to the milling and smelting of mineral into bullion. The agricultural resources of the creation are extensive and sufficient to sustain at cheap prices for provisions, a large population. Pre eminent among the new discoveries, is the *Little Sadie*. This mine is a surface fissure vein, averaging about six feet thickness of deposit, and so situated it can be worked more economically than any other mine in that region, say at $2 50 per ton. A mill placed on the site at the base of the mountain can be easily supplied with from thirty to fifty tons of ore, shot into it from the chute of the mine. The *Little Sadie* is being operated by the same parties who so successfully opened and controlled the rich mines on the east side. These gentlemen are now the active spirits of the *Dolores milling and mining association of Colorado*, and with their remarkable push and energy will make it one of the most profitable enterprises of the San Juan silver region. The plan is to not sell mines, but they are selling stock, to secure an increase of capital, with which to enlarge their facilities and property, so as to make it as profitable an investment as possible to those who are interested. They have the best of credential and references to bankers and prominent business men in New Orleans and Denver, and what they offer as inducements to those who desire such an investment, is certainly more promising of profits than accrues from almost any other kind of legitimate business. The representative men of the association are Mr. Wm. F. Marrs, the treasurer, and Wm. Y. Elrode, Esq., in Parlor C of the St. Charles Hotel, New Orleans, where they have specimens of their ores and will explain the plan of the association.

—Patrick Henry was twice married and left fifteen children, and there are now living, probably, more than one hundred of his descendants. William Wirt Henry, a member of the Richmond bar and representative of that district in the state senate, is his grandson. Senator Reane, of Virginia, was his grandson and General Joseph E. Johnston is his great nephew, as also William C. Preston, the distinguished senator in Congress from South Carolina.

The District Stewards of Woodville District, Mississippi Conference, will please meet at the Methodist Church in Greensburg, on Wednesday, February 15, 1882, at eleven o'clock, A. M. I hope the brethren will appreciate the importance of the business to be transacted enough to attend the meeting.

R. A. LITTLE, P. E.

Quarterly Conferences.

ALABAMA CONFERENCE.

GREENSBORO DIST.—SECOND ROUND.

Greensboro station	Mar. 4, 5
Newberne circuit, at Mt. Hermon	11, 12
Greensboro ct., at Mt. Pleasant	" 17
Havana circuit, at China Grove	18, 19
Green circuit, at Pleasant Grove	25, 26
Livingstone and Eutaw, at Eutaw	Apr. 1, 2
Gainsville circuit, at Sumpterville	8, 9
Cuba circuit, at Carl's Station	15, 16
Demopolis station	29, 30
Forkland circuit, at Trinity	May 6, 7
Belmont circuit, at Belmont	13, 14
Gaston circuit, at Coke Chapel	27, 28
Choctaw circuit, at Mt. Arcurat	June 3, 4
Butler and Mt. Sterling, at Mt. Sterling	10, 11

District Stewards will meet on Saturday, April 1 at Eutaw.

6 H. PRICHART, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FIRST ROUND.

Algiers	Jan. 28, 29
Moreau street	Feb. 5
Lobdell's Avenue	12
Felicity street	19
Baton Rouge	25, 26
Grosse Tete, at Rosedale	Mar. 1, 5
Bayou Lafourche, at Houma	" 11, 12
St. Charles Avenue	19
Carondelet	26

The District Stewards will convene January 30, at Carondelet Street Church, 7-P. M., in pastor's office.

3 CHRISTIAN KLEINTZ, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Washington	Jan. 21, 22
Plaquemine Brulee and Kimball's chapel	" 28, 29
Lake Charles	Feb. 4, 5
Abbeville	" 11, 12
Sugartown	" 18, 19
Opelousas	" 25, 26
Pattersonville and Morgan City	Mar. 4, 5
New Iberia	" 11, 12
Franklin	" 18, 19
Vermillionville	" 25, 26
Calcasieu mission	Apr. 1, 2
Grand Chenier	" 8, 9

3 LEWIS A. REED, P. E.

DELHI DIST.—FIRST ROUND.

Waterproof, at Waterproof	Jan. 21, 22
Tensas, at Jordan Chapel	" 28, 29
Monroe, at Monroe	Feb. 4, 5
Trenton, at Trenton	" 11, 12
Lake Providence, at Lake Providence	" 18, 19
Winnsboro, at Winnsboro	" 25, 26
Delhi, at Delhi	Mar. 4, 5
Rayville, at Rayville	" 11, 12
Oak Ridge, at Prairie	" 18, 19
Lind Grove, at Bartholomew	" 25, 26
Bastrop, at Bastrop	Apr. 1, 2
Floyd, at Floyd	" 8, 9

2 H. F. ALEXANDER, P. E.

SILVERPORT DIST.—FIRST ROUND.

Coushatta, at Coushatta	Jan. 21, 22
Springville, at Armstead chapel	" 28, 29
Logansport	Feb. 4, 5
Cadilo, at Liberty	" 11, 12
Mooringsport	" 18, 19
North Bossier, at Concord	" 25, 26
South Bossier, at Bellvue	Mar. 4, 5
Shreveport	" 11, 12
Mansfield	" 18, 19
Natchitoches, at Natchitoches	" 25, 26
Many, at New Hope	Apr. 1, 2
Anacoco, at Holy Grove	" 8, 9
Sabine, Bayou Sea	" 15, 16
Pleasant Hill	" 22, 23

District Stewards' meeting will be held at Shreveport, March, 11, A. D. 1882.

3 T. H. MCLENDON, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DISTRICT—FIRST ROUND.

Meridian	Jan. 7, 8
DeSoto	" 14, 15
Waynesboro	" 21, 22
Winchester, at Hebron	" 28, 29
Chickasahay mission, at Mineral Rights	Feb. 4, 5
Shubuta, at Shulata	" 11, 12
Paulding, at Paulding	" 18, 19
Enterprise and Quitman at Enterprise	" 25, 26
Enterprise, at Chunkey	Mar. 4, 5
Marion, at Marion	" 11, 12
Lauderdale, at Lauderdale	" 18, 19
Linwood, at Linwood	" 25, 26
DeKalb, at DeKalb	Apr. 1, 2
Lone Creek mission, at Oak Grove	" 8, 9

JAS. A. GODFREY, P. E.

JACKSON DIST.—FIRST ROUND.

Canton	Jan. 1, 2
Jackson	" 7, 8
Edwards	" 14, 15
Bind's mission	" 17, 18
Bolton	" 21, 22
Madison, at Wesley	" 28, 29
Soule Chapel	Feb. 1, 5
Sharon, at Union	" 11, 12
Benton	" 18, 19
Silver City	" 25, 26
Yazoo City	Mar. 1, 5
Bover	" 11, 12
Mt. Carmel	" 18, 19

4 W. L. C. JOYNICOTT, P. E.

BRANDON DIST.—FIRST ROUND.

Marvin circuit, at Wesleyana	Jan. 7, 8
Cato circuit, at Clear Creek	" 14, 15
Trenton circuit, at Pokeville	" 21, 22
Raleigh circuit, at Raleigh	" 28, 29
Brandon station	Feb. 1, 5
Fannin circuit, at Holly Bush	" 11, 12
Lake circuit, at Lake	" 18, 19
Walnut Grove circuit, at Hillsboro	" 25, 26
Carthage circuit, at Goshen	Mar. 4, 5
Newton circuit, at Newton	" 11, 12
Forest circuit, at Grange Hall	" 18, 19
Beeds Springs mission, at Mill Dale	" 25, 26
Decatur mission, at Mt. Hebron	Apr. 1, 2
Philadelphia mission, at Philadelphia	" 8, 9
Ludlow mission, at Conrell	" 15, 16

District Stewards will meet at Morton, on Friday, February 3.

4 J. M. GANN, P. E.

WOODVILLE DIST.—FIRST ROUND.

Amite City	Jan. 7, 8
Clinton	" 14, 15
East Feliciana	" 21, 22
Pinckneyville, at Pinckneyville	" 28, 29
St. Helena	Feb. 4, 5
Amite	" 11, 12
Jackson	" 18, 19
Pipkins and Port Hudson	" 25, 26
Bayou Sara	Mar. 4, 5
Livingstone	" 11, 12
East Baton Rouge	" 18, 19
Wilkinson	" 25, 26
Wilcoxville	Apr. 1, 2
North Wilkinson	" 8, 9

Address, Greensburg, La. Pastors, by card, Inform Presiding Elder of place for First Quarterly Meeting.

35 D. A. LITTLE, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Crystal Springs	Dec. 31, Jan. 1
Wesson and Beauregard, at Wesson	" 7, 8
Hazlehurst	" 14, 15
Brandywine, at Behoboth	" 21, 22
Summit, at Summit	" 28, 29
McComb and Magnolia, at Magnolia	Feb. 4, 5
Providence, at Hahala	" 11, 12
Bayou Pierre, at Pleasant Ridge	" 18, 19
Adams and Bogueschitto, at Adams	" 25, 26
Scotland at Bethesda	Mar. 4, 5
Spring Ridge, at Forrest Hill	" 11, 12
Terry, at Pleasant Grove	" 18, 19
Brookhaven	" 25, 26

The District Stewards will meet in Hazlehurst, January 14, 1882.

52 J. A. B. JONES, P. E.

VICKSBURG DIST.—FIRST ROUND.

Natchez	Dec. 31, Jan. 1
Vicksburg	Jan. 7, 8
Warren circuit, at Bovina	" 14, 15
Port Gibson	" 28, 29
Rocky Spring, at Grand Gulf	Feb. 4, 5
Cayuga, at Utica	" 11, 12
Fayette circuit, at Fayette	" 18, 19
Meadville, at Oak Grove	" 25, 26
Kingston	Mar. 4, 5
Clover Hill, at Mayerville	" 11, 12
Rolling Fork, at Rolling Fork	" 18, 19
Mt. Olivet at Satartia	" 25, 26

The District Stewards will meet in the Methodist Church at Port Gibson, January 28, at 10 o'clock A.M.

52 R. S. WOODWARD, P. E.

NORTH MISSISSIPPI CONFERENCE.

WINONA DIST.—SECOND ROUND.

Iuka	Feb. 18, 19
French Camp	" 25, 26
Kosciusko circuit	Mar. 3
Kosciusko and Durant	" 4, 5
New Hurt	" 11, 12
Richland	" 18, 19
Lexington	" 25, 26
Winona and Valden	" 30
West	Apr. 1, 2
Wilkins circuit	" 8, 9
Walthall	" 15
Carrollton	" 15, 16
Black Hawk	" 22, 23
Minter City	" 29, 30
Greenwood	May 6, 7

Preachers on French Camp and Zilpha will please inform me where their Quarterly Conferences will be held. My address is Durant, Miss.

3 THOS. Y. RAMSEY, P. E.

MISCELLANEOUS.

ROYAL

BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and can not be sold in competition with the multitude of low test, short weight, alum or phosphate powders. *Sold only in cans.*

ROYAL BAKING POWDER CO., New York.

MISCELLANEOUS.

THE SINGER — 40 — OBELISK

BORROWED BY I. M. SINGER TO BUILD THE FIRST SUCCESSFUL SEWING MACHINE AUGUST 1850

THE GENUINE SINGER MACHINE HAS BEEN AWARDED THE FIRST PRIZE OVER ALL COMPETITORS

HIEROGLYPHICS THAT EVERYONE CAN UNDERSTAND

200 TIMES

SALES OF THE GENUINE SINGER FAMILY SEWING MACHINE

1860	SOLD 12,489
1871	219,758
1873	232,444
1874	241,679
1875	249,852
1876	262,316
1877	282,812
1878	356,432
1879	MACHINES SOLD 431,167
1880	538,609

TRADE MARK

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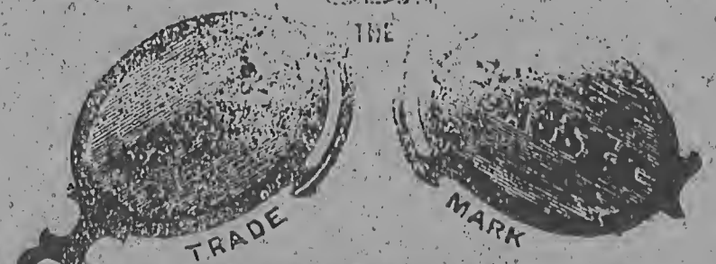

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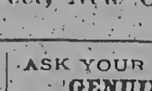

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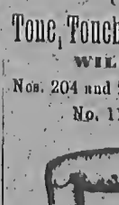

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NOBLESSE OBLIGE.

BY MRS. M. E. SANGSTER.

Come, old fellow, the grain in the manger,
Is yours, and you've earned it. No wonder you stare,
Annoyed and displeased, when a pert little ranger
Comes hopping in boldly your dinner to share.

O beautiful creature! so rugged, and steady,
So swift and sure footed, so willing and wise;
Whoever may need you, so gentle and ready,
I know what you're thinking; it beams from your eyes.

He ruffles his feathers, this pretty intruder,
And arches his crest, and is gallant and gay.
Can aught in the world possibly seem to you ruder
Than his, as he leisurely stands in your way.

You say, Why, you'd scorn to be put in a passion;
The cause is too slight. You will patiently wait
The satisfied rooster, in vain rooster fashion,
Flies off, without thanks, to some meek little mate.

The thoroughbred follows the law of his being,
To only with equals he cares to contend;
He bears with annoyance quite patiently, seeing
That sooner or later annoyance must end.

William Winans, D. D.

AN INTERESTING LETTER.

Hon. J. F. H. Claiborne, of Natchez, Miss., through Dr. W. G. Austin, of this city, sends us a letter written by Dr. Winans to Col. Claiborne, dated Centerville, Amite, Miss., January 9, 1855. Col. Claiborne, when Bishop McTyeire was editor, wrote a most entertaining series of sketches for the NEW ORLEANS CHRISTIAN ADVOCATE over the *nom de plume* of John Bunyan. We are much obliged to him for the letter. The first part of it is taken up with personal and private matters, omitting this, the balance is as follows:

I shall now proceed to answer your questions regarding myself, as well as I am able, in the limited space allowed me in a letter.

1. You ask me to inform you of "the place of my nativity and any incidents of my early life." I was born near Braddock's Grave, in Pennsylvania, on the third day of November, 1788, and, at two years of age, was left to the sole care of my mother, having three sisters and a brother, all older than myself. My mother was poor and depended upon the labor of her own hands, with the slight assistance of her older children, for the support of herself and children. She was, I believe, the most industrious human being I ever knew. I scarcely ever saw her unoccupied, day or night. She usually lulled me to sleep at night with the sound of her Scotch wheel, and aroused me in the morning with the bustle of housekeeping occupations. We never wanted bread to eat nor raiment to wear; and, besides this, our careful mother taught, or had us all taught, to read. By some means, I do not know how, my brother, four years older than myself, learned to write; and from him I learned enough, as, by dint of perseverig application, to write in the plain, inartificial manner in which this letter is written. This is the amount of the education I received, except that, when I was about eighteen years old, I received instruction in arithmetic during fifteen and a half days. This enabled me to return the obligation conferred upon me by my brother in teaching me calligraphy, as I initiated him in the science of figures and calculation. When I was two years old, my mother removed to Ten-Mile creek, in Green county, Pa., where she remained some seven years, and then removed to George's creek, Fayette county, Pa., near Union Town. Here we continued till I was sixteen years old, and then removed to Clermont county, Ohio, where I remained till I entered the itinerant ministry in the Methodist Episcopal Church.

2. When, where, and under what preaching I was awakened to a sense of duty; when I united with the church, and when I experienced conversion," etc. To the former part of this question, I can give no very explicit answer, as I can recollect no period of my life when I was not awake to a sense of religious and moral obligation. My excellent mother was sincerely pious, long before I was born, and she diligently imparted pious and moral instruction to her children as soon as their minds could receive it. There were, however, quickenings and recessions to the strength of the impressions, so made upon my mind, by the preaching of the gospel at sundry times, and by various ministers. When I was eight or nine years old, I heard Valentine Cook and James Smith, and was deeply impressed by their ministry, so that I earnestly desired to be a Christian. But, during the following six or seven years, my associations, which were as bad as any out of the infernal regions could be, led me into many vicious habits: Dancing, Sabbath-breaking, card-playing, and even drunkeness were vices in which I frequently indulged, and with keen and still increasing relish. I lived in the vicinity of large iron works, and was employed in them; and, in those days, the characters of those employed in that business were, perhaps, unparalleled for wickedness. In 1803 or 1804, a young man, named Davidson, came to my mother's, and proposed to make her house a preaching-place on the circuit. He prayed with us with great fervor and unction, and left an appointment to preach; but severe affliction prevented his doing it, and I never saw him again. His manner, his conversation and his prayer made a deep and lasting impression on my mind and heart. Soon after, Simon Gilespie, James Hunter, William Knox, Thornton Fleming and Andrew Hemphill successively preached at my mother's house, and formed a small society of which I was a member. My association, which had been so pernicious to my morals, still continued; but I was graciously enabled to resist its influence and to maintain a consistency with my engagement so far, at least, as external conduct was concerned. The preachers, whose influence with me was most powerful, were Hunter and Hemphill, especially the latter. In 1805, we removed to Ohio, and I took with me the proper voucher of my membership in the church. But, the dissipating influence of emigration and a protracted separation from the ordinances of religion had brought me into so careless a state, that when I had an opportunity to claim my membership in the church I declined doing so, under a conscientious persuasion that I was unfit for the relation. My love to the church and my desire to be a Christian continued however, and I was, perhaps, as punctual as any member in attending the means of grace, including love-feasts and class meetings. This continued till on Christmas day, 1806, I was shut out of love feast by John Collins, a preacher whom I venerated more than all others. I then determined that I would not again be excluded from love-feast; and, accordingly on the same day—my certificate of membership, brought from Pennsylvania, being now a nullity—I joined on trial. I was sincerely desirous to be a Christian, but not very earnest in my efforts to that effect till in March, 1807. Then I became truly penitent and sought diligently and in bitterness of soul for pardon. On Easter Sunday, March 29, at a prayer meeting at night, and while I myself was leading in prayer, God spoke peace to my soul and wrought a wonderful change in my whole moral nature, shedding his love abroad in my heart. I was soon after appointed class leader, and, on the twenty-ninth of August, received license to exhort. I first made an attempt to preach in a private house—my mother and the rest of my family in the congregation—on, I think, the sixth of June, 1808. The presence of my family, my mother especially, embarrassed me more than would that of the President and Congress have done. I have not dared to attempt preaching on the same text since, though I have written a sermon on it. It was Eph. v. 8. On the twenty-seventh of August, 1808, I received license to preach, and immediately entered upon the work of the itinerant ministry, though I was not formally admitted into it till the following October. My first regular appointment was to Limestone circuit, including Augusta, Washington and Maysville, and, before the year expired, by a uniting of the Limestone and Flemming circuits, Flemingsburg, in Kentucky. My second appointment was to the Vincennes circuit, Ind. This circuit included all the settlements on the Wabash and White rivers, from the Indian line to the Ohio river. I went to this circuit, October 17, 1809, and left it October 23, 1810. I was the second preacher appointed to this circuit, and, during the whole year, I never saw an itinerant preacher, and had but little assistance from local preachers, of whom there were three, I think, on the circuit. Here my acquaintance with President Harrison commenced; and I was enjoying his hospitality at the time of his council with Tecumseh, which met on the lawn before Harrison's door. This council was held between two men, than whom few have lived who were more patriotic, wise or brave. They viewed the matter in debate—a into land sale to the United States by the Miami tribe—from different standpoints, and both honestly believed they were defending the right. Tecumseh had spoken very ably from ten A. M. till two P. M., (his speeches being twice interpreted;) and Harrison had spoken, by way of introduction, ten minutes, and had entered upon the merits of the dispute in a second speech, when, upon the interpreter translating it into the Indian language, Tecumseh, who was sitting on the ground, sprang to his feet, and said, fiercely: "That's a lie!" Immediately the Indians, who were of his party, also sprang up, and as fiercely assented to his negative. I happened to be standing at the back of Gen. Gibson's chair, and heard him whisper to the officer in command of a guard of thirteen men: "Have your men ready; these fellows intend mischief." He had lived twenty years among the Shawnees.) The men were brought immediately in front of Tecumseh and his confederates, with arms presented and ready for instant action. Had the Indians attempted violence, all their chiefs would probably have fallen, as the guard were not more than five paces from them and covered them with their muskets. But for the presence of this guard, I have no doubt there would have been a horrible massacre of the whites; as few of them had any arms, and as the Indians were well armed for close conflict, though without fire-arms. The "Life of Harrison" does my *gallantry* more credit than it is entitled to. It represents me as going to the door to defend the women and children; whereas, in fact, I do not know that I thought of them. I had seen a musket, with a fixed bayonet, standing by the door, and thither I went that I might arm myself if a conflict ensued—the door was in a few feet of where the council was held. I have thus answered your second, third and fourth questions, without attending to your division of the subject.

5. "When I came to Mississippi; where I have labored, and what changes I have noted, showing the progress of Methodism in Mississippi; what it was then and is now." I came to Mississippi, on horseback, from Vincennes *via* Shelbyville, Ky., the seat of the Conference that year, and arrived at Port Gibson, December 5, 1810. My fields of labor have been as follows, in the order in which they are stated, viz: Claiborne, Wilkinson, Natchez and Claiborne two years; New Orleans, 1813-14, Natchez and Claiborne, Wilkinson; local five years, on account of ill-health; Natchez circuit 1821, Mississippi district four years; Washington station, Washington district three years; missionary agent, three years; superannuated 1833; New Orleans district, one year; Wilkinson supernumerary, one year; Woodville station, one year; agent for New Orleans Church, 1837; New Orleans district, one year; Natchez district, four years; New Orleans district, three years; agent for Centenary College, 1846; Natchez district, two years; Woodville station, agent for Centenary College, superannuated, four years. I have been a delegate to General Conference nine times, and delegate to the convention which organized the Methodist Episcopal Church, South.

When I came to Mississippi in 1810, the Mississippi work of the itinerant preachers extended over what is now the territory of the Louisiana, Mississippi, and Alabama Conferences. The number of itinerant preachers, then occupying this extensive area, was ten, and the number of members in the church was 500. Now the number of itinerant preachers must be over 300, and that of the members of the church over 50,000. Thus has the number of itinerant preachers increased thirty-fold, and the number of members nearly, perhaps fully, one hundred and sixty-fold, within the forty-four years of my connection with the Methodist ministry of this country. Besides this, we have contributed a good deal towards forming the Memphis, Arkansas, two Texas, and Florida Conferences, and somewhat towards that of the Conference in California. To God alone be praise!

Permit me to hope that you will no longer defer to seek that most important of all blessings, of which you acknowledge yourself to be still destitute. You have passed the meridian of your life. Your sun will soon wheel its downward course to the close; and, oh, how dreary will be its setting, if the grave be not illuminated with the hope of a glorious immortality!

WILLIAM WINANS.

P. S.—I forgot to reply to one of your questions in its proper place. You wish to know whose funeral it was which I preached at Washington, and which was published. It was not the funeral of either Ellen Hewitt or Elizabeth Freeland; but it was that of Mary Magruder, of Eliza Magruder, wife of John, and of Robert Dunbar, son of Joseph Dunbar, Esq. I have but a single copy, or I should send you one. W. W.

Change of Pastors.

MR. EDITOR: The Georgia letter from Bro. Wadsworth opens questions which can not be too much discussed for the good of the church.

First. Frequent changes of the preachers. The old custom was to change often, almost invariably each year; then, sometimes, quarterly and semi-annually. The principle upon which these changes appear to have been made was this: If a preacher was not accomplishing something, move him where he could show fruit, and send a man in his place to do that work. It was no reflection on him. It was simply considered a case of lack of adaptation. It was never presumed that every good man would be equally useful at every place. I knew a good man once sent to a very good place. He asked for a change because, as he said, "he did not strike their flint, and they did not strike his." In the case under review, it is said that one of our Bishops has held the Conference three years out of four, and that most of the preachers were moved. Doubtless it was needful. His holding the Conference so often made him familiar with the men and the work. It is by no means sure that, on the average, only three minutes were given to the consideration of each case. I heard a presiding elder say of Bishop Dogget, that at a certain session of the Conference he had almost perfect knowledge of the Conference when he went into the cabinet. It is the main work of the Bishops to fix the appointments. They have from May till the ensuing session of the Conference to study and arrange the work. They have the church papers and minutes of the Conference, as well as their own knowledge and the advice of the presiding elders. Perhaps, in three-fourths of the cases, clerical work would be all that was necessary in the cabinet. Nor is a Bishop entirely confined to his cabinet for information. Whether lay delegation intentionally carried with it advice to the Bishops, or not; yet, practically, it has inevitably done so. It is unreasonable to suppose that great and good men in the church shall leave places of prominence and influence at home to go to a session of the Conference, with hearts full of anxiety for their church, and with heads full of information, and yet impart none of it to the Bishop.

Because a man has been poorly supported, is that the reason why he should be returned to the same fare? or sent to a contiguous charge to be valued at his former price? These removals are needful to the man and the church. If he is doing but little, and receiving less, the change may stir him up to strive harder, and may also beget within the church a feeling to aid him as never has been done before. If the move does no other good it may cause a good man to drop into his normal position, that of a local preacher.

Bishop Pierce has presided in Arkansas about as often as all the other Bishops together; and nowhere is there a finer itinerant spirit, because he has not allowed the members of the Conferences to become local itinerants. Twelve months ago he moved almost every man who had been at a place two years for that reason alone, so I have been informed. My ex-presiding elder tells how the good Bishop gained him by a move across the Conference. He thought himself ruined, yet the Bishop had simply opened up for him a career of increasing and continued usefulness now entering its thirteenth year.

Second question. Strengthen the episcopacy. Our good Bro. Wadsworth is right here, though wrong in the way that he reached this conclusion. It has ever been the head of Methodism; one good eye of the wise, one good ear and one good eye is not enough. The time of the greatest growth of Methodism has ever been when the superintendency was the most general. And like a general providence it necessarily carries with it a special. From the days when the apostles were scattered abroad by persecution, and went everywhere preaching the gospel, till now, we have needed our chief pastors often among us. This planted Christianity, at least, from the pillars of Hercules to the gardens of Babylon. Mr. Wesley, facing the snow storms of the mobs of England, with fortitude, dotted the whole land with societies. Asbury and McKendree, men whose home was the saddle, knew all the preachers, all the work, and made all the appointments. What would they think of two sessions of the cabinet a day? And yet, who ever made such necessary appointments? After the traditionally abused General Conference of 1866, what a rapid growth we had. So great was the faith, so far-seeing were those wise men, that they added four more to the college of five Bishops. Since then our membership has increased two-fold. The momentum was given by this new strength to the episcopacy. The order was to advance all along the line. Like a Wellington at Waterloo, our leaders were right among us to put us on the back and tell us: "Up and at them." This spirit animated our Bishops till Bishop Marvin flying around the world, staggering to hold his Conferences, and fe[illegible] very beat of the action, ripe in experience and rich in information, which we never received because we had worked him to death. The church realized then that these dauntless spirits had been over taxed, and the cry went up to halt them. It ought to have been to reinforce them. Their numbers had not been increased to meet the increased demands of the church. It was time to rest them. Another soon followed. And yet another tarries on the boundaries of the better land. Of those that remain, one is more than superannuated, the next has so incessantly proclaimed the glad tidings that he is almost voiceless. Of the three active Bishops, the senior, with his eighty years of youth upon him, shouted "hallelujah" up and down the shores of the Pacific, into Texas and back to his native State in less than a twelve month. The second, in perils by land and perils by sea, and not dreading the other perils, has had the moral courage to move "114 out of 178." I dare say, because they ought to have been moved. The third, tackling the "Virginia idea," gives the "indefinite extention" a few strokes of the pen; the fur flies vastly, yet he is still ready to do his duty, and if not in Mexico before the meeting of the General Conference, it will be because his body can not keep up with his heart. These men need help. If the General Conference of 1882 has the courage of the General Conference of 1866, we will have twice six new Bishops. We have doubled our membership since that time, and there ought to be a proportionate increase of the episcopacy. When we have that general supervision, and the responsibility is thrown upon the Bishops in making the appointments, then moving men about will be so frequent, that its strangeness will cease to cause dissatisfaction. It is said that west of the Mississippi river we need a Bishop. We need three. Missouri, Colorado and Illinois surely need one. Arkansas and the Indian Territory is a heritage the church ought not to neglect. Texas, now locked by bands of steel to New Mexico, surely can not do with one Bishop. She possibly may by her Northern Conferences lying near the episcopal resident at Little Rock. Not meaning that our men must be elected (though we have competent ones;) but that they must come and live among us and give us their presence and oversight. What would be thought of all the preachers in a district living near one point, or all the presiding elders on one side of a Conference? We need a resident Bishop now. We are suffering for the want of his labors. A Northern Methodist Bishop has been visiting Little Rock recently. The secular papers had more to say of him than they did of all the Southern Methodist ministers combined during the entire year. This alone is no little matter; besides other reasons.

G. A. BASKERVILL.

ARKADELPHIA, ARK., Feb. 2, 1882.

That Bible Address.

MR. EDITOR: I beg leave to thank you for publishing that superb, original and masterly address on the Bible, delivered at the anniversary of the Bible Society by Rev. Dr. Carter. It is full of marrow; an enriching, continuing, enlightening and very eloquent address. It reminds me of the professedly inexperienced stranger amongst the gold mines of the West. He waited to find a mine. But in order thereto, he went among the old miners and observed the eying of those skilled in the business. As he looked about he saw vast heaps of pulverized rock and earth, from which, as was supposed, all the valuable nuggets had been extracted. Here and there he found hitherto undiscovered lumps of the precious metal and put them in his wallet. When asked what he was about, he said he was hunting a gold mine. But he was diligent in going from one great hill, or mountain, to another, gathering fresh treasures—taking no sand, no silt, no mere microscopic atoms, only full nuggets, which other eyes had not been keen enough to discover, nor hearts patient enough to toil for and secure. One day he was found packing for a journey, and was asked: "Whither away?" He replied: "Homeward." "Why, have you found your mine?" or, "are you disheartened?" "No," he said, "not disheartened, but I have gathered as much as I can carry and am going to take it home."

Dr. Carter broke into stores of exhaustless wealth, and looking around was overwhelmed with the riches. Only apparent to an unlustructed eye; ready to be seen by a true observer, and everywhere displayed in greater or less profusion and variety. But, not having unlimited time, and wisely anxious to secure some material as a reward of his endeavor, he commenced collecting specimen nuggets and coining them as he hurried over the boundless acres of golden wealth, until, when their limited homeward steps behold! he has arrived at union, full of the rarest of garnered treasures, both in quality and abundance. Doubtless many thousands of your readers will join me in thanking the orator for the valuable contribution.

Now, I want others to read it, and to have it put into tract, or pamphlet form, and circulated as a Bible currency among the people at large. Such presentations of the claims of God's holy word, aiming to meet no brawling blasphemer in his pathway through the Golgotha of bald and brainless skulls, is often productive of more good than a pitched battle with special foes. When I had read to the last word I blest Heaven for men so endowed as to exalt the word of life in the hearts of their fellows as brethren, and my heart went out in a new fresh joy over the glorious book of books, which the address had presented so charmingly to the understanding and the heart. Still, as imperfection attaches to all human productions, so a great one is quite conspicuous in the address—it was entirely too brief. The Bible Society ought to put it in a pamphlet form for still wider circulation. Yours,

C. K. MARSHALL.

VICKSBURG, MISS., Feb. 1, 1882.

Good Words.

No shattered link of covenant
We ever need regret,
For out of disappointment
Flow sweetest odors yet.
The discord that involveth
Some startling change of key,
The Master's hand revolveth
In richest harmony.

—Belief in a future life is not the result of inductive and inferential reasonings—such as the incomplete justice here, or the dissatisfaction with all earthly good—but that, rather, these result from the instinctive belief in immortality. Savages and children never doubt it: and the nearer you approach the instinctive state, the more indubitable it is. It is only when refinement, civilization and science come that it grows dim. The attempt to rest our intuitions on a scientific basis, inevitable as the attempt is, brings with it doubt—and you get back faith again when you quit logic and science, and suffer the soul to take counsel with itself, or, in Scripture language, "when you become again a little child."

—How possible it is to mix together the vigor of a masculine and manly intellect with the tenderness and charity which is taught by the gospel of Christ. No man ever breathed so freely when on earth the air and atmosphere of heaven as the Apostle Paul—no man ever soared so high above all prejudices, narrowness, littleness, scruples, as he; and yet no man ever bound himself to the ignorance, the scruples, the prejudices of his brethren. So that what in other cases was infirmity, imbecility and superstition, gathered around it in his case the pure, high spirit of Christian charity and Christian delicacy.—Robertson.

—Let us remember that we are always casting the shadow of our real life upon some one; that somebody is following us as John followed Peter into the sepulcher. Happy if, when all the influences of life flow back and meet us at the judgment, we can lift up clean hands, and spotless robes, and say: "I am free from the blood of all men." Happy, then, to hear even one soul saying to us out of the great multitude, that, following the shadow of our Christian life and devotion, he found Jesus and heaven.

—What contrasts of permanency and durability with change and decay arise in the mind contemplating the fixed stars from this world of ours. What an image of immutability and eternity is a fixed star—pointing us to another and endless existence—to another and better life; a lighthouse of the skies, beckoning the mariner on the ocean of time to a haven of eternal rest; a window in the heavens revealing glimpses of glory, which eye hath not seen and which ear hath not heard.

—No shrinkage or decay may come to Christian hope. Its nature is to become healthier, lovelier, richer, fuller of inspiration thrills. It has in it the quality of eternal youth. Its dreams can never be too extravagant, nor its poetries too brilliant, nor its ambitions too lofty. Years can never dim its eye, nor clip its wings. The frosts of experience may never chill its blood, nor hush its song. Time and age only make it more radiant, robust and fleet.

Prayer of a South Sea Islander, after Sabbath service: "O God, we are about to depart for our homes. Let not the words we have heard be like the fine clothes we wear, soon to be taken off and folded away in a box till another Sabbath comes round. Rather let thy truths be like the tattoo on our bodies, ineffaceable till death."

God's will is so high above humanity that its goodness and perfectness can not be scanned at a glance, or it would be very terrible if it were not for his manifested love, manifested in Jesus Christ. Only *that* holds our hearts together when he shatters the world.—E. B. Browning.

—There are three distinct realms in the empire of Jehovah; the moral, intellectual and physical. These would be harmonious and a unit and perfect but for sin, which, so far as man is concerned, has ruptured its harmony and marred its perfection. —Rev. H. J. Eddy, D. D.

Supposing all the great points of atheism were formed into a kind of creed, I would fain ask whether it would not require an infinitely greater measure of faith than any set of articles which they violently oppose.—Addison.

"There is nothing," says Sir Samuel Romilly, "by which I have through life more profited than by the just observation, the good aphorism and the sincere and gentle encouragement of amiable and sensible women."

—We can not skip the seasons of our education. We can not hasten the ripeness by a single day, nor dispense with one night's nipping frosts, nor one week's blighting east wind.

Christian Advocate.

THURSDAY, FEBRUARY 16, 1882.

THE HEAVENLY SOWING.

BY REV. DR. H. BONAR.

Sower Divine!
Sow the good seed in me,
Seed for eternity.
Plough the fallow soil,
Break the obdurate toil
Make it a fruitful field
And the true yield
...
Sower Divine!
Sow in this waste ground
...
Has made it fertile
...
Darkness and in light.
Sow in the early and the latter rain,
The seed shall harvest grow
...
Sower Divine!
Sow deep this heart of mine
...
Sower Divine!
Let not this harvest-day
Lead the to thrive away,
...
Fit me by fruitfulness
Be ripe like the not in ripeness;
For in this field be dry,
Refresh it from on high,
Sower Divine,
Water this heart of mine!

Sunday-School Lesson.

PREPARED BY REV. CHRISTIAN KEENEL.

First Quarter—Lesson VIII.

SUNDAY FEBRUARY 19, 1882. MARK iv, 1-20.

GOLDEN TEXT—"*He that hath ears to hear, let him hear what the Spirit saith unto the churches.*"—Revelation II, 19.

THE SOWER.

1. And he began to teach again by the sea-side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea, on the land.

2. And he taught them many things by parables, and said unto them in his doctrine,

3. Hearken; Behold, there went out a sower to sow:

4. And it came to pass as he sowed, some fell by the way-side, and the fowls of the air came and devoured it up.

5. And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

6. But when the sun was up, it was scorched; and, because it had no root, it withered away.

7. And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

8. And other fell on good ground, and did yield fruit that sprang up, and increased, and brought forth, some thirty, and some sixty, and some an hundred.

9. And he said unto them, He that hath ears to hear, let him hear.

10. And when he was alone, they that were about him, with the twelve, asked of him the parable.

11. And he said unto them, Unto you it is given to know the mystery of the kingdom of God; but unto them that are without, all these things are done in parables:

12. That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.

13. And he said unto them, Know ye not this parable? and how then will ye know all parables?

14. The sower soweth the word.

15. And these are they by the way-side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

16. And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17. And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

18. And these are they which are sown among thorns; such as hear the word,

19. And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

20. And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirty-fold, some sixty, and some an hundred.

The increasing popularity of the great Teacher attracted a multitude of hearers from all the country round. For his own convenience the Master withdrew from the city, and returned to his favorite preaching place, the seaside, and began again to teach. His boat, pushed out from the shore, and afloat on the sea, made his pulpit, the gentle sloping shore his auditorium. The arrangements were happily chosen. The *preacher* sat in the boat, in full view of all on the shore, nothing back of him to catch the eye but the round sky bending down to meet the sea in the far distance. The conception was his own. His eyes had ere this beheld a throne, before which was a sea of glass, ever whose crystal surface resounded, day and night, the holy, holy, holy of the four living creatures of song. The throne of God has a sea before it.

The water and the winds, one the readiest conductor of sound, the other the obedient carrier, became his messengers, and wafted every syllable of his lips to the outermost man in that vast multitude. Not a word or tone was lost to any ear. The winds, in reverent hands, bore his words, and the sea gave her aid in transmitting this wondrous speaker's tones. What manner of man is this? the very winds and sea obey him.

He taught them many things in parables, and said unto them in his doctrine, Hearken, behold, there went out a sower to sow. He begins by drawing in their hearing an exquisite word-picture, by which he portrays to the untutored multitude the nature and laws of a spiritual kingdom he came to set up in human hearts, and, wonderful to relate, his pictures are grouped out of the most familiar things in life. He indoctrinated those unspiritual hearers in the mysteries of a spiritual kingdom by using such terms and such objects as they were familiar with. The Master, unlike all other teachers coming to introduce new philosophies, used no new terms, but took such as men were already acquainted with. Every other teacher coming to announce some new or strange doctrine begins by fixing a vocabulary of words and terms, but Jesus took human language, and used it as the vehicle of spiritual truth. It was a stupendous task, fraught with inextricable difficulties, to couch spiritual truth in the words of men whose spiritual faculties were all but extinct. How would you proceed to teach the deaf-born the note of a clarion, or the blind-born the color of crimson? But this Teacher, with consummate wisdom and skill, and with no apparent effort, uses the symbols of visible and tangible to teach the invisible and intangible. He expressed the profoundest spiritual mysteries in formulated equations, in which there were not a single unknown term, and the resultant truth was the mysteries of godliness made plain.

Hearken! Who had better right to demand attention than this Teacher, whose every utterance upon any subject was final, and left absolutely nothing further to be spoken. Behold! The style of his teaching is dramatic—a scenic illustration of the truth. The Saviour puts upon the canvas of the imagination a single individual. The Sower, the ideal Husbandman, who wishes to have the greatest yield from his field, and plants all of it. Sowing not only the best prepared parts and the most fertile, but the stony places, the paths, the turn rows, where the cattle trod when turning, and in the fence corners, where the plow could not come; no place was left for weeds. To plant *all the* field, good and bad, and to plant it with good seed, such was the part of a wise Sower, and such would be the planting. He states the yield. Some did not spring up at all. Some sprang up, and then withered away. A third lot of seed sprang up and grew, but yielded no fruit, and a fourth sprang up, grew, and yielded fruit, some much, some more and some most. Notice, there were three causes of unfruitfulness: *birds, stony places, thorns*—but only one cause of fruitfulness—*good ground*. There are three degrees of fruitfulness: thirty, sixty and one hundred fold. He closes the simple recital of this frugal husbandman with the singular and significant advice: "He that hath ears to hear, let him hear."

The idea Christ would convey in these words is that these divinely provided organs of hearing, *along* with the word spoken in our hearing, fastens responsibility upon the man which he can not shake off, and which he would do well to heed. The order of grace is "faith cometh by hearing, and hearing by the word of God." Men have a careless way of hearing; they abuse and misuse their ears, and hear not the still small voices which whisper the most important truths. To men who have only eyes, seeing the truth, creates obligation to obey it. Those having only ears, hearing the truth, fastens the obligation to obey it. So with the mind, the heart, the will; so that a man must be less than a fool to escape obligation, "for the way-faring man, though a fool, need not err therein." God puts the necessity of ignorance upon no man, but leaves men without excuse.

Those words set the disciples to thinking on the Lord's parable. His earnest words made them feel that there was something more in the simple recital of this story of the Sower than that which appeared in the mere surface, that there was a deeper hidden meaning. So keeping his words, as soon as opportunity offered, they ask the Master for an explanation. Good for the disciples; to him that hath shall be given. Only they that ask are to receive, and they that seek find. Had they let the subject drop, we never would have had the explanation of this parable from the mouth of the great Expositor. We would not have had this key to all his parabolic teachings. We would have been left without this infallible guide to all future interpretation. By referring to Matthew's account, and comparing it with Mark's and Luke's, we will find that a double question was asked. First, why he spoke in parables to the multitude, and, secondly, as to the meaning of the parable. His answer is: Because unto you it is given to know the mysteries of the kingdom of God, but unto them that are without all these things are *done* in parables; parables can be acted as well as recited; example: "healing the leper," "cursing the fig tree," "raising Lazarus from the grave;" singular answer. Did Christ design to reveal truth to some and not to others? Why should he speak plainly to the disciples and hide his revelation from others? Shall these that are without perish? Who fixed the boundaries? Was there any superior qualities of soul in those disciples that they should have a place in the inner circle of his confidence to exclusion of all those perishing souls who were without? What a mystery meets us here! Why were the disciples who were so slow to believe and so stupid in learning so highly privileged above others?

The answer Christ gives is that unto you it is given to know the mysteries of the kingdom of God. Why unto them is the power to know granted? By that invariable rule of God's gifts. To him that hath shall be given, and he shall have more abundance; but to him that hath not shall be taken away even that which he seemeth to have. The grant was made to the disciples because they heard his words and kept them. The conditions for the bestowment of knowledge of the mysteries of the kingdom are: 1. An earnest desire for them. Man can know just as much of God as he wants to know. "Blessed are they that hunger and thirst after righteousness, for they shall be filled." 2. Cherishing and using the gift. He that heareth and doeth my sayings is like a wise man that built his house upon a rock.

God locks up the walls of salvation to all but the thirsty. None find but those who seek; none receive but those who ask. To none is the door of heaven opened but to those who knock. We may ask and receive, and seek and find, and then lose all we have received, and the treasure we have found, if we but fail to cherish and use it. Faith works by love. Oh! if you would have your feet on the Rock, and your eye pierce heaven, hear these sayings, and do them; keep them. But why did the Master veil his truth behind these similitudes. For the same reason that veiled his divinity and omnipotence in the flesh for the same reason that God hides himself in his person, in his providences, in his government, in his works—that man may be untrammeled, be left free to choose, that he might exercise his freedom of will. Christ could have so revealed the truths of his kingdom that men perforce would have believed. He could have so revealed his mysteries of the kingdom, as to make his revelation as irresistible to the conscience as the truth of mathematics is to the mind, and then man would not have had the liberty of doubting. This King cometh not with observation; so his kingdom wants no such subjects. This kingdom is to be one of free souls. All its offers are to free men; it obtrudes its claims on none; it coerces no will; its conquests are all by love. Hence the doctrines by which it is to be propagated in human hearts must be couched in terms which leave men free. The parables of Christ are like the providences of God. There is always room left to explain them upon natural principles, and eliminate from them all of the supernatural; otherwise men would have no option, the truth would drive them with its irresistible force, and men would cease to be men, but would be like motes in the storm.

Christ explains exactly why he used parables—that seeing they may see and not perceive, and hearing may hear and not understand, lest at any time they would be converted, and their sins should be forgiven them. If Christ had used direct methods, revealed his truth as God did on Sinai, let through his glory and majesty, with every revelation, there would have been no room for doubt, no permission to see and not perceive, none to hear and not understand, so that at any time they saw or heard they would by the irresistible power of his presence and word be tured, *converted*, and their sins would be forgiven them; a forced repentance would bring a forced pardon, and the great principle of co-operation of God and man, in salvation of man, would be ignored.

But to the interpretation of the parable. Christ has beautifully explained it. The divine Artist, having outlined his picture, now sheds upon it a flood of light, which brings out in clear relief all the hidden lines and touches. We shall not attempt to add any word to his. But we will gather up some of the lessons taught in this picture. The first and fundamental mystery revealed is the co-operation of the divine grace with the human will in salvation. Salvation the result of the co-operation of grace and faith.

As long as fruit grows from seed, and the seed needs a soil in order to its springing, growing and fruiting, so long will the law of the harvest be a fit symbol of the nature of the co-operative work of grace, and the human will in the salvation of a sinner.

The fruit comes not forth from the earth without a seed, nor the seed prosper and grow without the will of the soil; so in salvation, the man can not bring forth fruit unto eternal life unless divine grace drop the seed of a new life in his heart.

Christ says the sower soweth the word. The seed in this spiritual harvest is the word of God. The field is the world, the different soils in the fields are human hearts. The word of God is a seed, quick and powerful, a seed whose germ never dies, can not be too old to sprout whenever the right conditions are furnished in the soil; it prospers. The word of man sows itself in human hearts and lives, how much more the word of God.

Once in the history of the world the earth brought forth grass, herbs and trees without seed being planted. God spoke, and they sprang up and bloomed and fruited. God's word was the seed of the first natural harvest, the seed of that harvest came from God's granary; afterward each plant had its seed in itself. In the spiritual harvest this is not true; every harvest of souls must come from planting the divine seed—the word of God. Faith is the only principle of life; it is the gift of God, and it cometh by hearing, and hearing by the word of God. The seed of life eternal is not in man; there is no spontaneous growth in grace. The divine Sower must drop the seed from heaven. In the spiritual harvest there is a difference in rate of growth and in law of growth. There comes in the element of time in both harvests. Babes in Christ do not grow to manhood in an hour; neither can we limit the time; we can not say how long or how short our probation. But herein the type fails. In the natural harvest God puts the germ in the seed, and conditions of growth in the soil, necessary to germinate the seed; but in the spiritual harvest, where the divine seed is dropped in human souls, the conditions of the soil are left to man. God reveals to him the necessary condition to fruitful growth, but the man alone can supply them. Here is a soil with a will of its own. Men are responsible for the condition of the soil. There is in the economy of grace all that is needed to make the stoniest heart soft and generous. If no fruit is gathered the sower is not to blame; the soil must be, for the seed was good, and all the field was planted.

That "Voice from the Pew."

MR. EDITOR: "Justitia," in the ADVOCATE of January 19, utters some sentiments, which suggest the propriety of a prefix *un* or *non* to his *nom de plume*.

He writes of church government, and the voice of the people in it, opening his lecture with this remarkable sentence: "We claim to have a republican form of government, which is confined altogether to civil rights." "Confined altogether to civil rights" is a bold assertion. What authorized exponent of our church polity ever said that our economy involved nothing but "civil rights?" Yet these words, "confine altogether to civil rights," can mean no less than this. I have an idea, somehow, that church government is strictly *moral*, and *not* civil, in its objects and effects. If John Rogers holds estates by a more valid legal title than Robert Rowe, and Rowe becomes clamorous about it, appeals to civil—not moral nor criminal—judges, and they give the estates to Rogers, I know of no *church* government by which Rogers could be tried. Certainly "civil rights" have a small, if any, claim in *our* church government. "Justitia" would do well to revise his lecture, and strike out the first paragraph, as untrue or irrelevant.

The second paragraph should go out for the same reason. He says: "Methodism is rapidly assuming a monarchial form of government." This is his count in the indictment—his charge against "our beloved Methodism." The specifications, the *no. gistea*, by which he labors to sustain this charge, are: 1. "A private member has no voice whatever in church government." "Church government is a code of laws—a set of rules—for the guidance of a religious assembly. Under *our code*—Discipline—"a private member" is alone competent to sit in judgment on the character of a member of our ecclesia. None else can expel the wicked from our midst, none else are responsible for their retention in our communion. These rules—the Discipline, from one end to the other—are enacted by a General Conference, composed of just as many "private members" as preachers. No church authority can make a preacher, unless the "private members" say so. The proof is *against this* specification, and it must go out.

As to the second specification; that involves one of those restrictions to which Bro. "Justitia" assented when he came among us. For the common good the preachers and "private members," from the beginning, gave up the right of choice, in order that ministerial talent might be more equally distributed among the people. This is no evidence that "our beloved Methodism is rapidly assuming a monarchial form of government."

As to the third specification, it is sufficient to say that "our people's feelings," though they are as if the people had been "imposed upon," are no evidence of the monarchial form of government, "in our beloved Methodism." This is, most emphatically, true when the "people," as in this case, have no just grounds for such feelings. Every one of these "people" consented to this feature in our "government" when they became subjects of it. Moreover, as it is apostolic, as good, law and gospel abiding "people," they should learn to be a little less selfish, and let others have the benefit of this "much" loved preacher. Specification No. 3 wont do.

To No. 4 I may just say: No matter if Bro. "Justitia" can ascertain the "sentiments of the people more fully than the preacher or the presiding elder can" it was *expressly stated*, when this preacher, "whom we learned to love very much," was sent as "our pastor, that he might be recalled at the end of the year. Let No. 4 go out also.

No. 5 is simply a "privilege question," and reminds me of a paragraph in my own experience. In —— I was sent to —— circuit. The year before Bro. —— was there, whose two grown sons were in school. Our Bro. C. was called on by the steward for quarterage, but he declined, saying: "Me and my boys work for our money, and —— can't get it to keep them boys out of the field." But time came for my steward to make his call for quarterage for myself, but, instead of money, he got this: "Mespay Bro. ——? Why, he has made more on the farm than I have!" I do not say Bro. "Justitia" would do this way, dun all his poor *mortal* were his "pastor," and spent all his time "cultivating his own garden, and chopping his wood," and preparing sermons, and letting Bro. "Justitia" and the sick and afflicted alone, never visiting them, he would expect a worse bill of indictment against him than that now under review. Turning this after the others, we will examine the sixth specification in this bill.

As we look at it we think of "the clamor's desolation."

"The factors *have to face a woe*,
They *can't* wield *tools* and *hoes*,
And while they seek *work* they *find* sorrow,
They bring reproach upon her."

Looking over the statistics of one of the conferences, the first name before me is that of the son of one of our Bishops, and a graduate from a first-class college. His "total receipts" were $307 75 for a full year's work. Another who was educated for the priesthood in the Romish church, received for a full year's work, $65. Still another, who has left a law practice worth about $1 000 a year, received the full sum of $—— for a year's service in the ministry. Whether or not these men "cultivated their own gardens, and chopped their own wood," I can not tell, but one thing is certain, they could not be "gentlemen of leisure" in any degree to hurt anybody, not even Bro. "Justitia." In Plaquemine parish, La., the average pay of a freedman is $300 per annum. In the same region of country, the Opelousas District, of the Louisiana Conference, the average salary of a preacher is $257 89. But some people who have no income claim to be "gentlemen of leisure" may be it is so with Bro. "Justitia."

My idea of a "gentleman of leisure" is a man who has as much money as he needs, and nothing to do but enjoy it. I am getting real curious to know Bro. "Justitia's" idea of "a gentleman of leisure." If he means a person who works one half his time for the public, at his own charge, and the other half at close living rates, and is "dead-headed" or "half-rated" on his Conference trips, and on his tuition bills, or one who works for the church one half his time and employs the other half of it in scrambling for subsistance for that half given to the public, then I must admit that preachers "are fast becoming gentlemen of leisure." Bro. "Justitia," I move that this indictment be *nolle prossea*.

EXCELSIA.

Bro. S. H. Nettles, writing in the Alabama Christian Advocate, tells the following. It is almost as good as some of Bro. Jones' Culpepper Skolebus:

Not long since I called to see a good old Methodist sister (not in my charge), and asked her to subscribe for the Advocate. She told me that she had never seen a copy of it. I took a copy from my valise, read several pieces to her, and then gave it to her to examine for herself. She looked at the caption of each piece and then handed it back to me. I then asked her how she liked it, and her reply was: "Well, I likes it purty well; but I don't think I likes it as well as the one I've been taking." I then asked her what one she had been taking, and she said: "The Orleans one." I told her then that I would like for her to take the Alabama paper, but if she preferred "the Orleans one" I would take great pleasure in sending for it for her. She then dropped her head, and after thinking a few moments, said: "I am not certain I would like the Orleans one as well now as I did." "Why not?" "Well, I see that the funny man has quit writing for it, and I did like it so much on that account." "What funny man do you refer to?" With a smile, she said: "Mr. Jones, de culpotur." After calling to mind some of Bro. Jones' pieces, and thinking how he would like to be called a funny man, I said to her: "Well, madam, he did get off some funny pieces, didn't he?" "Yes, sir, he did; that piece about de *wild cat man and de revelation*, and dun dat piece about de *soft soap*. They was so funny that I thinks about dem and laughs till dis day. If I just knowed that he would write any more I wouldn't mind taking it again." Just here I thought that honesty was the best policy, and told the good sister that her funny man had quit the business she was in when he wrote those pieces; but, for aught I knew, he would have something more funny than wild cats and soft soap to write about before this year closed, and that she had better subscribe for the paper at once, that she might be in time to catch it all. I think the good sister will let her pastor send her one of the papers for her as soon as she can get up enough butter and eggs.

Who would have thought that the cessation of wild cats, revelations and soft soap would have deprived the "Orleans" paper of a subscriber?

"Going to Church."

"BY H. H. HARRIS."

MR. EDITOR: In the ADVOCATE of the twelfth instant I noticed a poem with the above heading. The said poem may be found in "Cyclopedia of Illustrations of Moral and Religious Truths," by John Bate, London, 1850, page 161, in which J. T. Watson is the recognized author, and not H. H. Harris. Please make correction.

WM. HART.

PLEASANT HILL, LA., Jan. 21, 1882.

A dear old friend of mine used to say, with the truest Christian charity, when he heard any one being loudly condemned for some fault: "Ah! well, yes, it seems very bad to me," because that is not my way of sinning."

Marriages.

COLLINS—WARD.—January 3, 1882, at the Methodist Church, in Big Cane, La., by Rev. F. White, Mr. Wert Collins to Miss Clara Ward, all of St. Landry parish.

MAY—TINDOL.—January 19, 1882, at the residence of the bride's father, by Rev. H. B. Register, Mr. Alexander D. May to Miss Ann Eliza Tindol, of Holmes county, Fla.

BRANNAN—APPLEBY.—January 25, 1882, at the residence of the bride's father, East Feliciana, La., by Rev. A. G. Miller, Mr. W. M. Brannan to Miss L. J. Appleby.

WILLIAMS—WILLIS.—January 26, 1882, at the residence of the bride's father, by Rev. B. F. White, Mr. Arthur M. Williams to Miss Ida O. Willis, both of Ouachita parish, La.

PARSONS—NIX.—January 24, 1882, at the residence of Seaborn Covington, near Summit, Miss., by Rev. H. P. Lewis, Mr. F. F. Parsons and Miss Nix, all of Pike county.

JOHNSON—DYER.—January 26, 1882, at the residence of Mr. Noah Cox, Autauga county, Ala., by Rev. L. C. Calhoun, Rev. H. T. Johnson, of Alabama Conference, and Miss Willie Dyer.

ARMSTRONG—O'PRY.—January 26, 1882, at the residence of Mr. J. T. O'Pry, Salome parish, Louisiana, by Rev. William Hart, Dr. R. L. Armstrong to Miss Hattie O'Pry.

Obituaries.

MORRIS.—Mamie Octavia, daughter of W. and S. Morriss, died at James B. Molliey, January 6, 1882.

Azrael's wing hath cast its shadow between us and the golden gleam of the morning sun. Deadly shrouded our house and hearts in mourning are taken from our midst the faithful wife and mother.

Early in life she evinced most unmistakable signs of a sprightly reflective mind, outstripping her classmates in class, day at once the pride of her family, the marvel of her teachers. At the early age of fifteen she won the first honors of her college and was chosen valedictorian of the class of 1855 at Summerfield. Later in life, after her marriage, she united herself to the Methodist Episcopal Church, and ever afterward lived a faithful, consistent Christian. As demonstrative as was her habit she valued not her religion to the world, and prayerful on the sacred borders of heaven by men, but reposing in the sacred privacy of her home her prayers were fervent and devout, her Christian zeal like the zeal people of ardent hearts ever shining itself, was felt by all who knew her. During a long and painful illness she complained not of her sufferings but dwelt largely upon the cross of Christ, exclaiming in her happy moments, "none but Jesus." Her charity consisted not alone in giving alms to the poor but in every sense of the word her heart was unutterable full of it. A virtue. Charitable to the shortcomings of her fellow creatures she would often find a palliation where others censured. In giving food and shelter to the destitute she often, I doubt not, "entertained angels unawares." Knowing her so intimately the writer feels forcibly the utter inadequacy of words to do her memory justice by attempting a portrayal of the many noble endowments of her mind and heart. As a wife she was the ideal of perfection, the helpmate of her husband, loving, patient, kind without dissimulation, vigilant and careful of the wants of her household ever ready to soothe the distress or alleviate pain, in sickness or in health, cheerful, obliging, kind to "the stranger within her gates" she was the model hostess, entering at once into their wants with a gentleness of manner and a hospitality liberal and sincere, their sojourn was pleasant, the parting ghest ever leaving a blessing on her house. As a mother she was twice-told, the noble genial woman.

What mean this passionate grief of men and women? What these cries of anguish that cannot be appeased? The lamentations of her daughters and sons, refusing to be comforted, are wet more fitly than is given to the power of language to describe. The universally sad procession, with downcast looks, moving slowly and silently itself on noiseless wheels speaks in glowing triplets to the deep virtues of the dead. Loving her in life they feel to follow her to her last resting place and there in sorrow drop a parting tear to the memory of one so much beloved. Whispering her last moments we seemed to hear the angels sigh, and the Master saying, "Friend, come up higher."

A FRIEND.

WHITAKER.—Mrs. E. Eugene Whitaker, nee Saunders, was born July 8, 1821, and died December 28, 1881, at her residence in Wilkinson county, Miss.

She is remembered as a brave, frank, noble hearted woman, possessing an unusually vivacious temperament, a noble taste for the beautiful in art and nature, a tenderly earnest sympathy for the suffering and a profound reverence for the good and truths. She was a remarkably quick and apt observer of events with a wonderful grasp of mind, and of character possessed a rare insight. As age and experience matured her character, and a strong faith gained control of her life, came to the full fruitage of her many splendid endowments. As a friend she was peculiarly lovable, sympathetic, ever ready to help and cheer the afflicted and sorrowful, and to minister to their comfort. As a wife she was devoted, loving, tender and true, and as a mother she was unutterably

Christian Advocate.

THURSDAY, FEBRUARY 16, 1882.

COMPENSATION.

It was the time of autumn,
When leaves are turning brown,
Green to yellow, and pied to black;
And some were tumbling down.

It was the time of autumn,
When fruits are gathered in,
One for the press, some for the vat,
And some for the mill's bin.

The poor man felt a-playing,
For he had their work was over;
And the farmer felt a-sighing
That they could play no more.

For the summer time is cheery
For the man have leisure to play;
But the summer time is a weary time
While who must work all day.

Then thanks to God the Giver,
Who lays to little and much shall;
Every one be something gives,
But to no man giveth all.

The man, who careth for himself
Finds, after pleasure, pain;
But the man whom God careth for
Rests, and is glad again.

—London Spectator.

Meetness for Inheritance, with the Saints in Light.

BY REV. FELIX R. JILL.

"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light."—Col. 1, 12.

It is the special glory of the gospel that it has brought life and immortality to light. This is a wonderful revelation, and can not fail, if received in the proper spirit, to change the whole aspect of our present life.

Our text teaches that there is an inseparable connection between the present life and that which is to come; that here we are being educated for eternity; and that, if through eternity we would enjoy heaven, we must be properly prepared here to enter into that immortal and glorious state.

This truth I would impress upon you from the words of Paul: that instead of estimating heaven by earth, to estimate and govern earth by heaven.

I desire, my friends, to make you sensible of the fact that the heavenly world is the great model, the perfect pattern of the Christian's earthly life; that its temper and spirit must be the standard and test of all our motives and actions; that our lives here must be transcripts of heaven, if we would hope to enjoy "the inheritance of the saints in light."

Now, if heaven be the model of our earthly life, it behooves us to know what that model is, and to enquire somewhat into the nature of heaven. And yet, how little do we know of heaven! I admit that it is beyond our highest conception; that not until the mortal is swallowed up in immortality, can the loftiest imagination compass its glories, or conceive adequately its beauties; still, by keeping in view the text, we may be able to arrive at something like a correct knowledge of the principles of that life that belongs to and governs heaven; and it is these general laws of heart and spirit that constitute that heavenly pattern after which we are to govern our lives in order to have the meetness here alluded to.

In the first place, you will observe, that in this passage the inhabitants of that heavenly world are called "saints," which means, that they are holy, and that their natures are the bright similitudes of God—transcripts of his nature, and therefore associated, in eternal fellowship, with him and his holy angels.

In the next place, they are represented as being "in light," which, in the Scriptures often stands for holiness.

From these allusions, then, we have placed before us that simple and practical view of heaven which is necessary to our present purpose. They show us that the soul and substance of the heavenly life is holiness—a conformity to the will and spirit of God. This is holiness, and this is the character and life of every saint in light.

Their office and clothing will of God, and their happiness consists in the fact that their work is done willingly and perfectly. With them to love God and willingly submit the whole nature to him is an essential feature of their nature and existence; for to be there, without this, would be to be locally present in heaven, and yet spiritually absent from it; would be to live visibly with angels in glory, and yet be as miserable as it abiding with fiends in torment. The temper and spirit then, of the saints in light is the temper and spirit of holiness, of joyful acknowledgment of God, of willing obedience to him in all things; all of which recedes within them a blessedness, consisting not merely in exemption from the sins and sorrows of this life, but made up of direct communications of purity and rapture from God himself.

Here is the representation given us of heaven throughout the Scriptures, and this is what seems to me to be plainly intimated by the expression: "inheritance among the saints in light."

This, then, is the heavenly existence, or life, which constitutes the only proper and perfect model for our earthly life.

And, now, if the text teaches anything at all, it teaches us that we are to seek for and expect in this life a personal meetness from heaven—an inward preparation for that blessed and eternal state; and that in this way the true life that we are to live through eternity is already begun within us; that we are, all and from the very hour of our regeneration, introduced into the spiritual world—a world which, though we do not fully comprehend its mysteries, is nevertheless a vital reality, and with which the true believer is as spiritually connected, as he is materially connected with the world of sense around him. No thought, surely, can be more awakening than this: that there is a oneness in our lives through time and eternity, and, that in order to enter heaven, our hearts and lives must be moulded after the model of heaven.

It is just at this point, dear brethren, that we are all, more or less, in danger. We are apt to forget that a religious life in this world, in order to be of any value, must be the first stage of heaven itself. And there is a great mistake just here, that we have need to guard against with much prayer and self-examination; it is the false theory of separating in idea, at least, a life from a personal meetness for heaven.

Now, I would not undervalue that meetness for the heavenly inheritance, which a man has grounds to hope for judicially; for it is a doctrine very full of comfort, that a sinner bankrupt in goodness and condemned to eternal death can be pardoned, and it is that pardon, or acquittal, which gives him a judicial fitness for heaven; but the point I make, and which I desire you to see and feel, is that you can not separate, in fact, the pardon from personal holiness as a preparation for the heavenly world. The one necessarily supposes the other, and the hope of having received a judicial meetness in the absence of having that personal meetness, referred to in the text, will, when presented at the high chancery of the skies, prove a sad delusion.

Now, to illustrate this point, I will suppose such a case as some of you, perhaps, have witnessed. Suppose that a man is arraigned at the bar of his country for some criminal offense, of which he is guilty, and which if he be convicted will separate him from society, either by imprisonment or death. Suppose now that this guilty culprit, this man of crime is, by the skill of his advocate, or the falseness of his judge and jury, or, as is common, by some technical irregularity, acquitted and turned loose upon society. He is thus pronounced judicially meet for society; but does this judicial pardon or acquittal give him a personal meetness to associate with an innocent and honorable community? Does it change his disposition, his temper, or his character? Does he not carry with him the burden of a curse from which no judicial act can free him, the pangs of remorse from which there is no escaping, and the agony of punishment which makes conscience, with the guiltless and pure, a hell to his clamoring conscience?

And so, my friends, if it were possible for a sinner, by a bare act of justification, to enter heaven, to receive pardon, and yet retain his unsanctified nature; I say, if such a thing were possible, his agony would still be as great, if not greater, as though he were shut up eternally in the prison-house of the damned. The lack of personal meetness for the associations of heaven would make his bosom a solitary hell, and the very contrast between himself and the holy ones around him would kindle that hell into more intense flame.

To connect, then, "for the inheritance of the saints in light," there must be a purity of heart, a correctness of principle, a rightness of character wrought by the power and operation of the Holy Spirit; for these are the requisites for a proper correspondence and fitness of life here for life in heaven. Without this personal spiritual fitness, we will be entirely unprepared for either the kingdom of grace on earth, or the kingdom of glory hereafter.

Rich as are the provisions of Divine mercy, there is in the economy of grace no way to enter heaven except by that personal meetness—procured. It is true, by faith in Jesus Christ, yet a faith resulting in obedience and morphing, by the help of the Holy Spirit, the entire life and character for God, for heaven and immortality.

And now, brethren, in view of these solemn truths that I have presented, I desire to urge upon you the importance of seeing to it above all things else that you have within you, this indispensable fitness. Let me exhort you so to employ your time and consecrate your talents that you may be educated for heaven. If it be true that in childhood we should busy ourselves to learn what it will most be our interest and happiness to know in manhood, how diligent should we be to master in time what we shall need most in eternity. And yet, alas! how indifferent most of us are to this culture. How we suffer most of our lives to be moulded after the similitude of this world instead of heaven! How we suffer our affections to cling to the things of earth, while an opened heaven and a celestial immortality are inviting them! How we feed our appetite for happiness on things that are perishable, while a thousand voices are telling us that the immortal only can satisfy it!

Oh, how we turn away from this wealth of glory, and, with an infatuation bordering on insanity, content ourselves with the direst poverty of spirit, when we might claim an eternal heritage! We know that we are hastening to that high session of heaven's judgment, when he that is filthy must remain filthy forever; and yet who among us is living so, as that each day will testify, that we have conquered some unholy appetite, estranged some vagrant desire, triumphed over some besetting sin, and engrafted on the soul some fresh attribute of heaven? Who among us is watching for and improving every opportunity to make perfect our "inheritance for the saints in light?" Who is living up to the full measure of duty in this all-important work of preparation?

Brethren, in the name of the Captain of our salvation, I summon you to this high duty; and that you may enter upon it with heart and soul, I point you to what you are, and to what you may become. I point you to the inheritance for which you are to contend, and to the certainty that if you would enjoy it, you must now be in a state of preparation for it.

In view of that inheritance, what manner of persons ought we to be. If our "conversation," our "citizenship" is in heaven, ought we not even now to be deporting ourselves as citizens of the heavenly country? If we are "pilgrims" here, and if we are seeking "a city which hath foundations," our whole spirit and conduct ought to reflect the light which streams through the gates of that city. The ivory of our souls should be tinged with the hues of that glory to which we are hastening. The very happiness and holiness of which our anticipated paradise is so abundant those should mark every disciple of Christ; these, as he advances in years, should brighten and deepen upon and around him, until the distinction of earth and heaven are almost lost, until earth becomes heaven's border-land, and death alone will mark the narrow line of separation between this state of probation and the realms of glory everlasting.

In this I am presenting no impossible ideal; yet, alas! for my feeble imagination and stammering tongue, the full fashion and stammering tongue, the full range of Christian character and Christian enjoyment is far above any outline that I can draw. Are you God's children now? Then, only think what you are, if you would be impressed with the high gifts and privileges to which, as to a glorious heritage, you are invited in the gospel. Only think that you are "beings invested already with deathless lives," already adopted into the immediate family of God, already enrolled in the brotherhood of angels; you, of the Lord of the angels, of kings, who mind all the revolutions of earth and sky, feel and know yourselves to be indestructible, feel and know yourselves capacitated to outlast the universe, and destined to become sharers in the immortality of God; only think of yourselves thus, and what language can exaggerate the awful glory of your position?

And now, dear brethren, go forth remembering that for this sublime destiny, for this heavenly inheritance you were born again, that for this God's Son has redeemed you, that in the hour of your conversion you received its germ life your souls, and that the Father expects you to live as citizens of the immortal empire.

The world expects it too, and they have a right to expect it, and, as you meet this expectation, will they estimate religion. Let the impress of the heavenly country be on your foreheads.

Let the angels see that you know yourselves their fellows. Let the spirits of just men made perfect—yea, let the general assembly and church of the first-born in heaven—behold in you a meetness to share in their glorious inheritance; and, O, may the Holy Spirit make the truth heard by you this day, the seed whose flower will be the beauty of present holiness, and whose fruit will prove immortal glory.

Religious Intelligence.

MISSIONARY.

—The Rev. Young J. Allen, of the Southern Methodist Mission in China, has, says the New York Independent, the superintendent of that important work and, has projected a college for Shanghai. Mr. Allen was for upward of eighteen years connected with the Chinese Government, having the editorship of the Official Foreign News Gazette. His resignation of this influential office was regretfully received by the Chinese authorities, and the position, which was vacated last November, has not yet been filled. Mr. Allen edited the periodical according to his own inclination and discussed all questions freely in the light of Christian civilization. He gave him an opportunity, which he improved, "to teach hundreds of young men for official service, translate important text-books and numerous historical and scientific works for schools and general circulation." Through the Gazette "a thousand prejudices have been allayed, ten thousand new ideas introduced, and a constant tendency to a better understanding and appreciation of foreigners and their religion, and civilization promoted." The mandarins tried to induce Mr. Allen to withdraw his resignation, offering him $4,500 a year with honors; but he deemed the call of his church imperative. A year or two ago, we believe, a high honor, never before given to foreigners, was conferred on Mr. Allen. He writes as follows of his plans for the future:

"The first step toward the accomplishment of this purpose, as you, doubtless, already know, is my determination to place our mission here on a firm and enduring basis, and call to its support the hitherto indifferent or dormant energies and interests of the foreign communities of Shanghai and the higher classes of the Chinese in this great and populous city. Such a step implies no little boldness and an intrepidity of faith that few dare exercise. * * * My plans contemplate the transformation of our hitherto numerous but comparatively inefficient mission day-schools into a series of high-schools worthy the patronage of all classes, even including the government officials, and ultimately crowning the movement with a well-equipped college in the center of this great city. Already two of the high-school buildings are under erection and will have capacity for two hundred and fifty to three hundred pupils each, while the interest manifested in the enterprise foretells its success. Large subscriptions are promised here, the foreigners and Chinese alike coming up to the help of what they conceive is an opportune and worthy departure from the old ruts in our ordinary missionary methods."

—Gentile religious influence began to be felt in Utah about ten years ago, but activity and enlargement belong to the last five years only. Here is the result of toil up to date. There are 26 churches in Utah, with a membership in the Protestant portion of 926. In addition, there are 52 Sunday-schools, with 180 teachers and 2,250 scholars in them. Of day-schools there are 34, with 3,821 scholars and 120 teachers. Of these the Presbyterians have 10 churches, 16 ministers, 31 schools, 42 teachers, 1,300 scholars; the Episcopalians 4 churches, 7 ministers, 7 schools, 15 teachers, 600 scholars; the Congregationalists 2 churches, 1 minister, 2 schools, 5 teachers, 200 scholars; the Methodists 8 churches, 11 ministers, 7 schools, 10 teachers, and 350 scholars.

—Perhaps the most eminent convert ever won from the Moslem to the Christian faith is Ahmed Effendi, who was recently baptized in London. He stood in the very front rank of the Turkish hierarchy in learning and reputation, and was condemned to death by the government for assisting in the translation of Christian books. By the interposition of Sir H. Lavard, his sentence was changed to banishment for life to the Island of Chio. Escaping from there he made his way to England, and though intellectually convinced of the truth of Christianity, it was a long time before he consented to baptism, a rite which would separate him entirely from wife, children and country.

The Presbyterian Boarding School for Christian girls, at Dehra, was the first institution of the kind organized in North India, and it still holds its lead of all similar institutions, with 150 pupils, chiefly from twelve to sixteen years of age. Mr. Herron is at the head of the school, the management of which, under his supervision, rests with Miss Craig, Miss Pratt and Miss Herron. The school is very successful in its scholarship, and has frequently received flattering testimonials from the Inspectors of Education of the Government of India. The first girl in all India to pass the examination for entrance into the Calcutta University was one of its graduates.

—The Mission Rooms of the Methodist Episcopal Church, sends out an article by Rev. John Butler contrasting Protestant Missions in Mexico five years ago with the present. In advance of this we last week furnished figures translated from the Spanish and now give the figures as they were five years ago according to Mr. Butler: Congregations 125, churches 11, halls of worship 99, value of church property $133,000, free day-schools 28, night-schools 28, presses 6, religious periodicals 6, agents employed 122. Then it will be observed no members were reported, now there are over ten thousand with nearly twenty thousand adherents.

—The Philadelphia MeRodist says: Rev. James Blackledge, well known as one of the most promising young men of the Philadelphia Conference, we learn, is under appointment to re-enforce our promising mission in Japan. He goes out to take the position of Professor of Greek and Hebrew in the Theological Seminary recently established in Yokohama, for the education of native preachers. He will sail for his new field of labor immediately after the session of the Conference.

—Miss Belle Thoburn and party have been heard from at Cawnpore and Lucknow. At the former place they were greeted by the McGraws, the Lares, and Miss Easton, and at the latter place by the Badleys, Cravens, and pretty much all the church at the depot and at Lal Bagh, the Bible women and school children were "in line."

—The Ohio Wesleyan University is represented by two missionaries in Japan, six in China, three in India, one in Italy, two in South America, and one in Mexico.

—A new college, known as the Selwyn College, has been founded at Cambridge, England, for the training of missionaries.

—The Leipsic Missionary Society (Lutheran) employs 20 missionaries in the Indies, and has 12,000 native members in its mission churches.

—The Congregational Church of Oberlin, Ohio, sends this year eleven of its members to the foreign mission field.

—The Cumberland Presbyterians have reports of protracted meetings, with many conversions, in their Indian missions.

MISCELLANEOUS.

—The Hon. Charles L. Wood, president of the English Church Union, in a recent printed letter, thus states the position of the Ritualists:

"The Bishop of Manchester is determined to leave nothing undone to Force the authority of the Privy Council upon the clergy of his diocese. Having discovered, in the person of Mr. Green, that, by consenting to their prosecution and imprisonment, he can not extort their submission to the judgment committee and Lord Penzance, he has now recourse to the forms of a synod in order to accomplish under ecclesiastical disguise the same ends. Let it be understood once for all that there is a large body of clergy and laity who will refuse at once, under whatever form it may be proposed to them, to acknowledge the authority and the decisions of the Privy Council. The issue is too clear to be misunderstood. Surrender under existing circumstances the Ritual proscribed by the Ornaments Rubric—ritual which the Bishop of Liverpool proclaims is to be put down because it symbolizes the Catholic doctrines of the Real Presence and the Eucharistic Sacrifice—and the authority of the Privy Council over the Church of England is established; maintain that ritual, and its authority is destroyed. With the words of McKonihy and the Bishop of Capetown ringing in our ears, we intend, God helping us, to destroy it, and we shall not be cajoled into surrendering up the rights and liberties of the Church of England, her sacred ceremonies, and her proscribed ritual into the hands of the Privy Council at the bidding not of a synod, for that is no synod in which the presbyters are forbidden to speak; but of a Bishop who has so little regard for the glory of God and the law of his Church that at the very time when he seeks to suppress the prescribed ritual of the prayer-book he expressly excepts from the operation of his ordinances those who fall short of the standard he seeks to impose, upon what he considers the unpopular section of his clergy."

—The Roman Catholic Church is steadily gaining in England, says the Liverpool Catholic Times. There is no break in the steady flow of conversions.

—The Catholic directories just to hand tell the tale as far as it can be put in figures. A year ago there were 1,962 priests in Great Britain; now there are 2,036, an increase of no less than seventy-four. The churches, chapels, and stations have in like manner grown from 1,175 to 1,190, an increase of fifteen or something over one for each diocese. The greatest efforts have been made in Newport and Menevia, in which nine churches and chapels have been opened, while Plymouth and Leeds have gained three each. Since 1872 there has been an increase of churches amounting to 185 in England and Wales and 68 in Scotland, and of clergy amounting to 437 in England and Wales and 70 in Scotland. Thus in nine years there has been a very substantial addition to our religious machinery and resources. Westminster, for example, increasing by 30 per cent. in priests and 11 per cent. in churches; Beverley now two sees, by 35 per cent. in priests and 21 per cent. in churches; Birmingham, 20 per cent. in priests and 9 per cent. in churches; Clifton, nearly 40 per cent. in priests and 19 per cent. in churches."

—According to the English Congregational Year-Book for 1882 there are in Great Britain and Ireland 4,307 churches and 809 mission stations. There are also 581 churches in the colonies, not including the churches sustained by the London Missionary Society in heathen lands, where there are employed 152 English missionaries, 363 native ordained missionaries and pastors, and 4,679 native preachers, the churchmembers numbering 92,474, and native adherents 313,738. Of the churches in the United Kingdom 2,000 are under ordained pastors, 38 are served by lay pastors, and there are 130 evangelists. For the 305 churches without settled pastors the services of 271 ordained ministers are to some extent available. In the Metropolitan area there are 259 churches and 127 mission-rooms.

—There has been no little excitement in the English possession of Gibraltar over the appointment of Dr. Gonzalo Canila as Vicar Apostolic over the fifteen thousand Roman Catholics there. The laymen of Gibraltar possess the right of administering the temporal affairs in connection with the Vicar Apostolic. The present appointee is young and is not regarded by the laymen as possessing the dignity and rank that should belong to the office. His attempts to take possession have been resisted by force and he has not been allowed to take possession of the official residence attached to the cathedral.

—Twenty-one cents a year has been the average offering for ten years per member of the Evangelical denominations of this country for foreign missions; and twenty-eight cents for home missions.

—There is a congregation of Colored Roman Catholics in Marion County, Ky. At a recent special service one hundred and seventy-nine persons received the communion, twenty-nine for the first time.

—Former Dickens, a nephew of the novelist, Charles Dickens, has been elected a deacon of the Methodist Church by the Rock River Conference in Sycamore, Ill.

—The colonial secretary of Gladstone's government announces the disestablishment of the Anglican Church in the Straits of Malacca.

—There are 80,000 Methodists in Iowa, and they are building churches in that State at the rate of one every two weeks.

—No opium smoker is admitted to church membership by any Christian mission working in China.

—Hamburg, Germany, has eighteen Protestant Churches.

—There are 95,103 Presbyterians in New Zealand.

Our Young People.

SENDING A VALENTINE.

BY KATE KELLOGG.

I might begin, "The rose is red"
(Though that is not so very new),
Or this the boy of Dublin is good,
"If you love me as I love you."

But, sometimes, a valentine
Is nicer, when you do it so
The sender not going that every one
Keeps on in the old way.

And I could laugh at the Cupid
With crown up on the wrong head.
She would n't see the humor at first.
But I'd get her, in the end.

The question still to be answered is,
Why—love," she said, "and shining eyes,
A kiss, and hair just what they please"
It can't be hard if that is all,
So I'll begin essaying this:

The rose is red, the violet blue,
I love you, Pauline and this—
The sparkling, laughter-ing eyes she has—
The [illegible]
[illegible]
And [illegible]
The very sweetest [illegible]

There! Now it's finished. Who will do
For [illegible] of me and then another,
Who'd rather take it? Why, of course,
I'll send it right away to mother!

—St. Nicholas.

Queer Company Home.

We Brownlee children were delighted to find the days drawing in, and the leisure of the long autumn evenings which came each year with a sense of novelty, once more upon us. Instead of going to bed at nine with the sun just fairly out of sight, as in summer, now when work and supper were over, and the moon rising over the hill, there was a whole long evening before us. We felt as if we must celebrate this luxurious leisure, and fixed on going to see our next neighbor over the south hill, nearly a quarter of a mile away.

Though it was late October night was around us, with clear skies and the full moon sailing splendid above the autumn haze, and the frost-mist glimmering in the air. The sweet scents of ripening grasses and resinous plants which hangs long in the air, were blended with a breath of red leaves and ripening frost-grapes in the ravine at Pine Hollow two miles away. It was the complete charm of a northwestern evening, a night for children to go wild with joy in the very splendor and temper of the air.

People were always ready and glad to see each other in those early days when neighbors counted for something. It made no matter that Mr. Forrest was trying King Philip corn for seed, or that Kate and Ruth were slicing pumpkin for next day's pies. Work was our life in those hardy Wisconsin days, and we had not learned to pity ourselves for it. Work was turned off with quips and jokes, and we had more fun over a busy day than girls nowadays find when they lounge about with pockets full of caramels, and give their minds to doing nothing.

I can see Ruth, getting up one of those great Wisconsin pumpkins, in her neat brown print dress, fresh as paint, a glossy orange pumpkin held between arm and breast, with the sharp knife turning off thin crescents to be pared and cut up by the others. A good knife goes through a firm, fine fleshed pumpkin with something of the same feeling as a jack-knife goes through soft pine—a touch whose fascination has made generations of whittlers and ponderers.

The oak fire burned briskly in the polished stove, and puffs of delicious air came in with the opening of the door, making the lamps burn bright, while we girls pared and clipped the golden rind, and mother Forrest told us a story of her own childhood.

Notice so ready for a new country as an old pioneer; and this woman with the bright black eyes and hair, contented with her children and grandchildren on the new prairie farm, was brought up on the mountain sides of west Pennsylvania, where it was the home of panthers and bears, who were very sociably frequent and familiar. Her father moved from Delaware county, N. Y., when she was a little girl, and she grew up as much at home in the wilderness as the catamounts. All summer long she roamed the woods with her brother and sisters after berries and flowers and fun; the woods their playgrounds from the time sap flowed in sugar-making till hazel-nuts were hidden by the snow. The mountains were a free, breezy, sunny home for them; and though there were plenty of "creatures," that is, wild ones, the children were wild and fearless, and brought up to take care of themselves.

"I wasn't a bite afraid of animals," said the smart, comely woman, who never would grow old. "Only one thing skeered me, and that was men. If I saw or heerd of a man out on the woods, I would cut and run like a deer. It was a rough, hard set, got loose among the mountains in those times. But I had the queerest company home one time ever you heerd of, or anybody else so far as heerd from. The fall I was fourteen, my next youngest brother and sister and me, father took us down to the Island, 'bout eight miles from our place, to pick apples on shares. Our trees hedn't got to bearin' yet, and we was mighty glad to get 'em this way, pickin' two baskets for the farm-folks and keepin' the third for our own. We went Wednesday, and were goin' to stay three days, and father was coming with a team for us and the apples were gathered. We slept at the farm-house, and had plenty of provision along, and the folks gave us all the bread and milk and cheese we wanted, and we had a real larkin' time. By Saturday we were good ready to go home and see mother. We waited till near sundown, when my next oldest brother came for us and said father couldn't take the team off that day and we were to walk home, and he would send for the apples next week. We had between seven and eight barrels picked, enough to do us all winter. How them Pennsylvania orchards did bear those times! Bill had been started after us early in the forenoon, but he played along the way and took a swim, and hunted a woodchuck, and picked berries, till, instid of gettin' there 'bout two o'clock and givin' us plenty of time to get home on, it was most night. The folks told us we'd better stay over night, but we was so anxious to seem other and get home, it seemed we couldn't stay over Sunday nohow. So we took some apples in a basket and started just a little while before sundown.

"The road went along the mountain, with the steep bank like a wall on one hand, goin' down just as steep to the bed of the river on the other, and it was woods nearly all the way. We was so glad at the thought of gettin' home and seein' mother by ten o'clock that we was pickers full as we could be. We sang, and ran, and whooped, and joked about wolves and bears, and those first two miles didn't take very long to get over. But then it was fairly dusk, and the woods darker than a pocket, so dark you couldn't make out anything, and we was glad to hear something come along pit-pat, and find the old dog from the farm had come after us. We could just see his head and each other, spots darker than the dark. We couldn't lose the road, for it was the only one, and on among the black trees, and all we had to do was to follow our noses over the mountain straight home. By way of keepin' our spirits up, we began to sing.

"We mocked every creature we knew. We hooted like owls, and screeched like cats, 'n' howled like wolves, and sang and hollered at the top of our voices, and we warn't weak lunged either. And that sober old dog trotted 'long side of us, never chaingin' his gait or gettin' ahead, but allers keepin' up with us. I was awful glad of his comin', for I didn't like the idea of walkin' six mile through the woods black as darkness 't he'l never been skinned. The walk was nothin', for we could go six miles any time after huckleberries, but I didn't know what we might meet before we got through.

"We called to the dog and tried to stir him up, but he kept the same trot, just behind us, and wouldn't take any notice of our 'shoes.' We called him, 'Jeff, Rover! good, Rover! good old fellow!' but he wasn't to be turned from his stubby path. Billy began to say he didn't believe the dog know his own name, or he'd got changed in the dark, and by that time we began to feel a little creepy and exert ourselves to keep our spirits up. We sang and hollered, and we set on the dog, and called him all the names we could lay our tongues to. 'Oh! Jack-at-the-woods,' 'old Treat-on-his-tail,' 'old Blackin'.' Seems 's if I never heer'd a regiment of 'em make quite so much noise 's we children did out on the mountain that night.

"There was one clearin', less 'n three miles from our house, and we felt most home when we came in range o' that. It was a lonesome cabin standin' by itself in the middle of a field. We were gettin' skeery by this time, 'n' we agreed not to go any further, but stop over night with the folks whom we knew, and go home next mornin' before breakfast. We didn't like the idea of facin' the dark any further through the woods. As we started for shelter, our courage began to run out at elbows when we heerd a voice somethin' 't we knew and we piled over the rail fence and put for the house, where a light was burnin', as light as we could get.

"And what do you think we heerd from our mild companion I've been tellin' your 'bout?

"That least 't had been with us, it give a jump and lit on the top rail as light as a cat, and gave one long, mayful screech that just lifted us. 'Twant no dog in this world, but a painter, 't had been hidin' with us all that evenin' when it was so dark we couldn't make him out. How we stumbled along over the rough ploughed ground I can't tell ye. Seemed as if we never could get to the house, and our hearts hurtin' our breasts, and throats chokin', we was so scared. Seemed 's if I was all insides for that one burnin' minit we were gettin' over that field! The woman in the house was doin' that night sittin' up frowin', and she heerd the panther's scream, and 'she was seaing to death,' and just had time to drag her husband's tool-chist against the door, when we ran in too out of breath to call, and just came bouncing against it. She thought it was the panther, and was nearly dead with fright. We screamed out to her to let us in, and she pulled the door open just wide enough to let us tumble in, the last one buggin' and cryin' for fear the panther would claw him before he could get in, and the chist was dragged back and the door fast before we had sense to know we were safe.

"There was a bright fire on the hearth, and it shone out of the windows, and we know the panther wouldn't be likely to come very close, creatures are so 'fraid of fire. The woman, along with her baby and children asleep, was dretful glad to have us with her that night. We put all the loose boards in the loft-chamber up to the windows, for fear that thing might try to get in, and we sat up learnin' it screech round the house fit to tear itself in pieces, it was so mad to think we'd got away. The fire burned down, and there was no more wood in the house, and we didn't dare to stir out for a stick, for all the pile of brush lay close to the door. But by and by the screams died away, and after watchin' an hour more we were glad to go to bed. Next mornin' we found the earth all clawed up round that back doorstep, and the bark scratched off the logs round the window where we'd fastened the collar door up for a shutter, right at the foot of the bed. It must have come smellin' round after we thought it had gone off, and done that mischief.

"We never could tell why it hadn't attacked us in the road, unless it was actually scared of us, we showed so little fear and kept up such a racket. They say 'panthers like singin',' and that may have kept it quiet; or it may have been a young one, or not hungry.

"Next mornin' father and the boys drove up bright and early to see if anything had been seen of us. After my brother Billy started the day before, they heard from a neighbor out lumbin' that a big panther had been round the places up the mountain, stealin' sheep out of the pen, and it had carried a sheep off day before. Mother had been dreadfully anxious when we didn't get home at sundown, and father began to worry about us when we didn't come by bedtime. He had been out to meet us, and then started with the team as soon as it was light enough to see. Father said it was well we hadn't gone any further, for the woods was wildest our end of the road, and there our panther might have got his courage up and wanted to make acquaintance with us. We was a little shy a good while after that about bein' out late after dark."

"I should thought you'd been afraid," said Ruth, drawing a deep breath as she took up her knife again to attack a pumpkin.

"Afraid, child, 'fraid? We wasn't 'fraid neither, only most scart to death, 'cause all the cattle near the old lady would notice. There was evidently a decided difference with her between sudden panic and cowardly fear. Don't you think there is too?—Susan Coolidge, in Wide Awake.

A New Jersey court has awarded fifteen dollars damages to the amount of $5 and costs to a Mrs. Carey who sued a saloon-keeper for selling her husband liquor.

Christian Advocate.

ORGAN OF THE MISSISSIPPI AND LOUISIANA CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

LINUS PARKER, D. D., Editor.

Corresponding Editors:

REV. J. W. RUSH. REV. W. L. C. HUNNICUTT
REV. C. B. GALLOWAY. REV. C. W. CARTER, D. D.
REV. J. T. SAWYER.

THURSDAY, FEBRUARY 16, 1882.

The revelry and gayety of the season is reaching its culmination. Star actors and actresses have created no small stir. The pleasures and fashionable dissipations of the people have cost them in money a hundred times more than their charities and their religion. Some people professing godliness have recently had an excellent occasion for self-denial, but they were not all equal to the occasion. The amusements of many of our Christian families call for larger expenditures than they bestow upon the support of the institutions and enterprises of the church. Some nights the receipts at the Opera were, we have been told, as much as ten thousand dollars; and some of our devout friends, who are opposed to foreign missions, helped to swell the extravagant receipts of these foreign operatic and theatrical stars.

The Mardi Gras festivities are at hand, and attended with the usual excitement and dissipation. The saddest thing connected with the season of pleasure is the fact that many, who have solemnly vowed "to renounce the devil and all his works, and the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that they will not follow nor be led by them," will have soiled their souls in this mire of worldly lusts, and have brought reproach upon the cause of Christ. Alas! for those who have named the name of Christ, and yet have not departed from iniquity. Thousands are being drawn into this vortex of madness and frivolity, many of them never to be recovered.

A heavy responsibility will rest upon Christian parents, and prominent and mature members of the church, who yield to this insane delusion of worldliness, and by their example countenance these ungodly diversions. Their children, and the young people of the church, wrecked in character and in religion through these fatal examples, will rise up in the judgment against them. May God in mercy save the church from being utterly swamped in this flood of worldliness.

The Bishop question continues to occupy much space in our Southern Methodist papers. We scarcely know why this is. There is no difference of opinion in regard to the office as a part of our polity. The qualifications for the position have been under discussion for about a hundred years, and the conclusions reached are that our Bishops should be good and spiritual men, of vigorous minds, and apt in affairs. We doubt whether a particle of new light will be shed upon this aspect of the question.

As to the men to be chosen, it is generally conceded that it is not in order to nominate them. But there is a disposition to approach very closely to a personal nomination by indicating the class of preachers from which they should be chosen, and by urging the claims of Conferences and sections to furnish the men. Discussion on this line, if not unseemly, is at least inexpedient. It approaches the character of a personal canvass, and is an appeal to class and sectional passions and prejudices.

The number of the new Bishops, and their distribution, as to residence, after their election, are points of some moment; but it seems to us that these can be, as they must be, safely left to the Committee on Episcopacy, and to the deliberate judgment of the General Conference. We doubt exceedingly whether all this discussion in the press will help in securing the best men for Bishops, or for the prominent offices to be filled by the General Conference.

We have admitted to our columns articles on the question of Bishops, and about as much on the subject as the most of our readers care to see. Matters of more edifying character are certainly not hard to find. While we do not absolutely rule out articles on the subject, we make no promise to publish them, and submit that in no case are nominations, direct or indirect, in order.

Our Work Among the Negroes.

The negro ought to be educated and Christianized as much and as fast as possible, and so ought every other race and class of people. It can hardly be disputed that the Southern Methodist Church is bound to do what it can for the negro.

The work done among the colored people by the Methodist Episcopal Church, South, before the war is proof of our disposition; and that work is the foundation, and most of the superstructure, of the work of the Northern Methodist Church among them to-day. That church found an organized and trained body of Christians, and simply transferred them *in solido*, by military, political, pecuniary and other influences, to their own ecclesiastical fold. The minds of our colored members were purposely alienated from us, and they were exhorted to come back to the "mother church." After prejudicing them against their Southern benefactors, and taking them away from the people who had brought them to Christ, and after working them politically to the extent of their power, these Northern brethren turn round and charge the Southern Church with being indifferent to the welfare of the negroes. By military aid, by operating upon the prejudices of the negro, and by subsidies of money, they took our colored work out of our hands, took possession of it themselves, and now condemn us for not doing more for the negro.

The truth is they did not wish the negro to be under the influence and control of the Southern Church. Now that the negro has lost much of his political significance, this feeling may have become somewhat modified, but the work of the colored church, organized under the guidance of our General Conference, has received no Northern sympathy or support, but has met with at least local antagonisms from the Methodist Episcopal Church. We doubt whether our efforts to reclaim our lost members, or to build up a colored membership in the Southern Methodist Church, would be regarded favorably by the Northern Methodists. After despoiling us of the fruits of our faithful evangelical labors, and after using every means to alienate the colored people from us, we are censured for our neglect. After doing all in their power to hedge up our way, and to make the negro inaccessible to us, we are blamed for our inaction.

Well, we are willing to let all this go, and to do what we can for the negro. Only we insist that our past record is sufficient proof that the Southern Church is not indifferent, and never has been indifferent, to the negro's salvation. It was the course of the Southern Church in 1844, and afterward, that saved Methodism to the South, and gave the gospel to the negro; and the best material in preachers and members, in the Methodist Episcopal Church among the blacks in the South to-day is that which was trained and furnished by the Southern Church.

The way may be opening for us to do something for the colored people, and, if there be an open door, it should be entered. Even, if we have been partially derelict since the war, we insist that any word of censure comes with a bad grace from Northern Methodists. Yes, let us do what we can for the negro. There are other things demanding our care and means, but this is among the objects which should engage our thoughtful, prayerful and liberal effort. In this matter the Southern Church has shown its faith by its works, and we doubt not, when the effects of perverted teaching and the passions engendered by the war have abated, a noble work may be done for the colored people. Our people are forward to do it, when the way shall be clear, and when their means shall enable them to undertake it. At the close of the war it was taken out of our hands, wrested from us as by violence. In due time it may be restored to us, and in the future, as in the past, be the crowning glory of Southern Methodism.

Distant Recompense.

To the politic Pharisee the advice of the Master savored of anything but sagacity and worldly wisdom. The idea of calling to the feast the poor, the maimed, the lame and the blind, instead of kinsmen and rich neighbors, was to him preposterous. Those poor unfortunates could not return the favor. In such a course there was neither money nor fame. The Saviour apparently aims to bring his entertainer up to the point of doing a benevolent thing without hope of present reward. He makes this the chief reason for doing it, that temporal recompense would be impossible. Instead of inciting his host to works of mercy by the promise that he would get his pay in this world, that Providence would more than restore what he should give to the poor, Christ tells him plainly: "Thou shalt be recompensed at the resurrection of the just."

We do not know when the saying of Christ, quoted by Paul, "that it is more blessed to give than to receive," was uttered, but the reference might have been to this passage. Substantially, and almost literally, it is in this narrative. A present material and worldly compensation is ruled out. The moral and spiritual blessing is not excluded, but everything else is. The generous act is to be performed with no thought of earthly reward; perhaps with no thought of reward hereafter. The recompense will come, but it will be among the last things.

Much that passes for benevolence may be little else than selfishness. The giver has often an eye to the transaction as a profitable investment. Perhaps the zealous appeal is backed by the intimation, that if a hundred dollars be given, good crops and fortunate business ventures will follow. God will pay it back in this world abundantly. It may be so, and the motive is too often made prominent in our efforts to raise money for religious and benevolent objects. Paul's quotation was accurate, no doubt, but the gospel incident will bear this interpretation, not only that it is more blessed to give than to receive, but that it is most blessed to give without receiving. The giving or the doing, in which temporal compensation is utterly out of the question, is that which the Saviour most highly commends.

This is one of the best arguments in favor of foreign missions. There are temporal blessings in this cause for those to whom the gospel is sent, and, in the course of time, it helps to open channels of trade and profitable International intercourse; but for the time, and to the immediate giver, there is nothing in sight. In building churches at home, and in supporting the gospel, there are present and temporal rewards. In sending the gospel to the heathen, we are calling the poor, the maimed, the lame and the blind to the feast. It is not so wonderful that foreign missions should be so far above the appreciation of many people; nor is it wonderful that people, enlightened and spiritual, should be enthusiastic in their advocacy and support. Here is a giving without receiving.

Religious duty abounds with what we call thankless work. It has ever been so. In the records of those of whom the world was not worthy, in the history of prophets and apostles, in the annals of Christian labor and sacrifice, how much there is of unappreciated service? The greatest work of nearly all consecrated souls has been that for which, at least in their lifetime, they received the minimum of credit. Nothing is farther from the Saviour's teachings than cherishing a restless, discontented and murmuring spirit under this consciousness of unappreciated and uncompensated labor. The good deeds which command the applause of men, and the careers that are regarded as most successful now, may be lowest in the scale of the final recompense: "I shall get no credit for this or that." This is the excuse for avoiding difficult and, at present, unprofitable duties. "Neither the world nor the church will miss me when I am dead." This, again, is the reason, sometimes framed, for avoiding toils and sacrifices, and labors repugnant to our taste, which, so far from advancing our temporal interests, are scarcely recognized by those whom we seek to benefit.

Self-seeking in the work of Christ is the last place where self-seeking should be felt. Not only is it unseemly and most unspiritual, but it cuts the sinews of a vigorous and healthy faith, and robs the soul of the final reward. They who go forth seeking to please God and to do good, expecting neither human credit nor human commendation, are pointed to the resurrection of the just. It may seem long to wait, and that pay-day is far off. But it is the opportunity most to be coveted, and a service of highest privilege. There is in such service no place for vaulting ambition, none for vanity, none for covetousness. It is a work rather of self-abnegation, of meekness, humility, and of a robust and all-conquering faith.

Rev. Dr. J. P. Newman.

This distinguished preacher, it seems, is about to leave, if he has not already left, the ministry of the Methodist Episcopal Church, and is to become the settled pastor of an independent congregation in the city of New York. The first time we ever heard of him was about the close of the war. His conduct was so strange that our attention was then fixed on him, and up to this time we have watched his course with peculiar interest. He came to Mobile with the Federal troops, holding authority to seize our churches and property there, and to use them for the Methodist Episcopal Church (North,) as he or some other idolizer of loyalty had already felt constrained to do in the neighboring city of New Orleans. This was in the days of Drs. Hamilton, Cotton, Hargrove and Dorman. Afterward he was one of the commissioners appointed by his church to help remove all obstacles in the way of formal fraternity which lay between the two great Methodisms, and took an active part in the famous Cape May Conference. On that grand historic occasion, to the utter surprise of everybody, he was one of the foremost on his side to recognize and admit the justice of the demands made by the commissioners of the Southern Church in order to the settlement of a basis of fraternity. Before this, and after it, he was much about Washington City, the intimate personal friend of Gen. Grant, and the pastor of the church attended by the President's family.

Before his militant visit to Mobile he had traveled in the East, and had published quite a handsome volume of observations and reflections on that interesting region. Subsequently, also, as an officer of the government, a kind of general inspector of the consulships of the United States in foreign lands, he traveled pretty well round the world. This was a special appointment given him by his friend, Gen. Grant, and one which, we believe, no other man ever had. He has been a member of the General Conference, and was a delegate to the Ecumenical Conference. At Cincinnati and London he not only sustained, but enlarged his fame as a preacher of uncommon brilliancy, who was sincerely devoted to the economy, usages and doctrines of Episcopal Methodism.

The fact is that Dr. Newman, in the thirty years of his ministry, has obtained about all the worldly advantages the Methodist Episcopal Church could give him, and the value of these advantages is by no means insignificant. He has gotten also nearly all the honor his church could give, except the honor of being a Bishop. This the last General Conference denied him, though it was generally understood that he was a candidate before that body for the episcopal office. His last appointment was purely a nominal one. Dr. Curry says: "He is named in the minutes as secretary of the New York Conference Education Society, a purely imaginary institution."

But, after all, it seems he has gone, or is going. And what of it? Well, first, we are sorry, and, secondly, we are glad. Sorry to see any man, who has been made great, or whose greatness has been made conspicuous to others and serviceable to himself by the peculiar opportunities so gladly furnished by Methodism, turn his back upon that church unless forced to do so by the profoundest convictions of conscience or points of doctrine or principles of government and polity. Sorry because, although he is unquestionably possessed of varied gifts and attainments, this change will make men believe that the honors the church has put upon him, and the attentions with which Gen. Grant has bedizened him, have created a strange but real disgust for the plain life and simple duties of a Methodist preacher, which he himself has lauded so eloquently and so often. Sorry because it is the end of a series which, when looked at in its continuity, makes his ministry appear as if it had been for years too much controlled by the aims, ends and motives of the mere politician, seeking, amid the multiplied interests and complex machinery of a great and useful church, not so much the glory of God as the aggrandizement of self. And sorry, above all, because "the last end of that man" fixes unerasably the impressions of his character, made by his presence in Mobile, as a special and voluntary agent to confiscate the property of a church, which he himself afterward, speaking for more than a million of constituents, declared, in the face of the world, was a church Scriptural in its doctrine and legitimate in its origin.

For these reasons we are sorry—profoundly so. But we are glad also, only, however, for this reason: his going shows that there are limitations in Episcopal Methodism, North and South, upon the gratification and success of maneuvering ambition and selfishness.

J. W. R.

North Louisiana Items.

MR. EDITOR: After a long and tedious trip we arrived in Shreveport last Tuesday. We beat Bro. Pipes and the New Orleans Pacific a few hours. Our labors began last Sunday with every prospect for a successful year. The people are inclined to take hold with a will of all church work. On next Sunday we will announce the leaders and divide the membership into classes for the year. We remember your once stating that "a class leader should always have on a full head of spiritual steam." Such leaders are hard to get, but by using such as we have in time, some of them may develop into the high standard you set for leaders. The great need is, as directed, to divide up the church and appoint leaders. If we do so, I am sure that *as of old*, God's blessing will be upon this peculiar and best feature of Methodism. The plantations along the river below here are generally under water, as is the Silver Lake region in the suburbs of the city. Saturday morning at one o'clock the watchers at the dam on Tone's Bayou were overpowered by masked men and the dam cut. The Shreveport Daily Times has the following:

After they had captured the watchers they marched them to within a hundred and fifty yards of the dam and guarded them with shotguns while the balance of the party did the work of cutting. They were all in mask and armed with double-barrel shotguns. After they had succeeded in making the cut some eight feet deep and thirty feet wide, they marched Mr. Oury and men back to quarters and warned them not to come out or watch the direction of their departure.

It has been raining for about five weeks almost constantly; yesterday was bright and beautiful, but the clouds envelope us to-day. The roads have become very bad, and consequently business is greatly hampered. Our people generally have been or are being vaccinated, as they want to be ready for the coming of the foul disease that is moving over the land. The illness of our beloved presiding elder has filled us all with sorrow, and we sincerely trust that he may be able to continue on our district. His faithful labors last year were fruitful of great good and his indisposition and possible retirement from the work are deplored by all. Bro. McCleudon certainly has the sympathies and prayers of the preachers and people of the Shreveport district.

J. T. S.

SHREVEPORT, LA., February 7, 1882.

Letter from Hot Spring's, Ark.

The last week has been an eventful one for our city in the number of distinguished guests we have entertained. Cornelius Vanderbilt and the celebrated Dr. Tanner are still here, and serve to make the vulgar stare and the idle joke. Judges of the Supreme Court of Iowa and Mississippi, and men notable in crime, the arts and trade linger, among our hotels and bath houses, although the season for visitors has barely opened. Yesterday Gen. W. S. Hancock, after a brief visit, started homeward with the intention of stopping for recreation with his son, Russell Hancock, a successful farmer in Coahoma county, Miss. Quite a number of citizens, irrespective of party affiliations, called in a body to pay him their respects, and welcome him to the hospitalities of our city. The General made a brief speech, simply of thanks, and excused himself from any reference to the great questions now occupying the public mind. He is not much of a speaker, and yet, if "Silence is golden," he ought to be credited with glowing eloquence as well as statesmanship, albeit he is charged with folly in some precipitate utterances upon the "tariff." I heard him in Booth's Theater, in New York, on Decoration Day, four year's ago. W. T. Sherman had read, from printed slips, an elaborate oration, prepared for the occasion, and its personnel suggested the smoke and din of his obstinate campaigns. N. P. Banks followed in a written address of more polish and more demagogism, and which adapted so carefully to the prejudices prevalent in *such* an audience, was greeted with thunders of patriotic applause. Henry Ward Beecher had opened the exercises with a prayer, faultless in elocution, rhetoric and sentiment, and Mrs. Geo. Vandenhoff had recited, with the weird power of a charmer, the "Bivouac of the Dead," and yet the audience longed for one burst of natural, unpremeditated eloquence, and called for —— "Beecher!" but he had slipped the crowd. Upon the platform sat a half dozen Federal generals in full uniform, and Hancock's commanding figure soon caught their eye, and in an instant the house resounded with his name. He was wise and brave enough to step before the footlights and declare that he had nothing to say. Not many men of his past record and present position, borne to rostrum by the imperious calls of such an audience, and on such an occasion, could have been so courageously silent. I thought of what Sidney Smith called "Brilliant flashes of silence."

Among other honored visitors we have had Miss Frances Willard, who, to rest from the labors of our State Temperance Convention, in Little Rock, dropped in upon us for a few hours. We facilitated her repose, as is often done for Methodist preachers, by making an appointment for her. She entertained, thrilled and aroused a large audience for one hour upon "Prohibition." She is a grand woman, and, say what you please about the propriety of her sex upon the platform, she did then, as often before and I pray God she may continue to do, a vast deal of good. When the wrongs of ages thrill and find a voice and an audience, it is no time to talk of propriety. Women, who have been the victims of masculine debauchery and its consequent insult, neglect and violence, and who have fought against despair and sung requiems to breaking hearts, are entitled to be heard in the presence of their tormentors and their political accomplices. And she *was* heard and *felt*. Hot Springs has enjoyed the disgraceful pre-eminence for furnishing all possible advantages for all kinds of debauchery, and Arkansas in other days was the paradise of drunkards. So far as the State at large is concerned, this cursed reputation is waning. During the temperance convention, to which I have referred, there was what we would call a "love-feast," in which opportunity was given for scraps of experience. (Once Methodism was separate from the world, but our peculiarities are becoming everybody's very rapidly.

During this meeting it was disclosed that liquor was now banished, "prohibited," from three-fourths of the counties in the State. Miss Willard told me that Arkansas has marched to the front of all the States in the character of her temperance legislation. We put the control of this contraband in the hands of the churches and schools, and give women the right to vote in enforcing this authority. The State is fast recovering from its long intoxication, and now with compressed lips and clenched fists its women, its churches and its schools declare that "prohibition does prohibit."

Yours truly,

CHARLES F. EVANS.

February 6, 1882.

Letter from China.

SHANGHAI, CHINA, Jan. 10, 1882.

DEAR BRO. PARKER: We have just returned from the city of Soochow, where we have been to attend the dedication of our new church, the gift of our dear Bro. Buffington, who is now among the saints in glory. You may be sure it was a great day, a day of rejoicing with us all, who have earnestly prayed for such a glorious event in this great heathen city. That morning, that beautiful Sabbath, the eighth of January, 1882, will long be remembered by us all, and by many of the heathen who gathered around to see and listen. Many of these poor heathen who knew me when I preached in the little room, fourteen years since, and only a short distance away from this beautiful church, came to see the church when it was opened, and my heart was full of thanksgiving to God for this blessed day. Fourteen years ago, as I stood on the ground floor in that small room, which would only seat twenty persons, and there preached the glorious gospel of Christ to a few poor silk weavers, who came to hear me, my prayer to God was, Lord, open to us an effectual door among this heathen people in this great city. Often my heart was sad and heavy, for there was but one Christian native in that small assembly who did say "Amen" to such a prayer, but at the opening and dedicating of this beautiful church, in sight of this little room, we had present at least forty persons who could unite with me in thanking God for the progress of this work, and that God's people had been prospered in the completion of this beautiful house of worship. The Lord has been with us, and we are greatly blessed in thus being able to plant the standard of the cross in this great heathen city. We had at least two hundred persons present at the opening service, and I feel quite sure I never had a more attentive audience at any time since my first arrival in China. We believe the Lord was present with us, and we felt that it was a time when we could rejoice and praise the name of the Lord. On Monday many of those poor silk weavers came to see me; said they remembered me when I preached in the little room, north of this place, many years ago, and when they heard we had opened a large church they wanted to come and see me. God has said of his word: "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." These blessed passages in God's word bring joy to our hearts. This work can not be in vain. The Lord will bless his word. Let the church pray earnestly for us and for this work, and the Lord will hear and pour out a rich blessing upon his church in this land. I ask an interest, dear brother, in your prayers.

I remain yours,

J. W. LAMBUTH.

Aaron's Rod in Public Morals, a plea for prohibition, is the title of a well written pamphlet by Rev. Chas. B. Galloway, of Jackson, Miss. It argues the question clearly and fairly, and presents an array of facts truly startling. We hope it will have a wide circulation and a careful reading. On the subject of prohibitory legislation, Bro. Galloway says:

There is a growing and profound sentiment in the State and nation, in favor of repressive legislation against liquor. As to the matchless evil, there is no question; but as to the civil measures to be employed in

its repression or prohibition, there is wide difference of opinion. This, therefore, calls for calm and grave consideration.

1. The *principle of prohibition is just and right.* Adopting the narrowest definition of the limits of State legislation, granting the largest liberty to the individual, it yet appears luminous as sunlight, that prohibitory laws are just and necessary. It is fundamental to the very idea and existence of government. If whisky is an evil—which few will deny—then its regulation or prohibition is the subject and imperative duty of legislation. But it is claimed as one of man's *natural* rights to buy and sell, and drink intoxicating liquors, and that to deny or abridge this right "is to unjustly interfere with his natural freedom from restraint." Such a claim has neither the warrant nor pretense of plausibility when fully investigated. *Natural* as opposed to *civil* rights never had an existence. The idea is a mere figment of a diseased brain—"a fable without the merit of being cunningly devised." Man is a social being, born in society, with social and reciprocal obligations and duties, as natural and necessary as air to the lungs and food to the tissues. He is neither a Sitting Bull nor an Alexander Selkirk, governing his own narrow realm with the sceptre of a despot, without regard to, and in defiance of the existence of others. God never made man an independent sovereignty. If so, government would be an impossibility, and warfare our only employment and pastime. But even granting the claim, when man passed from his natural into his social state, "he merged his natural in his social rights." Mr. Justice Cooley, an eminent and undoubted authority, has defined civil rights to embrace "the right to do everything not harmful to the public or to other individuals!" On this definition, an able writer in the Princeton Review, makes the following judicious and almost axiomatic observations:

"Whenever a private right becomes injurious, noxious, or offensive to the public good, the private right becomes subordinate to the public right which a community has to demand a protection therefrom. Acts innocent themselves, acquire, from circumstances the quality of injuring the public. To carry arms about one's person for purposes of self-protection is in itself an innocent act. But where citizens generally do the same thing, the tendency is to create disorder and cause the unjustifiable taking of human life; the State, therefore, prohibits the carrying of the dangerous weapons concealed upon one's person. So it may be said of the traffic in intoxicating liquors, that notwithstanding it may be innocent in itself, it may nevertheless, by force of circumstances, be injurious to the public welfare and dangerous to the public peace. And if this be so, the private right of sale has become subordinate to the public right of protection. We conclude, therefore, that no man has a natural or a civil right to indulge in a traffic which renders life and property insecure, which promotes immorality and creates public paupers to be supported at the State's expense. If it appears that the traffic in intoxicating liquors does all this, the justice of the principle that would prohibit and stamp out the miserable traffic can not be denied." Where is the jurist or logician that can discover a flaw in that argument? Where the weapon, that can penetrate the joints of that harness?

2. But the principle of prohibition already exists in Mississippi and in every other State in the Union. Every statute which regulates the sales of liquor, guarding it with severe penalties and expensive license, out of all comparison with other lines of business, is grounded upon the principle of prohibition. The right to regulate, is involved in the right to prohibit. Our present laws recognize it as an evil that must be controlled and may be prohibited.

A contributor in Central Christian Advocate, writing about the "utterly utter" in preaching, says:

Now the misfortune about this kind of stuff is that with many it passes current as the product of genius, creates a false taste among superficial hearers, and induces not a few weak-minded young men to make fools of themselves by imitating it. As a matter of fact it is one of the easiest things in the world to manufacture. Any fool almost is capable of it; a genuine wise man only is incapable of it.

William Taylor in his "Model Preacher," gives some striking illustrations of "extravagant flights of fancy" by preachers. He tells of one who represents an "angel running on a rainbow with a basket of stars in each hand," and of another who said, "I will jump astride a streak of lightning, put spurs to it, and dash off to glory." Also he tells of a young man (and we are grateful to be informed that he was discontinued from the work) who made this deliverance: "Yes, my friends, the mind of man is so expansive that it can soar from star to star, from satellite to satellite, and from seraphene to seraphene, and from cherry-boom to cherry-boom, and from thence to the center of the dome of heaven!"

The sad thing about this "utterly utter" style of preaching is that it is a hollow mockery, a deceitful sham. It is of no use to tell me that any man who knows or cares anything about the true business of one whom God has put in a Christian pulpit, will talk to men in any such way. I am reminded of an anecdote I lately heard of a young and conceited preacher who was very anxious to have a certain elderly preacher hear him deliver one of his "star sermons" that he might receive his praise. At last he had the satisfaction of preaching before the old pastor, and he coruscated and scintillated with unusual brilliance. When the service ended he turned to the senior and said, "What did you think of my sermon?" The old gentleman made the crushing reply: "I think somebody ought to take you out in the woods and kick you!" My conviction is that if that kind of medicine could be administered regularly and in allopathic doses, it would effectually cure some men of this "utterly utter" style of preaching.

—Mrs. Margaret Haughery died at her residence in this city Thursday night, February 9. She was better known simply as "Margaret," and few of the old citizens of New Orleans were more widely or more favorably known. Margaret's Bakery was one of the institutions of New Orleans. Her business energy and capacity were remarkable, and her success surprising. She was a Roman Catholic, and we suppose that the most of her income was devoted to the support of the charitable institutions of her church. She had, however, an open hand for all, and gave liberally to benevolent objects outside the pale of her own church. Respected by people of every faith, her death will be universally regretted, and her name will long survive amid the scenes of her generous and benevolent labors.

—The Minutes of the recent session of the Louisiana Conference, Methodist Episcopal Church, South, have been brought out in pretty good style. The quality of the paper does not appear to be first-rate, but the typography is good, and the proof reading seems to have been attended to with care. The secretary, Rev. J. T. Sawyer, and assistant secretary, Rev. J. M. Beard, prepared the copy, and the latter, we believe, did the proof reading. The printing contract was with G. T. Lathrop, 112 Camp street. We suppose copies will be forwarded at once to presiding elders for general distribution.

—Rev. Dr. John Mathews has been spending a few days in New Orleans. He preached at the Carondelet Street Church, on Sunday night, to a large congregation. Dr. Mathews expected to leave on Wednesday of this week, with his family, for Kansas City. It is with regret that our people here give up the doctor and his excellent family. May the Master's presence and blessing attend them in their new and distant home.

—It may not be amiss to remind the brethren, both of Mississippi and Louisiana, that the collections for expenses of delegates to General Conference should be attended to at an early date.

Rev. J. W. Medlock and wife have been called to give up a beloved child. May they be graciously sustained.

Mattie W, infant daughter of Rev. J. W. and Mrs. Fannie Medlock, was born at Bellevue, La., September 3, 1880, and died at Vienna, La., February 2, 1881. She filled her little mission in the world, having given to us much joy in her life, and chastened us with a holy sorrow in her death. HER PARENTS.

The following extract, from a letter received in this City from the wife of Bishop Wightman, has, says the St Louis Christian Advocate of Feb. 8, been furnished for publication. Let the reader offer prayers for the Bishop's restoration to health.

CHARLESTON, S. C., January 27th, 1882

The Bishop is emaciated and weak. I nurse him like an infant; and do very little but that, day and night. He talks very little, and suffers from indigestion. He is resigned to God's will, and ever prays that it may be done. The doctors do very little for him. We have to give him whatever he can take in his weak state, and watch lest we give anything to do harm. God only knows the result. We can only do all we can, looking unto him for his blessing. If my husband ever gets well, it will be of the Lord.

Mr George I. Seney, whose noble character ought to entitle him to the prefix "Hon," was interviewed by a New York Tribune reporter the other day concerning his motives for giving so profusely of his wealth to public causes. His reply is worth pondering: "First of all, because I feel that I am a trustee, responsible for the right use of the money given me. With the experience that I have, I believe that I am the person best qualified to carry out the provisions and duties of that trusteeship. What certainly have I that those provisions and duties would ever be duly carried out after my death? Absolutely none. Whereas now, by making those gifts in my lifetime, I am sure that the precise object I desire is accomplished in just the way I want. And then, too, I am more and more convinced of the truth of the words: 'It is more blessed to give than to receive.' The great danger of here-asing riches is that it fosters a disposition to hoard money only for the sake of hoarding it. Slightly to alter a common word, it becomes a *money* mania with them; they gloat over their millions, just because they are millions and not because of the happiness producible from them. Now I maintain that such a spirit is unworthy not only of a true Christian but of a true man, and I have determined never to let it appear in my character." His gifts to date amount to $1485,000.—Northern Christian Advocate.

The publication of La Flaceola (The Torch), a monthly paper formerly edited by Dr. Vernon, which during the past year has merged in L'Italia Evangelica, an undenominational weekly, is to be resumed the present year. Dr. Vernon will, however, still co-operate with the weekly. We are informed that Count Campello contemplates becoming the editor of a daily paper in Rome in the interest of evangelical principles. Dr Vernon writes this concerning him: Count Campello is a man of culture and of good natural gifts, and it has been hoped he might become a minister, and do effective service in the preaching of the Word. Entirely unused to the pulpit, however during the last twelve years, now fifty years of age, and also seriously affected with a chronic throat difficulty, any very important service from him as a preacher may reasonably be held to be rather problematical. He has a strong inclination to journalistic labors and is deeply impressed that whatever else he may do, or it may be his duty to do, it is his providential duty to establish and direct a daily journal to be wielded especially in the interest of the Gospel among his fellow-countrymen. The urgent need of such an instrumentality is seen in the fact that, aside from the Romanist papers, there is not a single daily journal in Italy that is not either rationalistic or infidel. * * * Count Campello has the sympathy and support of numerous influential parties, Italian and foreign, and has high hopes of real success and usefulness. The hour and the general circumstances offer a great opportunity, and this line of labor, prudently developed and wisely directed, may be made of large and lasting advantage in the present condition of this people.—Central Christian Advocate.

Rev. Dr. Cuery, in a recent speech before the American Institute of Instruction, presented the facts supported by figures, showing that much misapprehension existed in the public mind in reference to what the South had done for educational purposes. The South before the war, in proportion to white population, taking man for man, sustained a larger number of colleges, with more professors, more students, and a greater annual cost than was done in any section of the Union. The same thing is true of academies and private schools. If the census of 1880, as taken by the United States authorities, be correct, the white population of the Northern States in that year was nearly 19,000,000, and of the Southern only a little over 8,000,000. At that time the North had 205 colleges, the South 262; the North had 1407 professors, the South 1188; the North had 29,044 students, the South 27,055; the North paid for these colleges $1,514,203, the South $1,662,419.—Appeal.

The royal yacht "Osborne" will leave England for the Continent early next month, to bring the Princess Helene, the *fiancee* of Prince Leopold, to Osborne, where she will be received by the Queen. Claremont is to be the residence of the young couple. The place is now in the hands of decorator and the sanitary engineer, for, as in all old houses, the drains need renewing. The application to Parliament for a settlement for the Prince will cause much opposition. A number of Sir Charles Dilke's constituents are getting up a deputation to request the under secretary of foreign affairs to oppose and vote against any proposal for such a parliamentary grant.—N. Y. Independent.

The Choir of Virtues.

I think you will agree with me that the passage, II Peter i, 5-7, has afforded, not an unconnected series of injunctions, but a symetrical combination, forming a perfect Christian character. I would call your attention to the healthful tone of the sanctification of which the passage speaks, and the Bible everywhere speaks. There is nothing false, or meretricious, nothing of morbid sentimentalism, about it. There is the development of all that is tender and lovely in our human nature, but there is nothing mawkish or lackadaisical about it. These virtues are sturdy, substantial virtues, and, when combined, their combination forms a perfect character. There is no sanctification enjoined in this text, or anywhere else in the word of God, in the sense of seclusion or keeping away, even from wicked people. The whole system of monasticism and seclusion, and shutting ourselves away from our fellow-men, plausible I admit it is, and has seduced some of the very purest minds in the whole church of God for ages after ages—perhaps, the very purest have been found within the limits of monasteries—but the idea is false, and contrary to God's plan for the propagation of the gospel. And what has been the consequence? The outcropping fruit of it was destruction and death. The whole monastic system ended—for what is now on earth is only the shadow of what it used to be—in the foulest corruption. The very aim of Christianity is, that we shall exercise brotherly love and charity. What sort of an exercise of it would it be for me to have my head shaved and wear no matter what kind of garment in token of humiliation, and live in a cell in meditative seclusion? Any imitation of monasticism ought to be avoided. I should say that the imitation of it, even in so small and accidental a way as in the matter of peculiar dress, partakes of the same false character, and will in the long run lead to similar evil results. That excellent society, called the Society of Friends or Quakers, has been hampered in the development of the Christian life and the propagation of the gospel by the adoption of a peculiar dress.

I do not mean that it is right for us to follow the fashion of the time, whatever that fashion may be, in any kind of extravagance. It is the tendency of the human mind to run into extremes. Put a drunken man on horseback, and he will oscillate from side to side, now on this side, now on that, in vain endeavoring to keep the balance of a well-trained rider. There is no warrant in Christianity for wasteful or foolish expenditure or outlay upon the person. All this is to be ruled by temperance and moderation, so as to run into no extreme. But, on the other hand, the attempt to mark this church, or that, by a uniform or regimentals, and so to set it apart from the world, is part of the old monastic idea, and must come to naught.

Our duty is to live in this world, and do all the good we can in it. We are put in a certain system of society which God upholds as the very theater of his kingdom upon the earth. It is here that the great problem of the world's salvation is to be wrought out; and you and I, as individual agents for Christ's kingdom, are to do his work. You may mingle with all men of every class and creed; you have no need to shrink from them; but take care that you fall not into the ways of these men from sheer cowardice, on the one hand trying to save your soul, on the other yielding to the current, and thinking you are safe because you go with the stream. You are put into a worldly atmosphere, but only to purify it. You are, perhaps, a student. Your studies are to be secular studies—science, literature—apart from the study of the word of God; and yet none of these studies are secular if consecrated to the service of God. And so it is in every walk of life. If we have faith at bottom we shall consecrate our activities in all lines of duty to God's service. But remember, "he that heareth these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins." That is to say, as a backslider he has wandered among the dogs and sorcerers of the earth, has surrendered his primal, trusting faith, and has returned to all his old evil ways.—Dr. John McClintock, from "Living Words."

Personal and Other.

—Ministers' Sons.—Samuel J. Mills John N. Nason, Robert Hall, Gardiner, Spring, Dr. Samuel Cooper, and many more are mentioned by a recent writer in the Christian Observer who maintains that the ministry is, out of all proportion, largely recruited from the parsonages. He mentions the following noted divines, whose sons entered the ministry; Charles Chauncy, second President of Harvard, 6 sons; John Eliot, the apostle to the Indians, 4 sons; Rev. Theo. Frelinghuysen, 5 sons; Robert Smith, of Penn., 3 sons, two of them college presidents; Dr. Samuel Spring, 2 sons; Wm. Tennent, 4 sons; Archibald Alexander, 3 sons; Charles Hodge and Jonathan Edwards, each a son to carry on their work after they laid it down.

—Perhaps the most eminent convert ever won from the Moslem to the Christian faith is Ahmed Effendi who was baptised in London, Nov. 11th. He stood in the very front rank of the Turkish hierarchy in learning and reputation, and was condemned to death by the government for assisting in the translation of Christian books. By the interposition of Sir H. Layard, his sentence was changed to banishment for life to the Island of Chio. Escaping from there he made his way to England, and though intellectually convinced of the truth of Christianity, it was a long time before he consented to baptism, a rite which would seperate him entirely from wife, children and country.

—Rosa Bonheur in her studio and at home, wears the costume of a man and wears her hair cut and parted at the side. When she goes to Paris she dresses in the uniform of her own sex; but she never assumes petticoats without deprecating the custom, and complaining of their interfering with the freedom of the limbs, and thereby impeding the power of locomotion.

—It is said that the Natural Bridge property in Virginia has been purchased by a stock company, of which Gov. Cornell, of New York, is president. A new railroad is to be built and other efforts made to bring it up as a popular summer resort.

—The will of the late Miss Sarah Gage, of Hudson, N. Y., gives to the St. Lawrence University, for the theological department, $30,000; to the New York State Convention of Universalists, $20,000; to the First Universalist Church of Hudson, N. Y., $3,000.

—Leopold von Ranke, the German historian, has just celebrated his 87th birthday. At this age he is a strong and active man, in full vigor of mind and body. He has just published the third and fourth volumes of his "Universal History."

—Rueben's picture, the "miracles of St. Benedict," sold by the successors of Tence, of Lille, has been disposed of at Paris for 170,000 francs. The purchaser was the King of Belgium, in whose Royal Museum nearly all of Rueben's works are to be seen.

—The monument to Gen. Garfield which the Society of the Army of the Cumberland proposes to erect is to cost $200,000, and will probably be placed in Washington. The society has appointed a committe to attend to the work of collecting subscriptions.

—The princess of Wales has sent her photographs to King Kalakaua, together with those of her sons, to be sold at a bazar which will be held in Honolulu, for the purpose of raising funds to build a cathedral in that city.

—The wife of the new Chinese minister, a lady of high rank in her own country, will not at present enter Washington society. She speaks only her own language. Her little feet will not permit her to go about unsupported, and she is, to crown all, exceedingly bashful.

—The last clerical act performed by Dean Stanley was his defence of the Revised New Testament. During his visit to this country 1878 he preached in New York at both Trinity and Grace churches.

—Benjamin Philbert has just died in St. Louis, worth $300,000. He never rode in a railroad-car or a steam-boat, and had not been out of the city for sixty-three years.

—Dr. Stevens' *Madame de Staël* has been re-published in London by Murray. The London Post says it is by far the best treatise on the subject that has ever appeared in English.

Books and Periodicals.

—Yorktown is the title of a paper covered octavo of sixty-two pages, by Jacob Harris Patton, A. M., published by Fords, Howard & Hulbert, New York. The author gives a compendious account of the campaign of the allied French and American forces, resulting in the surrender of Cornwallis, and the close of the American revolution: also an account of the recent centennial anniversary. The work is illustrated with portraits of many of the distinguished generals connected with the campaign.

—The Fortnightly Review, January, 1882, George Munro, publisher, New York, has: 1. On Land Owning Cultivators; 2. Note on Mary, Queen of Scots; 3. Photographic Chronicles from Childhood to Age; 4. The Future of Islam; 5. Pietro Cossa-Dramatist; 6. Sir Charles Lyell; 7. Vivi-section, four replies; 8. Memorials of Caroline Fox; 9. Home and Foreign Affairs; also the Freres, by Mrs. Alexander.

—We have received a copy of the thirty-second annual report of the Southwestern Bible Society. Besides the report of the Board of Directors, the pamphlet contains the eloquent address, delivered at the anniversary, by Rev. C. W. Carter, D. D.

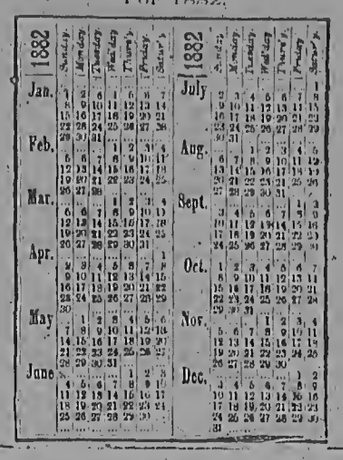
—The February number of the Louisiana Journal of Education completes the third volume of that valuable publication. We can commend the journal as an important agency in promoting the cause of education. Robert M. Lusher and Wm. O. Rogers, editors and proprietors; New Orleans, La. Price $1 a year.

—"Children's Museum" is the title of a handsomely illustrated monthly, E. B. Goddard & Co., publishers, New York. Price $1 a year.

—Vicks Illustrated monthly for February has been received.

Advocate Calendar,

For 1882.



Publisher's Department.

☞ *We shall do our best to exclude fraudulent advertisements of every description from the* ADVOCATE, *and trust our friends, in ordering goods from the leading merchants of New Orleans and elsewhere, as represented in our columns, will mention having seen the advertisement in the* ADVOCATE. *We will also take pleasure in attending personally to any commissions for our friends in the country with which we may be favored, while endorsing our advertisers as being worthy of their patronage.*

See the Ink Bottle on the Table. It is Full of Nice Black Ink. If you Want to, you can Pour the Ink out on the Carpet. It makes the Carpet look Black, but does it not Sit down on the Carpet and Put both of your Little Pebbles in the Ink? See, your Fingers are covered with the Ink? What a Nice picture you can Make on the Wall Paper now. Make a Picture of a Big Man and a Little Girl. Do you want to Put Some Ink on the Lace Curtain? Very well. Put it on Carefully, for you Should never Waste the Ink or anything Else. This will be Quite a Surprise to Mamma when she Comes in.

The great music house of P. Werlein continues to supply the world with musical instruments, and thousands of homes have been made happy by the possession of a piano or an organ through his low prices and astonishingly liberal terms. The name Werlein has become so identified with pianos that you hardly can think of pianos without thinking of Werlein. Go and try him, and our word for it, you will be pleased.

A judge and a joking lawyer were conversing about the doctrine of the transmigration of souls of men into animals. "Now," said the judge, "suppose you and I were turned into a horse and an ass, which would you prefer to be?" "The ass, to be sure," replied the lawyer. "Why?" rejoined the judge. "Because," was the reply, "I have heard of an ass being a judge, but of a horse—never.

Two sons of Erin, shoveling on a hot day, stopped to rest and exchanged views on the labor question. "Pat, this is mighty hard work we're at." "Is, indade, Jerphy; but what kind of work is it you'd like, if you could get it?" "Well," said the other, leaning reflectively on his shovel and wiping the perspiration from his brow with the back of his hand, "for a nice, airy, clane business, I think I would like to be a bishop."

Darwin, in his new book, estimates that there are in gardens 53,767 worms to the acre. This tallies with our count when we were digging garden and didn't care about finding worms; but when we wanted bait for fishing the garden didn't pan out a dozen worms to the acre. They had all emigrated to the garden of some other fellow who never goes a-fishing.

Benificent nature seems to have planted in every clime the proper remedies for the diseases incidental to it. Laplace's Indian Turnip Pectoral Balm is made of an herb which grows all over the Gulf region, and it has never failed yet to cure all kinds of coughs and colds.

A little fellow who was reading an account of a fire, came across the word "extinguish," and asked his mother what it meant. "To put out," was the reply. On the following day the mother heard her son scolding the nurse. "What is the matter, George?" she said. "Why," said George, "I told nurse to extinguish the dog, and she won't."

Occasionally we meet a philosopher. Ragbag did the coal-hole act, and got up terribly bruised and injured. But he was apparently not angry or grieved. Somebody said to him: "you don't seem to mind the fall?" He replied: "I didn't particularly like it, but, of course, I'm going to get over feeling mad about it some time, and I may as well begin now as to-morrow."

The Boston Journal tells how a friend humorously and with applause related a story of his visit to New York. "I vos eating a long time, veh a valter he comes oop and he say: 'Will you have some doodings more?' And I say, 'No, I will not; bring me another slice of roast beef.'"

Ask your neighbors to subscribe for the ADVOCATE.

"Gentlemen of the jury," said a blundering counsel in a suit about a lot of hogs, "there were just thirty-six in the drove. Please remember the fact—thirty-six hogs; just three times as many as in that jury-box, gentlemen." That counsel didn't gain his case.

Two boarding-house keepers are comparing notes. "It 'pears to me, Mrs. Miggles, that your chicken salad is never found out—leastways, I never hear none of the boarders complain." "You see," explained Mrs. Miggles; "I allus chops up a few feathers with the veal."

A little boy called out to his father, who had mounted his horse for a journey; "Good-bye, Papa. I love you thirty miles long." A little sister quickly added: "Good-bye, dear Papa. You will never ride to the end of my love."

"No perceptible change," said he, as he read the headlines in the evening paper. "No, nor there hasn't been any for a week," said she, turning his vest-pockets inside out: "and if some isn't forthcoming pretty quick, there'll be trouble."

"That's what I call a thrilling sermon," said a lady to her husband, as they wended their way from church. "Yes," was the reply; "that do you know, I thought it never would be."

The reason why some men get along so slowly in this world is because they spend two thirds of their time talking about what they are going to do, and during the other third they have to sleep.

Female diseases, brought on by imprudence, exposure, or the use of improper medicines, are quickly relieved with Brown's Iron Bitters.

It is said that thirty persons in a small town in Michigan were poisoned recently by eating sausages. This comes from having brass collars on dogs.

Send the ADVOCATE to your friend or the next year and you will not regret it.

A reporter of a California free fight says: "Col. Higgs was shot once in the left side, once in the right shoulder, and once in the drinking saloon adjacent."

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Agricultural.

THE POTATO IN ITS NATIVE COUNTRY.—An English gentleman who long resided in Chili collected from different persons the following facts in relation to the way potatoes are cultivated there:

"I got some valuable information from intelligent workmen born and bred in the South, some of whom had wrought in the gold-fields when young men and are now employed on the railway. One of them, Jose Maria Lores, is from the province Chiloe south lat. 42°. He thinks there are no good potatoes out of his own country, and I believe there is some reason for this opinion, for, north of the rest of Chili, the potato is their staple article of food; consequently more attention is paid to the selecting of good varieties and to the best modes of cooking. He said: 'Here in the North the people don't know what potatoes are. They neither know how to cook them nor how to eat them. And the potatoes are not so good as in my country. There you have something worth eating—potatoes so mealy that you can't boil them, for breaking them to pieces.' Potatoes are roasted in the ash-pits in wood ashes. They are always ready there, and if a friend comes in, he is offered a hot potato out of the ash-pit, with salt or a piece of dried fish. They are white and floury and fall to pieces when the roasted crust is taken off. In fact, Chiloe is the Ireland of Chili as regards potatoes. Jose did not know much about their cultivation, but he had never heard of any disease attacking them. Chiloe is very rainy. Indeed, it rains almost continuously there, while the greater part of the rest of Chili is dry. In the report for 1873, issued by the Santiago Meteorological Office, the annual rain fall of Valparaiso is given as twelve inches; that of Ancud, in Chiloe, fifty-two inches. The varieties grown there thrive with rain and suffer from the want of it. Seed taken from Chiloe ought to suit Ireland and the west of Scotland and England. The following is the mode of cultivation in the chacra, or large kitchen-garden: The plot of ground selected for potatoes is sown with barley in March or April, as soon as the previous crop has been harvested. The barley grows till August, when it is in the ear. The ears are then cut off and sold for feeding horses, cows, and pigs. The long green stubble is plowed or dug into the ground, where it soon rots and serves as manure. In October the ground is prepared for planting. The seed is planted at a depth of from eight to ten inches below the surface, in rows one "vara" apart thirty-three inches. However, the seeds are not put in singly, but in groups of four, and the distance between the groups is also one "vara." Some people put four small potatoes in each group; but the newer improved method is to put in four sets of one eye each, cut from the one or two principal eyes of large potatoes. If there are any small eyes in the sets, they are destroyed, to prevent them from growing. After the plants are well through the ground, they are dug all round and the ground is thoroughly loosened. Some time after, the earth is hoed up about them into round piles, like big mole-hills, and when further grown they get another hoeing up. I am assured that immense crops are procured by this method—as much as eighteen tons per English acre—mostly of large potatoes. The rotation includes maize, French beans, pumpkins, etc. I do not know the order, but have been told several times that you always get a good crop of potatoes after French beans. As regards the varieties cultivated in the country, some are adapted for early consumption, other for keeping through the winter. I have a good deal about "papas reynas." The potato men cry them in the streets of Valparaiso. They are fine, dry, mealy potatoes and really the best in Chili, but do not keep well during the winter. They become soft and black. The "borrauja," a red potato, keeps well. I see by the Blue Book on the potato crop that the Peruvian guano has been blamed for producing the disease, or for carrying it to Europe, and it is well to remember that, though guano exists in Chili, it is or none is used. The soil is composed of disintegrated granite. The torrents descend from the mountains loaded with earthy matter, and, where irrigation is practiced the water deposits part of this in the fields, so that the soil is being constantly renewed. I have inquired about the wild potato, but nobody knows it. Most of the people have heard that the potato is a native of Chili, but think of it only as a cultivated plant, and have never seen it on the hills, except where planted.

Juan de Dios Maraboli describes the mode of cultivation practiced by the large growers for the Valparaiso and Northern markets: "I was born in the Province of Talca, where my father was a tenant-farmer. I used to work on the farm till I was eighteen years old, when I came to the North. When a field is to be planted with potatoes, it is plowed as soon as the previous crop of wheat or barley has been cut. The stubble is left long, and this, plowed in, is the manure for the potatoes. By the time the rainy season is over—in September or October—the stubble has decayed, and the ground is again plowed, in some cases as often as five times, and harrowed well each time. The rainy season extends from April to September; that is, from about the vernal to the autumnal equinox. In November it is drilled. The distance between the drills is one step (about thirty-three inches), and they are made as deep as possible (about sixteen inches).

The potatoes are planted whole, a short step apart (about two feet), by a man carrying a basket on his shoulder. He walks erect and quickly, drops a seed each step, and presses it into the ground well by his naked foot. If, when he puts his hand into the basket, he gets a small one, he takes two seeds and plants them together; if very small, he puts in three. The largest potatoes are not planted; but middle-sized and small ones. The seed is covered by splitting the hills, and the field is harrowed flat and remains so till the potatoes are dug. As the rainy season is now past, new weeds grow, and they are soon smothered by the tops, but sometimes they are cut down with hoes. If the land can be irrigated, it is watered once or twice in January or February, after the tops are well up, the leaves of which are not wetted. The crop is ripe in April and is dug after the first rain, never before, one reason being that the ground is so hard the potatoes could not be got out easily till it rains. After the potatoes have been dug, they are spread on a high piece of ground and repeatedly turned, till they are quite dry. They are then piled in heaps and covered with rushes. Sometimes dried rushes are put under them, but not always. The pits (for pits are made use of) are made early morning, when the potatoes are cold, as well as in the afternoon, when they are warm with the sun. Trenches are dug round the heaps, to take away the water, and the potatoes keep dry and good all winter. On some estates they are all taken into sheds, with thatch roofs, and laid on wooden shelves. They keep good both ways."

Felipe Diez was also born and bred in Talca. His statement was almost exactly the same as that just now given. He laid great stress on making up the pits when the potatoes were cool. He had often to get up at three in the morning to do this work. Don Augustin Herreros has rented an estate near Santiago for the last eight years, and grows potatoes for the Santiago market. The land is good, irrigated from the river, and requires no manure. He can grow potatoes on the same ground year after year, but generally raises the three following crops in successions: first, wheat; second, French beans; third, potatoes; then wheat again. He sometimes plants his own seed, but usually gets it from estates further south. The smaller potatoes are selected for seed and are always planted whole. He never saw any disease. The details as to planting and treatment are nearly the same as given by Juan de Dios Maraboli, but he plants earlier in September or October and keeps down the weeds by hoeing. Near Santiago potatoes seldom get rain from the time they are planted till they are ripe.—New York Independent.

THE CASTOR BEAN.—A Kansas farmer having had many years experience in the culture of the castor bean, sends the following to the Farming World: Any land that will produce corn will grow castor beans. They are planted the same as corn. Plant so as not to have them up till all danger of frost is over, as a light frost kills the young plants. They usually come up in from ten days to three weeks. Plant heavily enough to have a good stand—four or five beans in a hill. When from four to eight inches high, thin to one thrifty plant; you will find this enough, as they are great branchers. They are cultivated just as corn is, and a good hoeing or two is a great help to them when young. Aim to keep them clean of grass and weeds, as this is nearly one half of the battle. They usually begin to ripen August 1. Ripening is shown by the balls on the spike showing signs of bursting open. Do not cut the spike before this or the beans will be light in weight. In regard to gathering, there are several methods; I have tried all of them. When I first began raising beans I left the space after every sixth row six feet wide, through which I drove a narrow sled with a ten-bushel box on it, at gathering time, and cut and threw the spikes of beans in it. This, however, is a slow way, besides being hard on the horse and a waste of land, as you lose one in every twelve. Another way, which I have tried with success, is this: Plant same as corn, leaving no wide middle as before described. Make a cart of the hind wheels of your wagon by putting a long pole under the hind-bounds into the axle-tree, and securely fastening it. Get a box that will hold twenty-five bushels; six feet long, three feet wide and two feet deep will hold that amount. Make the hind end of the box on the same principle as the end-gate of a wagon, so that by unhitching your team the beans can be dumped out without handling. Fasten this box on between the standards and you are ready. Many simply use these wagons in gathering, which is as good and speedy a way as any, but in using either cart or wagon, always drive on the same row; that is, if you wish to gather five rows at one through, run drive on centre row having two rows on either side. This you should do over after in going over the field, and in that way avoid breaking down beans unnecessarily. The bean yard, where the spikes are thrown as cut to pop open by the heat of the sun, should be a good one. This can be had by taking a piece of sod land, breaking the sod two or three inches and scraping it off; then with brooms sweep off all the loose dirt, so that you have a perfectly smooth yard. A very good yard can be made on old ground, but not ploughing it, but simply clearing it off when wanted. The yield per acre depends on several things—the stand, the condition of crop when laid by, and the diligence used in gathering the crop, as they will not wait upon a person when ripe. The general average in Franklin county has been from twelve to fifteen bushels per acre. The average for the seven years I raised them was about eighteen bushels per acre. The standard bushel is forty-four pounds. It was formerly forty-six, and is forty-six, in Illinois. I have received per bushel for them from eighty cents to $2. They do not pay to raise for less than $1 per bushel. Grasshoppers, chinch bugs and other pests do not harm them, and they stand an unusual amount of dry weather.

WINTER CARE OF FOWLS.—In building a hen-house the requirements of the fowls are always to be considered; these are warmth, light, fresh air, an earth floor and sufficient space to avoid crowding and allow of freedom, as a hen will not do well at laying unless she is contented. Hence, there must be space, not only in ground surface for freedom, but height for better ventilation as well, the windows so arranged and of number and size, as to admit copious air in summer. They are needed in winter a row of low windows on the south side for light, doubling the sash in winter; this is necessary for warmth and does it effectually, as it forms a dead air chamber, single glass admitting cold without any benefit from the air. If the building otherwise is well fortified against the cold, and double sash well fitted in use with dry earth floor, fowls will do well if a good breed for winter laying, like the Asiatic, and well taken care of, the care to be constant and required more in winter than in summer. Fresh water must be supplied with a variety of food, including occasional feeds of vegetables and meat of some kind, corn being the principal grain, affording heat as well as substance for eggs.—Country Gentleman.

FEEDING FOR MUTTON.—The influence of food on mutton is not to be doubted. Plenty of corn and hay, with juicy Swede turnips, will give a superior meat. A writer says that the merino, although a wool sheep and worth very little for mutton, if well bred and well fed produces mutton but little inferior to the celebrated Southdown.

SEED CORN.—It is the opinion of many farmers that seed corn should not be brought from any great distance. If you get the best seed from your own vicinity you will succeed better than with that from another State.

HOT BEDS.—These should be started six weeks before it will be safe to set out the plants. Keep the horse manure where it will not get too wet and fork it over occasionally.

Household.

HOW TO TAKE MILK.—Milk is a food that should not be taken in copious draughts like beer or other fluids which differ from it chemically. If we consider the use of milk in infancy the physiological ingestion, that is, of food provided for it. Each small mouthful is secured by effort and slowly presented to the gastric mucous surface for the primal digestive stages. It is thus regularly and gradually reduced to curd, and the stomach is not oppressed with a lump of half coagulated milk. The same principle should be regarded in case of the adult. Milk should be slowly taken in mouthfuls, at short intervals, and thus it is rightly dealt with by the gastric juice. If milk be taken after other food it is almost sure to burden the stomach and to cause discomfort and prolonged indigestion, and this for the obvious reason that there is insufficient digestive agency to dispose of it, and the better the quality of milk the more severe the discomfort will be under these conditions. Milk is insufficiently used in making simple pudding of such farinaceous foods as rice, tapioca and sago. Distaste for these is engendered very often, I believe, because the milk is stinted in making them or poor, skimmed milk is used. Abundance of new milk should be employed, and more milk or cream should be added when they are taken. In Scottish households this matter is well understood, and a distinct pudding plate, like a small soup-plate, is used for this course. The dry messes commonly served as milky puddings in England are exactly fitted to create disgust for what should be a most excellent and delicious part of a wholesome dinner for both children and adults.—Popular Science Monthly.

TO CLARIFY DRIPPING.—Take the dripping hot from the fire, and pour it into a basin with half a pint of boiling water, stir well and let it stand till cold. The impurities will settle in the water and at the bottom of the cake of fat; this can be scraped off with a knife, when the dripping will be quite pure. Or you may put the dripping into a basin with a little water, and let it simmer in the oven for half an hour (taking care that it does not burn.) When cold the water and sediment will sink. The dripping should then be scraped, and will be ready for use. Another plan is to have a stewpan kept for the purpose, into which all dripping may be put indiscriminately. Add to this a very small proportion of water (about half a small teacupful); place over the fire until it begins to steam, which shows that the water has evaporated. Turn out into a basin at once to cool. Bacon fat, which is too often wasted after frying, may be clarified likewise, and forms an excellent substitute for lard in pastry-making.

SCRAMBLES.—Mince a small tin of chicken, a quarter of pound bacon, three gherkins and six pickled onions together; season highly with pepper and salt and a very little nutmeg; pour in a teacupful of good gravy (in which sufficient gelatine has been dissolved to make it jelly when cold), with a teaspoonful of made mustard. Butter some teacups, and fill them with the mixture, placing at the bottom of every cup a tiny red star of beet-root. If a dozen scrambles are, half of them can be garnished in this manner, and half with stars cut out of the white of egg boiled; the yolk can be cut in slices and laid on the top of some of the scrambles. In this manner can be made quite a novel and piquant dish for luncheon.

FIG CAKE.—An elegant cake to be baked in layers with a filling of fig paste is made thus: Take one cup of butter, two cups of sugar, three cups and a half of flour, half a cup of sweet milk, the whites of seven eggs, two teaspoonful of baking powder; cream the butter and sugar till very light—and, by the way, this should always be done when you wish nice cake. Beat the eggs to a stiff froth. For the filling take one pound of figs, chop them fine and cook them until soft, and smooth with a teacupful of water and half a cup of sugar. Another but less desirable way to prepare the filling is to take ten ounces of figs and five ounces of raisins. Stone the raisins and then chop them and the figs fine; then soak them all night in enough brandy, wine or cider to make with them a paste which will spread almost like a thick custard.

A PLAIN DINNER.—Here is a recipe for a dessert for a plain dinner: Make a crust as for baking powder biscuit; roll it thin as for pie crust; cut out round cakes with the cover of a one-quart tin pail; wet them with cold water; drop a tablespoonful of quince, red or black raspberry jam in it; fold it together as for a turnover; bake from fifteen to twenty minutes in a hot oven. This is to be eaten with sauce. Take one tablespoonful of butter; two of flour, and three of sugar; put them in a basin on the hearth of the stove. When the butter is soft rub all together, and add boiling water enough to make the sauce as thin as you like to have it; flavor with nutmeg, cinnamon, vinegar, etc.

JERUSALEM ARTICHOKES WITH WHITE SAUCE.—Wash them well, peel and shape to a uniform size; throwing them into boiling salted water, and let them boil fifteen to twenty minutes; drain them at once thoroughly; put them on a dish and serve, with the following sauce poured over them: Mix over the fire one and one-half ounces of butter with a tablespoonful of flour; add half a pint of boiling water, white pepper and salt to taste; stir till the sauce thickens; then take the saucepan off the fire and stir in the yolks of two eggs, beaten up with the juice of a lemon and strained.

TO WHIP CREAM.—Rub four or five pieces of sugar on a lemon, then add the juice to them with a good tablespoonful of brandy; when the sugar is dissolved and sweetened to taste put it into a basin; take a half pint of cream and pour in, gently stirring it with the whip; then continue to whip steadily, not too fast, until the cream becomes thick, but be careful not to turn it to butter. Put it away for a few hours into a cold larder, then it will become quite thick and ready to put over your jelly or trifle. It is best to whip it the day before it is wanted.

RABBIT.—An economical and delicious way of cooking rabbit is to take a nice fresh rabbit, put it into joints, and fry it brown, with some slices of pickled pork and some onions sliced finely. When nice and brown take it out of the frying-pan with water sufficient to cover it. Pepper and salt to taste. Thicken with some flour and butter; add forcemeat balls; but be sure not to pour the fat out of the frying pan. Let the gravy be of the richness of thick cream.

Scientific.

—THE POSSIBILITIES OF CHEMISTRY.—The London Observer in a striking article upon this subject, says: Chemistry is the science of the world and of the future. It has put in our hands gunpowder, nitro-glycerine, dynamite, and, above all, fulminate of gold—an explosive so terrible that if an ounce of it be left in a stoppered bottle, its grains falling among themselves by their own weight will create a convulsion sufficient to lay all London in ruins. It has given us poisons so subtle that, were we to employ such means of warfare, we could sail in a balloon over the camp of the enemy and drop upon it a shell, the bursting of which would kill every human being within a mile of its range. The possibilities of chemistry are almost too terrible to be contemplated. As the science at present stands any student can, if he have access to a well-stored laboratory, carry away in a pill-box matter sufficient to lay London in ruins, or to poison the whole community of its inhabitants. The chemist can, as every school-boy knows, convert water into ice in the center of a red-hot crucible. He can construct a shell the size of a cricket-ball, which will explode the moment it touches the water and overwhelm in flames a hostile fleet. Indeed, the chemist reduces the world to its original and primal elements. For him, even more than for the engineer, nothing is impossible. And yet his power, vast as it is, is limited. He can more easily destroy than construct. He can take life, but he can not give it. He can level the city with the plain, but he can not build it again. He can create prussic acid; but he is ignorant of its antidote. He is like the fisherman who rashly opened the vessel sealed with the ring of Suleiman Ben Daoud. The forces at his control are beyond his command; the powers he can evoke he can not lay. It is the old story of Cornelius Agrippa—those who trifle with nature's secrets do so at their peril."

—HOW CONDENSED MILK IS MADE.—A writer in the Scientific American thus describes the process:

When the milk is brought into the factory it is carefully strained, placed in cans or pails, which are put in a tank of water kept hot by steam coils. When hot it is transferred to larger steam-heated open vessels and quickly brought to a boil. This preliminary heating and boiling has for its object the expulsion of the gases of the milk, which would cause it to foam in the vacuum pan, and also to add to the keeping quality of the milk by destroying the mold germs. A second straining follows, after which the milk is transferred to a vacuum pan, where, at a temperature below 150° Fahrenheit, it boils, and is rapidly concentrated to any degree desired. The vacuum pan employed is a close vessel of copper, egg-shaped, about six feet high and five and a half in diameter. It is heated by steam coils within, and by a steam jacket without—inclosing the lower portion. In one side of the dome is a small window, through which gas illuminates the interior, while on the opposite side is an eye-glass, through which the condition of the contents may be observed. The pan is also provided with a vacuum gauge and test sticks.

Much of the milk used in cities is simply concentrated without any additional of sugar. The process of concentration is continued in the vacuum pan until one gallon of the milk has been reduced to a little less than a quart—one volume of condensed milk corresponding to about four and three-tenths volumes of milk. Condensed milk intended to be preserved for any length of time has an addition of pure cane sugar made to it during the boiling, and is usually put up in sealed cans. The sugared or "preserved" milk, when properly prepared, will keep for many years.

—A LAKE 2,000 FEET DEEP.—Several of our citizens returned last week from the Great Sunken Lake, situated in the Cascade Mountains, about seventy-five miles northeast from Jacksonville. This lake rivals the famous valley of Sinbad the Sailor. It is thought to average 2,000 feet down to water all around. The depth of the water is unknown, and its surface as smooth and unruffled as it is so far below the surface of the mountains that air-currents do not affect it. Its length is estimated at twelve or fifteen miles, and its width ten or twelve. There is a mountain in the center having trees upon it. It lies still, silent and mysterious in the bosom of the everlasting hills, like a huge well scooped out by the hands of the giant of gonil of the mountains in the unknown ages gone by, and around it the primeval forests watch and ward are keeping. The visiting party fired a rifle into the water several times at an angle of forty-five degrees, and were able to note several seconds of time from the report of the gun until the ball struck the water. Such seems incredible, but it is vouched for by our most reliable citizens. The lake is certainly a most remarkable curiosity.—Jacksonville (Oregon) Record.

—M. Trautschold, of Moscow, maintains that the level of the ocean is getting lower, and that the total quantity of water on the surface of the globe is diminishing. This view is in accordance with that of most of our leading scientists. If the central portions of the globe are heated there must be a limit to the descent of the surface of meteoric waters. As this central heat is growing less with each passing century, the depth to which the waters are carried must increase in the same ratio. The entire volume of surface water may in time disappear within the bowels of the earth. This is perhaps the condition of the moon at the present time.

—There is a rich field yet open for botanical explorations in even the older settled portions of the United States. It is not long since a form (*Asplenium parradon*) was known as a native of Mexica. The latest additions of our hand-books do not yet include it among American species. A few years ago it was found sparingly in the South. Several collectors have since met with it, and now Mr. Harvey tells the Botanical Gazette that "it is one of our common ferns in Arkansas."

—A form of the English pansy has been long supposed to be in all probability a true native of the United States, though doubted by some botanists. Dr. Thomas C. Porter sends to the Botanical Gazette some additional facts, placing it almost beyond doubt that it is a true native. It has been found on high altitudes in Colorado, where it could scarcely have been introduced.

—Remains of lake dwellings have been discovered by a peat bog near Milan, and in a street in Milan, excavations for a house have brought to light what are believed to be vestiges of the old Roman theatre.

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A correspondent writing to this paper over the signature of "A. C. C.," says:

"The language of the Master, 'Go teach all nations,' is perspicuous, unambiguous, and contemplates immediate, persistent and continued action until final and glorious consummation.'

"We respectfully submit, as regards this assertion, if "A. C. C." be correct, the disciples deliberately and consistently disregarded the divine injunction. But, as we have previously remarked, we prefer to believe that the disciples were in a position to know what the Master wished them to do, and, rather than think they had disobeyed him, we are forced to conclude that "A. C. C." doesn't know as much about it as he imagines he does. One thing is very certain, and that is a fact as to which there can be no controversy: if the above command was really given as "A. C. C." declares— which we deny—it has most conspicuously failed of fulfillment. Nearly nineteen hundred years have passed since that alleged command issued; untold myriads of missionaries have gone forth; countless millions of money have been spent; innumerable cruel wars have been waged and oceans of human blood spilled; and yet, out of the total population of the world, not one-fifth are professing Christians to-day! The worshippers of Buddha outnumber the followers of Christ by more than 100,000, while the religion of Mahomet has for years past been making tremendous strides, gaining converts at the rate of 100 where Christianity gained one, or numbering its accessions in Africa alone at 50,000,000 of souls.

If experience be worth anything at all, these facts prove that we are simply squandering life and treasure in vain endeavor. They prove that commerce is the true and only vehicle whereby to convey the religion of the world to the world. It is by the example of our civilization, our science, our peaceful arts, that we can pave the way for the successful introduction of our theology. As commerce spreads and establishes its footing, civilization and Christianity will keep pace, and this will follow by natural processes, and cannot be forced or hastened by missionary enterprise. It is history. It is fact. Surely after nineteen hundred years of experience, we might afford to recognize the truth.

The above article, on the "True Method of Propagating Christianity," we copy from last Tuesday's Times-Democrat. If the subject is not handled with the ability which is found in other editorials that appear in that journal, that is due, no doubt, to the fact that the subject was not as carefully studied. Common readers might easily be mistaken on this point. In the interest of those of our readers who might be influenced by its opinions, we beg therefore to call attention to two serious mistakes which the paper maintains, The one is its premises, and the other its conclusions.

We admit that the story of Christianity sounds incredible. That a dozen men of a despised race—men without prestige, learning or influence—should have impressed their convictions on the world, is more than any dozen philosophers or kings could have done or would have ventured to attempt. But although we do not possess the detailed account of the labors of all of them, we find the traces of these labors everywhere—even in the most unlikely places—even in the palace of Nero himself.

When we reflect that the half of the first century had passed away before the aggressive movement of Christianity upon the world was fully developed, the story of its progress is more strange that any dream of romance. But on this point, we have the unanswerable testimony of the heathen themselves. Before that century closed, Tacitus speaks of the Christians in Rome as "a vast multitude." Pliny, Governor of Pontus and Bithinia, half a century later, is perplexed by the magnitude of the questions which he must deal with, as a heathen governor, in dealing with Christianity, and writes to the Emperor for directions. He speaks of Christianity as "a contagion that has attacked cities, villages and the open country," and states that the heathen temples had been "almost forsaken." A little later Justin declares that "there is no nation—greek, Barbarian or Asiatic, or any other amongst whom prayers and thanks-givings are not offered to the Father and Creator in the name of the crucified Jesus."

Tertullian in the begining of the next century (A. D. 200), addresses the Roman governors as follows: "We are but as of yesterday, and we have filled your cities, towns and villages; the Camp, the Senate and the forum."

It would be easy to multiply testimony of this kind, from the copious citations of Giesler and others. Even Gibbon feels compelled to admit that Christianity continued to Iberia, Ethiopia, Caledonia, and beyond the Euphrates. Missionaries found their way to China. The invasion of the Goths, Huns, and Vandals, brought into contact with it, the Scandinavians, and the roving tribes of northern Asia. To use Gibbon's own language, "it obtained a victory over the established religions of the earth," "it derived new vigor from opposition, and finally erected the triumphant banner of the Cross on the ruins of the capitol. Nor was the influence of Christianity confined to the period or the limits of the Roman Empire. After a revolution of thirteen or fourteen centuries, that religion is still professed by the nations of Europe, the most distinguished portion of human kind in art, in learning, as well as arms."

Scarcely a century of the time of Tertullian (A. D. 312), Christianity, in the conversion of Constantine took possession of the sceptre of the world.

The Roman empire had represented the might and majesty of heathenism. It issued its edicts to the world, under the badge of heathenism. Its traditions, history, laws, philosophy, manners, literature art, and every part of its proud record were saturated with heathenism.

How grand and beautiful Christianity must have seemed, when for his sake the successors of Tiberius and Caligula could resolutely renounce their part in that vast inheritance of achievement and renown! But they did renounce the heathenism of their ancestors, and all their interest in it, and proclaimed Christianity the religion of the State.

The effect of the conversion of the Emperor became apparent at once. Liberty of conscience was declared. The missionaries of Christianity were no longer imprisoned, mutilated or killed. They were protected by Roman law. Laws were enacted by and for the maintenance and protection of Christians. Christianity was recognized throughout the world as the religion of the empire; and thus the empire itself, which ruled the world, became a preacher of Christianity to the world. Any one who wishes to see how largely the laws of the empire were every where made to announce and enforce the claims of Christianity, need only turn over the "Corpus Juris Civilis," a work with which every man of liberal education is supposed to be acquainted. Thus the Roman empire itself bears testimony on this subject. The laws enacted by the masters of the world, fully confirm the sentiments of the historians, that Christianity was as a matter of fact, and in an incredibly short time proclaimed to the world. The fact is, that Roman law, as embodied in the Institutes of Justinian, was proclaimed to the world in the name of Jesus Christ.

The argument, that "because relatively a large proportion of mankind was not converted, the Gospel could not have been preached throughout the world," will not bear examination. A large proportion of our citizens—relatively—do not profess to have been converted to Christianity, as witness our churches on the Sabbath. But does this prove that Christianity has never been preached throughout the city of New Orleans? Of course it does not prove anything of the kind, and it cannot prove more in the one case than it does in the other.

Such are the facts. Every scholar knows that we have only quoted a small portion of the evidence of them, which is accessible. They serve to show that the Times-Democrat is mistaken on both points. In the face of those facts, we cannot think that any candid man will deny that Christianity has been, in a genuine sense, preached throughout the world. And any one who takes a look at these facts, will not be likely to infer that Christianity owed its triumphs to Commerce.

It addressed itself to the philosopher, the prince, and the slave, and claimed possession of all hearts, by right of eminent domain; proving that in Christ Jesus there is neither Greek nor Jew, Barbarian, Scythian, bond nor free. And such has its prerogative always been. Such it is to-day. It owes nothing to civilization. On the contrary, it is the parent of civilization in its purest forms. Even intelligent Hindoos —as a distinguished Brahmin tells us—regard Christianity as the great civilizing power of the world."

We cannot therefore accept the testimony of our contemporary in regard to Christianity; and in the absence of any evidence to the contrary, we emphatically deny that it is any better informed on the subject of Mohammedanism.

It is only just however, to say that the theory it advocates, has been entertained in former years by some intelligent Christians. This argument was used against the establishment of the Foreign Missionary Society in England; but the wonderful success of Foreign Missions in modern times, has effectively answered the argument. The common sentiment of Christians now, is, that the grand success of Foreign Missions in preaching the Gospel throughout the world, is the peculiar glory of the age in which we live.—Southwestern Presbyterian.

Wolves in France.

One of the few remaining institutions of the *ancien regime* is, in all probability, about to disappear from the soil of France. Ever since the establishment of the Republic there have been increasing complaints of the inefficiency with which the *louveteers* discharge their nominal duty of extirpating the wolves, and the immense extension of private property has made their interference with the rights of individuals seem unconstitutional and intolerable. A commission appointed by the Chamber to inquire into the whole question has just presented its report, which either incorporates or supercedes reports presented by previous commissions, and we may expect to see a law brought in in accordance with the recommendations it has laid down. The report calculates the number of wolves actually contained within the French frontiers at five thousand, and the amount of damage inflicted by them on the farming class at no less than forty or fifty millions of francs per annum. These numbers are not, of course, to be compared to those of the middle ages, or even to those of a century ago. In 1798 no less than 6,487 wolves were killed in a twelve-month, and a memorial of one Arnould du Buisson, presented in 1779, estimates the number of sheep annually devoured by wolves at a million at least, without reckoning the cows, horses, mules, asses, and goats which they had likewise disposed of. It must be remembered, however, that at present the wolves are in the main concentrated in a few districts, especially in Lorraine, Dauphine and the Pyrenees, so that the mischief done by them is not spread over the whole of France. Their ravages in both French and German Lorraine were very serious in the past severe winter, and the German authorities were obliged to lay a heavy price on their heads in order to stamp the evil. The principles of those *louves* is, indeed, the obvious one for dealing with the matter. It and us of the wolves of England; it was adopted by the revolutionary government in 1793 (though its efficiency was considerably marred by the fact that the high sums promised were also realized, assignats), and it will doubtless clear them out of France in the course of a generation.—Saturday Review

Self-Conceit. Others we and hero-ship we hear much. But there is a spiritual heroism, little known, that of the man who resolves to conquer himself—hardest of all conquests. Impatience, envy, rage, selfishness, eager for success or sullen at defeat, passions of the flesh and passions of the spirit—these are his enemies. In the silent depths of the heart he fights his battle. What he does and what he suffers no man knoweth; God only knows. Not one bloody day does he fight—at Waterloo or Yorktown, and win fame forever; but all through his life does he wage the war and win no fame. Not to lift himself to honor, but to forget himself, to still the throbs of self-conscious disquiet and all selfish passion—this is his endeavor. In the midnight and in the morning, in the throng and in the silent hour, ever is it his holy care and prayer to keep all right within him, to keep all just and true, to keep all pure. Loneliness and neglect and sorrow may be upon his path, even as they were upon the path of Christ.—Orville Dewey.

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CLARENCE F. LOW, Deputy Ass't Resident Secty.

New Orleans, October 20, 1881. novsom

WATCHES.

LADY'S GOLD WATCHES, $30 and upwards
GENT'S GOLD WATCHES, $45 and upwards.
GENT'S SILVER WATCHES, $12 and upwards.
BOY'S SILVER WATCHES, $12 and upwards

All guaranteed.

A. B. GEISWOLD & CO.,
Cor. Canal and Royal sts.

New Orleans Pacific Railroad.

TRAINS WEST.

	Freight and Accommodation.	Mail and Express.
New Orleans, leave		10 A. M.
Algiers	7.00 A. M.	8.30
Gretna	7.10	8.40
Company Canal	7.30	9.00
St. Charles	10.56	9.31
St. John	11.15	12.49
Vacherie	1.00 P. M.	10.5
St. James	1.15	10.6
Donaldsonville	2.50	11.4
Bayou Goula	4.15	12.21 P. M.
Plaquemine	5.15	12.36
West Baton Rouge, arrive	5.30	1

TRAINS EAST.

	Freight and Accommodation.	Mail and Express.
West Baton Rouge, leave	6 A. M.	6 P. M.
Plaquemine	6.15	11
Bayou Goula	6.30	11
Donaldsonville	10.11	1.21
St. James	12.40 P. M.	1.50
Vacherie	1.5 P. M.	1.
St. John	2.0	1.
St. Charles	3.15	4.1
Company Canal	6.00	7.11
Gretna	6.20	7.38
Algiers	6.45	8.00
New Orleans, arrive		8.30

Express and information address.

H. S. MORSE, Superintendent. M. [illegible] VAN, G. P. and T. Agt.

New Orleans, October 1, 1881.

BEE CULTURE.

MANUAL OF THE APIARY.

By A. J. COOK,

Professor of Entomology in the Michigan State Agricultural College.

THIRD EDITION.

Revised, enlarged, mostly rewritten, and beautifully illustrated. Being now it is fully up with the times on every conceivable subject that interests the apiarist.

It is not only instructive but intensely interesting. This work is a masterly production, and one that no bee keeper, however limited his means can afford to do without. It is printed in the best style on fine book paper. Price, bound in cloth, $1 25 post paid.

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DEALERS IN

Pumps and Gas Fixtures of all Kinds, Iron, Lead and Terracotta Pipes, Bath Tubs, Sheet Lead and Cooking Ranges, also, different kinds of Gas Machines for country use.

All Orders Promptly Attended to.

40 ELEGANT CHROMO Cards, New Styles, 10c. Agents wanted. 1 Jones & Co Nassau N Y.

AGENTS WANTED, to sell Dr. CHASE'S 2000 RECIPE BOOK. Sells at Sight. You double your money. Address Dr. Chase's Printing House, Ann Arbor, Mich.

PRICES CURRENT.

REVISED AND CORRECTED WEEKLY.

ADVOCATE OFFICE,
New Orleans, Monday, Feb. 13, 1882.

Our readers should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher prices must be paid.

SOUTHERN STAPLES.

	To-day.	Sat.
Cotton, ₱ lb.		
Low ordinary	8¾	8¾
Ordinary	9⅞	9⅞
Good ordinary	10⅜	10⅜
Low middling	11	11⅛
Middling	11⅝	11⅝
Good middling	11¾	11⅞
Middling fair	12	12⅛
Sales to-day	1,500 bales.	
Receipts since our last	7,023 bales.	
Receipts previously	1,129,759 bales.	
Sugar, ₱ lb.:		
Fair	— @	6⅜
Fully fair	— —	7⅛
Prime	— —	7⅝
Choice	— —	7⅞
Yellow clarified	— —	8¼
White clarified	— —	9
Powdered	— —	— —
Crushed	— —	— —
Molasses, in bbls., ₱ gallon:		
Common	38	41
Fair	48	50
Prime	— —	— —
Choice	— —	— —
Rice, Louisiana, ₱ lb.:		
Common	4¾	5
Fair	5¾	6
Prime	6¾	6¾
Choice	6¾	7¼

GROCERIES.

Butter, ₱ lb.:		
Western	13	18
New York	— —	— —
Coffee, ₱ lb.		
Rio, ordinary	—	8½
Rio, fair	— —	9¾
Rio, prime	— —	10¾
Cheese, ₱ lb		
Western factory	— —	— —
English dairy	— —	9½
Candles, ₱ lb.:		
Best brands	—	14¾
Corn Meal, ₱ bbl.		
Choice K. D.	4 65	4 75
Flour, ₱ bbl.		
Superfine	— —	— —
XX	5 00	5 25
XXX	5 50	5 75
Choice X	6 00	6 25
Choice fam	— —	— —
Choice fam	— —	— —
Fish:		
Mackerel, No. 1 in bbls	5 25	5 00
Half barrels	4 50	5 00
Kits	77	82
Mackerel, No. 2 in bbls	7 40	8 00
Half bbls	4 00	4 50
Kits	70	77
Mackerel, No. 3 in bbls	7 10	7 75
Half bbls	3 85	4 10
Kits	64	73
Codfish, ₱ lb	— —	— —
Herring, ₱ box	— —	— —
Oils, ₱ gallon:		
Coal, in cases	— —	— —
Coal, in bbls	— —	— —
Linseed, raw	— —	— —
Linseed, boiled	65	67
Cotton seed	67	70
Lard	85	44
Lard	80	90
Soap, ₱ box:		
Magnolia	— —	2 25
Olive	— —	2 70
Palm	— —	— —
Castile	— —	2 60
Soda, ₱ lb	— —	— —
Starch, ₱ lb	— —	3¼
Salt, ₱ sack		
Coarse	75	85
Fine	95	1 20

GRAIN AND FEED.

Corn, in sacks, ₱ bushel:		
Yellow	— —	— —
White	— —	— —
Mixed	— —	80
	— —	76
Oats, ₱ bushel:		
Western	54	65
Red rust-proof	65	70
Bran, ₱ 100 lbs.:		
Choice	— —	1 45
Hay, ₱ ton:		
Prime	20 00	21 00
Choice	23 00	24 00
Cow Peas, ₱ bushel:		
Mixed	— —	— —
Clay	1 75	2 00

PROVISIONS.

Bacon, ₱ lb:		
Breakfast	11	12
Shoulders	— —	7¾
Sides, clear rib	— —	10¾
Sides, clear	— —	11
Hams, sugar-cured	12	13
Mess Pork, ₱ bbl.	18 75	19 25
Dry Salt Meat, ₱ lb.:		
Clear rib sides	— —	10
Clear sides	— —	10¼
Shoulders	6¾	7
Lard, ₱ lb.:		
Choice, in kegs	— —	12¾
Choice, in cases	— —	13¾

ESCULENTS.

Potatoes, ₱ bbl.:		
Irish	3 25	4 00
Sweet	—	2 00
Onions, ₱ bbl	2 75	3 00
Apples, ₱ bbl.	5 00	6 00
Cabbages, ₱ lb	— —	— —
Sour Krout, ₱ bbl	— —	8 00

BALING STUFFS.

Bagging, ₱ yard:		
India	— —	— —
Jute	— —	— —
Baling Twine, ₱ lb	— —	15
Ties, ₱ bundle:		
50 ties and buckles	—	1 50

SUNDRIES.

Poultry, ₱ dozen		
Grown chickens	— —	50
Young do	2 00	2 50
Ducks	2 00	2 50
Geese	4 00	4 50
Turkeys	10 00	12 00
Eggs, ₱ dozen:		
Western	20	22
Southern	22	25
Honey.		
Strained, ₱ gallon	— —	— —
Comb, ₱ lb	— —	— —
Pecans, ₱ lb.:		
Louisiana	9	10
Texas	— —	— —
Oranges:		
Louisiana, ₱ bbl	— —	— —
Foreign, ₱ box	1 90	2 50
Wool, ₱ lb:		
Louisiana	20	22
Texas	— —	— —
Feathers, ₱ lb		
Geese	— —	— —
Hides, ₱ lb.:		
Country green	5	7
Dry salted	— —	10
Dry flint	— —	12
Ox Horns, each	— —	6
Tallow, ₱ lb	6¾	7
Cotton Seed, ₱ ton:		
In sacks	— —	— —
Meal	23 50	24 00
Oil cake	25 00	26 00
Cooperage, ₱ each:		
Sugar hogsheads	2 50	2 75
Molasses barrels	— —	1 55
Half barrels	— —	1 05
Kegs	— —	70
Oak Staves, per 1200:		
Kegs	— —	60 00
Barrels	70 00	75 00
Extra claret	100 00	105 00
Extra hogshead	140 00	145 00
Extra pipes	190 00	195 00
Tobacco:		
Low lugs	— —	6
Medium	— —	7¾
Good to fine	— —	— —
Low leaf	— —	8
Medium	— —	9½
Good	— —	10
Fine	— —	12½
Selections	— —	— —

NATURE'S BEST ASSISTANT.

No matter what your ailment is, Brown's Iron Bitters will certainly do you good by assisting nature in strengthening every part of the body. This remedy is soothing and refreshing, and cannot possibly do the most delicate invalid any injury.

—The dispersed religious orders in France are beginning to show their despair of a change by selling their empty establishments. The Italian Barnabite Monastery in Paris has been demolished, and the Jesuits' College is advertised for sale.

NEWS OF THE WEEK.

DOMESTIC.

CHATTANOOGA, Feb. 7.—Mormon missionaries are hard at work in Union county, East Tennessee, and have secured quite a number of converts, notably some negroes. The community is wrought up against them and there are threats of lynching them if they do not leave.

NEW YORK, Feb. 8.—The Telegram says: Information was received in this city to-day, in a private letter dated January 30th, addressed to a gentleman here, that about half the population of Port-au-Prince, Hayti, is suffering from yellow fever.

A son of the United States Minister was dangerously ill with fever, and it was spreading throughout the island. Port-au-Prince is rigidly quarantined, and regular steamers can not enter the harbor.

JACKSON, Miss., Feb. 8.—The sixty-fourth annual session of the Grand Lodge of Masons of Mississippi convened to day. About two hundred and fifty delegates were in attendance. John F. MacCormick is Grand Master. Six Grand Masters were present. A Grand Lodge charity fund is to be created by a per capita assessment of ten cents on each Mason in the State, the membership being about ten thousand. The Grand Chapter adjourned yesterday. A committee was appointed to consider the propriety of rescinding the action heretofore taken consolidating the Chapters and Councils, and which has been styled the Mississippi plan, the committee to report next year.

JACKSON, Feb. 8.—The vote whereby the Senate voted to adjourn over from Thursday to Monday was reconsidered. Senators Dalton and Jefford were added to the committee on the Perkins-Wadsell case.

The following bills were indefinitely postponed: An act to prevent trespass on chartered or secured ferry franchises; an act making chancery clerks ex-officio commissioners.

Bills passed: An act to authorize Boards of Supervisors to have their proceedings published; an act to change the time of holding the Circuit Court in the Fourth Judicial District; to amend section 80 of the Revised Code; to incorporate the Widows and Orphans' Protection Association; to fix the time of holding chancery courts in this chancery district.

Bills referred: An act to increase the pay of jurors.

In the House the following bills passed: To incorporate the Georgia Pacific Railroad Company; to amend the section incorporating the Vicksburg Bank; and the State Deposit Bank, of Vicksburg; to authorize boards of supervisors to exchange school lands for other lands; an act supplemental to the act incorporating the Capital Land and Building Company; an act making appropriations for the Asylum for the Blind. An act fixing punishment of persons convicted of capital offenses failed to pass its third reading. The prohibition bill passed the House by a vote of 54 to 51; the bill now goes to the Senate, and as that body has already prepared rules on the same subject, there will be clashing, and the whole matter must finally revert to a committee of conference.

CINCINNATI, Feb. 9.—The Methodist Book Committee to-day decided to abandon the Book Concern at Atlanta, on account of losses incurred in its maintenance.

STARKVILLE, Miss., Feb. 10.—The committee appointed by the joint houses of the Legislature to visit the Agricultural and Mechanical College of this State and inquire into the management of the same, accompanied by several ladies and distinguished gentlemen from different portions of the State, arrived at the college to-day, and after making careful inquiry as to the management of the same appeared to be well pleased with the manner in which Gen. S. D. Lee, the President, was conducting the institution. The committee leaves for the capital this morning.

VICKSBURG, Feb. 10.—The officers of the City of Vicksburg report that the Stockner levee had caved in above Lake Providence when the Vicksburg had passed. The inhabitants had succeeded in constructing a run around the break, which, it was thought, would protect the back lands.

CINCINNATI, Feb. 10.—At a meeting of the Methodist book committee yesterday, Messrs. Walden and Stowe, of this city, were empowered to make arrangements at Atlanta, for the sale of the books there. It was decided to discontinue the Methodist Advocate at Atlanta, if its income and subsidy failed in any one quarter to pay expenses. The sum of $78,000 was appropriated for the salary of Bishops this year.

NEW YORK, Feb. 11.—The total visible supply of cotton for the world is 3,151,599, of which 2,536,983 is American, against 2,839,111, and 2,419,000 respectively last year.

NEW YORK, Feb. 13.—The bulls threw cotton overboard and broke the market thirty points, at which shorts covered freely. Louisiana consols are being sold short in this market. Most Southern securities are hurt by Tennessee's duplicity. A Paris cable reports failures all over France and predicts unsettled markets for sixty days. Cotton was assisted in the decline here and at Liverpool by a false rumor that the failure of a prominent bull house was impending. The market closed feverishly steady. Coffee is firm on small reports of reduced stock at Rio. Texas Pacific bonds declined four per cent.

CHICAGO, Feb. 13.—An immense tract of land set aside by the State of Texas to pay for the erection of a new state-house, has been transferred by the State during the past two days to Abner Taylor, Hon. C. B. Farwell and John V. Farwell, of Chicago, and A. C. Babcock, of Canton, Ill., who will furnish the necessary funds for erecting the building. This domain is larger than the State of Connecticut, and five times larger than Rhode Island. It is in the northwest corner of the State, and the survey extends south 197 miles, with an average width of 27 miles. Two railways are already projected through this section of the State. The transfer of these lands is probably the largest sale ever made to private parties, and the purchasers are the largest land owners in the world.

WASHINGTON, Feb. 13.—Representative Gibson, of Louisiana, introduced a bill in the House appropriating $100,000 for a public building at Morgan City, La., and Representative Darrel, a bill appropriating $10,000 for the establishment of a Marine Hospital at Morgan City, La. Representative Ellis, of Louisiana, introduced a bill directing the Secretary of War to cause a survey to be made for a ship canal from a point on the Mississippi River, near Carrelton, to connect with Lake Pontchartrain—the canal to be not less than four hundred feet wide and thirty feet deep.

WATERPROOF, La., via Rodney, Miss., Feb. 13.—Kempt levee has broken. The crevasse is three hundred feet wide and two to four feet deep. This is the largest levee in the State, and is situated in the lower end of Tensas parish. It broke on Saturday night.

FOREIGN.

CITY OF MEXICO, Feb. 7.—Until the settlement of the troubles in Jalisco by the Federal Senate, the Chief Justice will act as Governor, to the exclusion of both. A legislative decree will be published to-morrow calling an extra session of Congress to consider this, the Guatemala matter and treaty question.

LONDON, Feb. 7.—Parliament reassembled to-day. The House of Commons was well attended, but sparse attendance in the House of Lords. Mr. Bradlaugh was under the gallery of the House of Commons. The Queen's speech was read by the Lord High Chancellor, Lord Selborne. In the House of Commons, after a new member had been sworn in, Bradlaugh advanced to take the oath. Sir Stafford Northcote moved that he be not allowed to swear. Bradlaugh, at the request of the Speaker, withdrew, asking a hearing before the question is decided.

LONDON, Feb. 8.—Three hundred Jewish refugees from Russia will sail from Liverpool on Saturday, in the steamship Illinois. The pastoral of the chief Rabbi here points out ten of thousands of Jews are likely to flee from Russia, and urges his co-religionists to help them to migrate to distant and happier lands. He says enormous sums will be required for that purpose.

PARIS, Feb. 10.—The first trial of strength in the Senate, since the recent election of Senators, resulted in the rejection of the bill against domiciliary visits and expulsions from monastories by a vote of 157 to 101, showing that Jules Simon's party no longer have the casting vote on such questions.

The latest estimate of the population of the globe has just been issued by Behm and Wagner's Bevolkerung der erde. It reports Europe as now having a population of 315,929,000 inhabitants; Asia, 834,707,000; Africa, 205,679,000; America, 95,405,000; Australia and Polynesia, 431,000; the Polar regions, 82,000; giving a total of 1,455,923,000, being an increase of 16,778,000, according to the latest known censuses. At the end of 1877 Germany had a population of 43,943,000; Austria and Hungary, (1879,) of 38,000,000; France, (1876,) of 36,900,000; Turkey in Europe, of 8,860,000; Russia, of 87,000,000. In Asia, China possesses 434,000,000 inhabitants; Hong Kong, 130,144; Japan, 34,300,000, according to the census of 1878. The British possessions in India number 240,200,000 people, (an estimate made before the census of this year;) the French possessions, 2,000,000; Cochin China, 1,000,000; the East Indian Islands, 34,800,000; the Islands of the South Sea, 878,000. The area of Africa is estimated at 29,383,000 square kilometers, divided as follows; forests and cultivated land, 6,300,000; savannahs, 6,235,000; steppes, 4,200,000; deserts, 10,600,000. The inhabitants of British North America number 3,800,000; of the United States, 50,000,000; of Mexico, 9,485,000; and of Brazil, 11,100,000. The Polar regions extend round the Arctic circle with an area of 3,859,000 square kilometers, and the Antartic regions about 600,000. The population of the former is small, with the exception of Iceland, which has 72,000, and Greenland, 10,000.

THE ARCTIC.—The following is furnished by the New York Herald.

PARIS, Feb. 8.—The following dispatch from Lieut. Danenhauer, dated Irkoutsk, February 4, has just been received here:

"De Long's party is between Stations Bulour (Bolinoi) and Systerouck (Ust Olonsk,) in a narrow wilderness, eighty miles long, devoid of habitation and game. Jerome J. Collins volunteered to stand by the dying seaman, Hans Brickson, and let the others of the De Long party push south. The new search builds huts and goes over every inch of the region, which is plowed by heavy drift ice every spring. We visited Nordenskjold's winter quarters, and found that he was safe, before we entered the ice near Herald Island. The general health of the crew during the twenty-one months' drift was excellent; no scurvy appeared. We used distilled water and bear and seal meat twice a week. No rum was served out. We took plenty of exercise. Everybody hunted. Game was scarce. We got about thirty bears, 250 seals and six walruses. No fish or whales were seen.

"All possible observations were made during the drift, the result showing a northwest course. The ship was keeled over and heavily pressed by ice most of the time. The mental strain was heavy on some of the ships company. The result of the drift for the first five months were 40 miles. There was a cycloidal movement of the ice. The drift, during the last six months, was very rapid. Soundings were pretty even; there were 18 fathoms near Wrangel Land, which was often visible 75 miles distant. The greatest depth found was 80 fathoms and the average was 35. The bottoms were blue mud; shrimps and plenty of algological specimens were brought up from the bottom. The surface water had a temperature of 29° above zero. The extremes of the temperature of the air were: 58° below zero, and the greatest heat 11° above zero. The first winter the mean temperature was 38° below zero, the second winter it was 31° below zero. The first summer the mean temperature was 40° above zero. The heaviest gale showed a velocity of about fifty miles an hour. Such gales were not frequent. The barometric and thermometric fluctuations were not great. There were disturbances of the needle coincident with the auroras. The winter's growth of ice was eight feet; the heaviest ice seen was twenty-three feet. Engineer Shock's heavy truss saved the ship on November 21 from being crushed. The telephone wires were broken by the movement of the ice. The photographic collection was lost with the ship. Lieut. Chipp's 2000 auroral observations were also lost. The naturalist's notes have been saved. Jeannette Island was discovered May 16, in latitude 76° 47' north, longitude 158° 50' east. It was small and rocky, and we did not visit it. Henrietta Island was discovered and visited on May 24, in latitude 77° 8' north, longitude 157° 32' east. It is an extensive Island. Animals scarce and glaziers plenty. Bennett Island lies in latitude 76° 28' north, longitude 148° 20' east. It is very large. On it we found many birds, old horns, driftwood and no coal, but seal or walrus. Great tidal action was observed. The coast was bold and rocky. The cape on the south coast is named Cape Emma. We drifted back during the first week of retreat twenty-seven miles more than we could advance. The snow was knee deep. We had to go thirteen times over the track, seven times with loads. Lieut. Chipp's boat did better than ours (Melville's) the three boats having got clear of ice off Semionsky Island, at noon of that day. About dusk he was a thousand yards off our weather quarter and lowered sail as if rounding to. We lay to twenty-four hours under triangular drag. Nothing was seen of Lieut. Chipp's boat at daylight. He could not get back to the island in a northeast gale. He was unable to carry his share of provisions. I observed a strong, easterly current near the Lena delta. There were masses of driftwood between the Siberian Islands. Jack Coles' mind is not wholly alienated. He has not been visited for twelve days, but is happy and harmless. Getting home may restore him."

Mr. Robert Mc Nealy, Hagerstown, Md., writes: "I was reduced to a living skeleton by distressful ailments that completely exhausted me of all vitality. All the organs of my body—lungs, liver, kidneys, heart, sight, hearing, brain, nerves, etc.,—were in disorder, and each gave me trouble in a greater or less degree. I doctored for kidney complaint and dyspepsia; I took consumption cures; I did everything in my vain efforts to find relief. Mr. Wells, in Morris' drug-store, told me to try Brown's Iron Bitters. Two bottles have made me feel like a new person, and I believe I am permanently cured of all my distress. I weigh twenty-four pounds more now than I did a month ago."

A RAPIDLY DEVELOPING SILVER CITY.

The rush of old miners and the unusually large number of claims that are being created and opened in the Dolores valley and especially the camps, at Rico in Southern Colorado, indicate very clearly that there is a solid basis of vlist mineral deposites in that section to invite and induce as large an immigration. These rich mines were prospected only two years ago when there were no human being but the savage Utes in that country. Now the city of Rico contains 3000 inhabitants, has two daily mail deliverers, a postal order office, banks, fine stores, residences, churches and the best mills with the latest improvements for reducing and smelting ores. The railroad that was then two hundred miles distant is now being rapidly advanced and will have a terminus at the real silver city of Rico before the first of June this year.

In this vicinity there is every kind of minerals that are useful for reducing ores, as well as for all ordinary purposes. These consist of iron, lead, lime, and unlimited fields of anthracite and bituminous coal which furnishes gas and coke to any extent that will be required for reduction of minerals, and other uses. The ores of the Rico camp are of every quality and grade, but chiefly consists of fissure and contact veins that are easily and cheaply worked. The appliances for example that are necessary to work to its fullest development the yield of the Little Sadie mine, are as simple and inexpensive as those of a Pennsylvania coal chute. Taking the latter industry as a basis for calculating the expense of mining, it is evident that if it costs one dollar and a half to work a ton of coal in the eastern mines, and say two dollars a ton for the products of the Little Sadie laid in the mill, the profits accruing from active working of the mill and smelters in silver must yield an enormous profit. The parties who are operating the Little Sadie are among the most experienced and successful managers of such interests in Colorado. They thoroughly understand what are the best methods of getting out of the highest and lowest grade ores, all that there is in them and hence are developing their interests to the most profitable extent possible. Their fine property, the Little Sadie is an inexhaustible mine, very conveniently located, with constant water power and the best means of access for transportation. All that it requires to make it one of the best paying mining properties in Colorado, and to furnish an assured profit of from fifty per cent. upward, is an increased working capital, with which to place the necessary machinery and develop the rich resources of its inexhaustible six foot vein.

The managers have a large variety of the ores and take pleasure in exhibiting them and explaining their place and the object of their presence here to all who call on or address them on the subject. The indugements that they offer to planters, country merchants, and people with surplus capital, are very inviting and promise more certain assurances of profit than can possibly accrue from any other kind of business. The treasurer of the Dolores mining and milling association of Colorado, is Mr. W. F. Marrs. He and Mr. W. Y. Cirode, are in Parlor C, St. Charles Hotel, New Orleans, La.

Quarterly Conferences.

ALABAMA CONFERENCE.

GREENSBORO DIST.—SECOND ROUND.

Greensboro station	Mar. 4, 5
Newberne circuit, at Mt. Hermon	11, 12
Greensboro ct., at Mt. Pleasant	17
Havana circuit, at China Grove	18, 19
Green circuit, at Pleasant Grove	25, 26
Livingston and Eutaw, at Eutaw	Apr. 1, 2
Gainesville circuit, at Shumpertville	8, 9
Cuba circuit, at Carl's Station	15, 16
Demopolis station	29, 30
Forkland circuit, at Pebley	May 6, 7
Belmont circuit, at Belmont	13, 14
Gaston circuit, at Cake Chapel	27, 28
Choctaw circuit at Mt. Aconi	Jun. 3, 4
Butler and Mt. Sterling, at Mt. Sterling	10, 11

District Stewards will meet on Saturday, April 1 at Eutaw.

6 H. F. SHEPHARD, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FIRST ROUND.

Algiers	Jan. 28, 29
Moreau street	Feb. 5
Louisiana Avenue	12
Felicity street	19
Baton Rouge	25, 26
Grosse Tete at Rosedale	Mar. 4, 5
Bayou Lafourche, at Houma	11, 12
St. Charles Avenue	19
Carondelet	26

The District Stewards will convene January 30, at Carondelet Street Church, 7 P. M., in pastor's office.

3 CHRISTIAN KEENER, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Washington	Jan. 21, 22
Plaquemine, Brulee and Kimball's chapel	28, 29
Lake Charles	Feb. 4, 5
Abbeville	11, 12
Sugartown	18, 19
Opelousas	25, 26
Patterson ville and Morgan City	Mar. 4, 5
New Iberia	11, 12
Franklin	18, 19
Vermillionville	25, 26
Calcasieu mission	Apr. 1, 2
Grand Chenier	8, 9

5 LEWIS A. REED, P. E.

DELHI DIST.—FIRST ROUND.

Waterproof, at Waterproof	Jan. 21, 22
Tensas, at Jordan Chapel	28, 29
Monroe, at Monroe	Feb. 4, 5
Trenton, at Trenton	11, 12
Lake Providence, at Lake Providence	18, 19
Winnsboro, at Winnsboro	25, 26
Delhi, at Delhi	Mar. 4, 5
Rayville, at Rayville	11, 12
Oak Ridge, at Prairie	18, 19
Lind Grove, at Bartholomew	25, 26
Bastrop, at Bastrop	Apr. 1, 2
Floyd, at Floyd	8, 9

2 A. F. ALEXANDER, P. E.

MISCELLANEOUS.

ROYAL

BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and can not be sold in competition with the multitude of low test short weight, alum or phosphate powders. *Sold only in cans.*

ROYAL BAKING POWDER Co., New York.

MISCELLANEOUS.

THE SINGER 240 OBELISK

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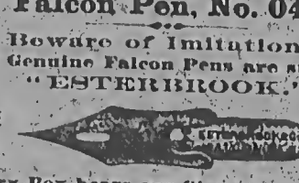

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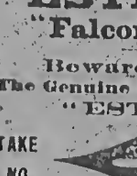

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Christian Advocate.

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DON'T TAKE IT TO HEART.

There's many a trouble,
Would break like a bubble,
And cast the waters of Lethe depart,
Did we not rehearse it,
And tenderly nurse it,
And give it permanent place in the heart.

There's many a sorrow
Would vanish to-morrow,
Were we but willing to furnish the wings,
Sensibly furnishing,
And quietly banishing,
What we count all sorts of horrible things.

How welcome the scouting,
Of looks that are pouting,
Whether one's wealthy or whether one's poor,
Eyes bright as a berry,
Cheeks red as a cherry,
The frown and the curse, and the heartache cure.

Resolve to be merry,
All worry to ferry
Across the famed waters that all so forget,
And no longer fearful
But happy and cheerful,
We've life has much that's worth living for yet.

—Tinsley's Magazine.

"Immigration." Another View.

BY REV. W. C. BLACK.

MR. EDITOR: In your issue of February 9 your correspondent, W. L. C. R., has an article headed "Immigration," which, in my judgment, ought not to pass unnoticed. I do not propose to controvert his views in regard to the usefulness of Sambo in the capacity of "a hewer of wood and a drawer of water." Some of the statements contained in this part of his article are a little inaccurate; but, in the main, his views are correct. "Our Brother in Black" is an important element in Southern society, a potent factor in the development of the resources of our heaven-favored section. But what has this to do with immigration? Will the *immigration* of European whites necessitate the *emigration* of American blacks? Is it fully capable to compete with Paddy and Hans as a tiller of the soil? Is Mississippi so densely populated that she has no room for *any* of the thousands of Europe's sturdy yeomen who are now seeking homes in this "land of the free?" Is there a proposition before the Mississippi Legislature to kick out Sambo, in order to make elbow room for somebody else? Would not the people of Mississippi welcome black as well as white immigrants? Do not Mississippi planters go, or send agents every winter, to Georgia, Alabama, and other States in search of black labor? Let your correspondent, then, allay his tears. Sambo will not be hurt even if Chris' and Hans shouldn't hear of "Dixie's land."

Your correspondent also, although writing on *immigration*, takes occasion to deprecate the *emigration* of "our strong young men" to Texas, California and elsewhere. That is all very well. Every good citizen of Mississippi doubtless regrets to see the Western States filled with good citizens at our expense; and, but your correspondent stopped with mere deprecation and with counseling our young men to stay at home, his views would have met with a hearty response from every good citizen of our great commonwealth. But when he invokes the Legislature, and suggests that the strong arm of the law ought to be wielded to "keep our young men at home," that is a very different matter. Is the man in earnest? Is he serious in calling upon the State to prevent the emigration of our enterprising young men by legislative enactment? Has he forgotten that this is free America, and not down-trodden Russia? Does he not know that the right of expatriation—the right to emigrate from one State to another—is one of the most sacred and inalienable of all the rights of American citizenship?

Perhaps, he does not seek to prevent emigration by coercive measures, but to prevent it by holding out inducements in the shape of pecuniary rewards. Would he offer "forty acres and a mule" to every native Mississippian, white or black, who becomes discontented and determines to "go West?" The very suggestion of such legislation is preposterous. The only inducements the State of Mississippi has ever offered, ought to offer, or ever will offer to her sons to induce them to remain within her borders, is to give them wise laws and see that those laws are faithfully executed. These inducements Mississippi already holds out to her children, white and black. But when ardent, hopeful, enterprising young America resolves that no pent up Utica shall confine his powers, and cherks his baggage for the mines of Colorado, or the prairies of Texas, where is the legislator who would have the temerity to lay his hand upon his shoulder, and say: "Thou shalt not go." And would not young America laugh to scorn the offer of "forty acres and a mule?" All that the State can do in such a case is to say: "Go, my son, in peace." What would have been the condition of Mississippi to-day if such legislation had obtained years ago in the older States? Mississippi was settled by emigrants from Georgia, South Carolina, Virginia and other States. Now, that Mississippi is one of the old States, she must submit to the inevitable! "Westward the star of empire takes its way." She must allow her trans Mississippi sisters to grow rich by means of her nu-el and brain, just as she has grown rich by the muscle and brain of other States. Our children, as they attain their majority, will exercise their own judgment as to the choice of a home, just as their fathers did; and to propose to forestall that judgment by special legislative enactment, is "to exercise speech without thought."

As to foreign immigration your correspondent has this to say: "Pick and choose, as you may, four out of five foreign immigrants will be such people as we do not want. They will have no sympathy with our laws, our customs, or our religion. The most of them would ignore our Sabbath and scout our religious opinions. They would be politically, socially, morally and religiously antagonistic to us."

Now, this is very strong language. Notice the mathematical precision of his statements. He does not deal in general terms, he does not say that a large proportion, or a large minority, of foreign immigrants would be such as he describes; but he tells us the precise proportion—*four fifths*. He says, "Pick and choose, as we may," four fifths precisely of all the foreign immigrants we will ever get will be such as we do not want—will be hurtful to us, politically, socially, morally and religiously. Now, I confess, that when I read this statement, so broad, so strong, so positive, so precise, and so entirely at variance with public opinion generally, I expected to find some proofs adduced. Knowing your correspondent to be a man of trained mind, and, usually, a logical reasoner, I supposed he would not reach such a conclusion without being forced thereto by the logic of facts. I supposed that he had studied the question of immigration. I supposed that he had carefully perused the statistics of various States into which the tide of immigration had poured. Well, for aught I know, he may have studied the question very carefully; but if so, his article gives no proof of the fact. The only semblance of a proof he gives, is a statement made by some Texas man in regard to the foreign immigrants in a certain section of that State. Now, I propose to show, before I get through, that his own witness fails him, that the quotation from this Texas man does not, by any means, sustain the conclusion which he draws from it. But, suppose that it did, suppose that this Texan had stated (which he does not do) that these foreigners in that particular locality are hurtful to the State "politically, socially, morally and religiously," does that prove that all foreign immigrants will be of the same class. That would be logic with a vengeance! the logic of "the bloody shirt," which denounced all Southern people as villains and cut throats, because a few deeds of violence were committed on Southern soil. There are certain localities in Mississippi where the people are illiterate and immoral, where the Sabbath is generally desecrated, and where there are no churches or Sabbath schools; therefore all Mississippians are illiterate, immoral and irreligious. Does your correspondent accept that as valid reasoning? Well, if it is not valid when applied to Mississippians, how can it be valid when applied to Scotch, Irish, or Germans?

A man who feels himself competent to enlighten the Legislature of a great commonwealth, on a question of State polity, asserts, in the most positive manner, that all immigrants to the United States (no, not all; just four fifths of them) are of a certain kind, and when asked for proof of his assertion, he says: "Well, John Smith (or some other Smith) says that in a certain part of Texas they are so and so." If legislators laugh at him, who is to blame? What does the man mean? Why doesn't he turn his eyes toward some State that has foreign immigrants worth speaking of. Does he not know that the entire South, including Texas, only gets about four per cent. of the immigrants from Europe? Does he not know that Europe has poured into the lap of the United States *seven fold* of her population in the last thirty years? Does he not know, that in some of the Northern and Western States, foreigners constitute from twenty to thirty-five per cent. of the entire population? Why does he not take up the statistics of these States, one by one, and show the deleterious effects of this tremendous influx of foreigners. Certainly if foreigners are four-fifths of them dreadful creatures, as he imagines, then those States which have the most foreigners are in the worst condition, politically, socially and religiously. If this were so, would not some one in the States so cursed have found it out before? How is it, that for thirty years, the intelligent, enterprising, sagacious citizens of the greatest and most prosperous States of the Union have done all in their power to encourage foreign immigration, establishing by law immigration bureaus, and appropriating large sums of money to promote the cause?

(To be continued.)

"Be at Peace Among Yourselves."

As I grow older, and realize that I am nearing the once "seeming distant shore," I feel my heart kindling with more ardent desire, not only for complete personal fitness for the "inheritance of the saints," but my solicitude for the peace and prosperity of our Zion increases in the same ratio. Therefore, whenever I see cropping out anywhere a spirit of jealousy, a manifestation of the spirit of bitterness, or a disposition to find fault with brethren, it is painful. Painful because of the thing itself, and, doubly so, because of the effect such spirit has upon the world. "So shall the world know that ye are my disciples, because ye love one another," said Jesus to his first chosen followers.

My mind is specially exercised upon this subject while, as of late, I scarcely read any one of our otherwise excellent church papers, without finding something that savors of bitterness somewhere in some heart; especially if the point in controversy is some proposed General Conference legislation, the expression of an opinion as to the relative duties of official bodies in the church and the pastors of the church, or discussion of the relations existing between the "clergy" (I don't like this term) and the "laity."

Sometimes I read after a brother who thinks that the stewards of the church are shamefully derelict, and he speaks in no measured terms of their delinquencies. Then, some steward writes about the preachers in a style so unbecoming, if not disrespectful, as not only to degrade them personally, but greatly to mar their influence for good, by detracting from the dignity of their high vocation.

I have observed ever since it became a feature of Methodist economy, that "lay representation" has been a fruitful source of this bitterness. Perhaps I may be misapprehended, and I will rather say, that it has been the occasion of much more of the objectionable feeling than I had known before. This modification of our system was prompted, no doubt, by the purest motives. It was a voluntary offering on the part of the preachers, not the result of outside pressure, nor even in response to overtures from the body of our church. Nay, it was with difficulty, our brethren were persuaded at the first to avail themselves of the proposition. But now some preachers are heard to complain of the "interference of laymen at our Conferences. In one of our Advocates now before me, I find these words as these bearing on this point: "Hang around the Bishop's room," "pumping," "try to control." The lay side of this roof has of late become woefully leaky." All this, perhaps, and only because some lay man had felt it his duty, as it was certainly his privilege, to impart to the Bishop certain information, that he felt was important to the interest of that section of the church he had the honor to represent. To all this, a writer in the same paper replies in the following Christian (?) manner: "The drip comes through the outer net side of the roof hence the clerical side of this wonderful house needs a new roof to prevent it from leaking." The same writer says: "I suggest that the contribution box be passed around immediately, or the clerical wall of the itinerant house may rot down and spoil our Methodist building." This and such like is the style too frequently employed by brethren who litter, and who are wont to rush into print with their differences.

Recurring to what I said was the "occasion" of much of the bitterness, I wish to say that while the introduction of the lay element into our Conferences has served to enlighten the church greatly in regard to the practical working of our system, it has, in my humble judgment, failed to awaken, as yet, that sympathy between the two classes, the ministry and the laity, which was confidently expected; but, rather, as the specimens I have given show, it has had a counter-influence. Why? I am sure I can not divine. I believe our Bishops ought to be accessible, as well to laymen as to preachers, and alike to both. I have known some of our Bishops to invite laymen to call upon them at their "rooms." I have no doubt that in many cases it would have been well for the Bishop to have taken counsel of discreet and pious laymen. While I would approve this course, I am sure that justice to all parties demand that each be heard fairly and fully.

Now, in all I have said, I am not to be understood as being opposed to "lay representation," because it has been the "occasion" of much bitterness that I had not known before. On the contrary, I am now more fully persuaded than ever before that it was a wise provision to admit our lay brethren to full participation in the legislative departments of the church. What I deprecate is the friction that seems to be generated by this association. Let us "be at peace among ourselves."

W. J. HAWKINS.

LADONIA, TEXAS, Jan. 31, 1882.

That Neglected Law.

"A good law much neglected."—C. B. G.

"If any Mississippi judges should read this article, it is suggested that they call attention to this law in future charges to grand juries." *Id supra.*

My good Bro. G. has not looked at this law from the lawyers', or even grand jurors', standpoint; else he would not be so confident in pronouncing it *good*, except as a *dodge*. A "cloud without rain," "While in discharge of duty" (I quote from memory) takes all the practical good out of it, for who has seen a judge drunk while on the bench? A mayor while presiding in the Board of Aldermen, or acting in his *ex officio* capacity as justice? Yet such is the interpretation. Grand juries are forced to give the law by that ever repeated maxim, that the accused must have the "benefit of the doubt." The writer has been on a grand jury since the passage of that law, before which came positive proof of the drunkenness of high officials; but this qualifying clause saved them ("by the skin of their teeth"). Bro. C. B. G., will you do Mississippi judges and grand juries the kindness to get the Legislature to amend by striking out the qualifying clause.

Akin to this law is that in regard to carrying concealed weapons. It simply places the good citizens at the mercy of the lawless coward who makes himself a travelling armory. I doubt if taxes are paid on fifty pistols, sword canes, brass knuckles, etc., in Hinds county; yet, in any brawl, debauch, even upon the highways, the crack of the pistol is heard. Bro. C. B. G., try and get the Legislature to repeal this law and license the carrying of deadly weapons; and let the chancery clerk keep on record and for exhibition, a register of the licensed bullies of the county to the end that all peaceful men may keep out the way; then make it a *felony* for an unlicensed bully to exhibit one of these concealable weapons. What, you say, license such *bullyism*? Yes; we license gambling shops, and these concealed weapon carriers claim that it is right in order that money may be furnished for the school funds. Now, let them pay the school funds $25 a year, as compensation to the chancery clerk for advertising them as bullies.

E.

Bishop Wightman's Last Illness.

The editor of the Southern Christian Advocate, February 18, says:

Bishop Wightman died at his residence in this city, on Wednesday morning, at three o'clock, February 15. He was sinking all day Tuesday, and was not in a condition to converse for several hours before his decease. He sank into the arms of death as into a sweet sleep. Thus closes the mortal life of a great and good man.

Bishop Wightman's brother-in-law, George W. Williams, Esq., in an extended sketch in the Southern, writes as follows of the last illness:

I was with Bishop Wightman much of the time during his protracted illness, which gave me an opportunity of seeing with what Christian resignation he bore the severe afflictions that had fallen upon him. No murmur escaped his lips; with him it was, "God's will be done."

About the middle of December last the Bishop and his friends thought he would live only a few days. A chill having left him very feeble. One morning, as I was leaving, he requested me to remain, as he desired to give some directions in reference to his funeral, and other matters. He was calm and peaceful and his mind was as clear as I had ever seen it. The Bishop said: "You see I am a dying man, but my trust is in my Redeemer. It is a great disappointment to me that I am no longer able to do my Master's work. I must not complain; I have spent a long life in the service of Christ, and have tried to do my duty. Through the goodness of God I have enjoyed remarkable health for more than half a century previous to my present sickness; I did not lose one week from my various duties on account of physical disability. I feel that my time on earth is short. I am so feeble, and have been sick so long the good wife and kind friends are well-nigh worn out nursing me. A few more days, or weeks, it matters not which, I will be removed to my eternal home. In that direction all is well—all is well."

The Bishop expressed himself as having an abiding faith and trust in God. It was hard for me to believe that Bishop Wightman would not again be permitted to preach "the unsearchable riches of Christ." His life was ever a cheerful offering of himself to duty; allegiance to Christ was the law which governed all his actions; his desire was to do good and labor for others, it mattered not whether that labor was in the cabin of the poor or in the mansion of the rich.

During his long sickness the Bishop was surrounded by his devoted family and sympathizing friends. Everything that medical skill could suggest, or friendship perform, was done to prolong his useful life.

Bishop Wightman, from his youth, was a hard student; he had no time to waste in idle company or in trifling conversation.

In conversation the Bishop was not then, but was always interesting and instructive. In the pulpit he seemed at times to hesitate in selecting words, but the right and most expressive word was sure to come.

Although the Bishop was much enfeebled and emaciated by sickness, yet he suffered comparatively little pain; there seemed to be a gradual wasting of his vital powers, without any perceptible disease. His intellect remained unclouded nearly to the last. At times, when his strength would permit, I would get him to give me some reminiscences of his life and ministry. His Christian experience was a theme he delighted to review; his eye would flash and his voice became strong as in other days. The Bishop's ever watchful wife would put her finger on her lip, which I understood to mean "no more preaching to-day." His devotion to the church was worthy of all imitation. Methodism with him was "Christianity in earnest."

Temperance Notes.

The Czar of Russia has decreed that there shall be no more than one wine shop in any Russian village, and where two or three villages are near together, the one drink shop shall suffice for all, and this shall be managed by a "man born and resident in the village," who shall be appointed by the Common Council, and paid by salary. He is to derive no pecuniary profit beyond his salary, is to sell also food and fuel, and is liable to fine, dismissal, and even imprisonment, if he allows any man or woman to get drunk on his premises. In a given contingency, if the population should become riotously drunken and disorderly, the communal authorities are to interdict the sale of liquor entirely in that district or village for as long a time as they shall see fit.

Sir Leonard Tilley, addressing a temperance meeting in Ottawa, Ontario, among other things, said: "Forty years ago the consumption of spirits in the province was five gallons per head, while now it is only one and one half gallons. The cost to the consumers of liquor in Canada is $18 000,000 annually, and for every dollar expended for religious purposes seven dollars are squandered on whisky."

All persons entering the public houses, hotels, restaurants, and liquor saloons of Bristol, England, between the hours of seven and eleven o'clock on Saturday, January 7, were counted, with the following result: Of a population of 206 000, 105,000, or more than one half, entered the public houses in four hours. Of this number 51 071 were men, 39,803 women, and 13 115 children.

The Cincinnati Commercial says: "There was, perhaps, less drinking in this city at the New Year's receptions than at any previous New Year's day for many years."

The London Mail states that Great Britain spent last year for intoxicating drinks £122 276 276, or $611,000,000. This is an increase since 1860 of $165,000,000.

There was so much drunkenness in Salt Lake City, Utah, on Christmas that the authorities closed all the saloons on New Year's day.

The city of Brooklyn, N. Y., expects that the last year amounted to $208,000 of which the Catholic Asylum received over $30 000.

The liquor dealers of Savannah, Ga., have agreed to close their saloons on Sunday.—Methodist.

Good Words.

They pray the best, who pray and watch,
They watch the best, who watch and pray
They hear Christ's finger on the latch,
Whether he comes by night or day.
Whether they guard the gates and watch,
Or patient toil and pray and wait,
They hear his finger on the latch
Whether he early come, or late.

It is well to draw a line between the fruits of various kinds of delusion in religion. We mean by delusion the denial of any province to faith. Faith is contemptuously set aside by rationalists; it is decisively rejected by all schools of intellectual liberalists. The former will have none of the Bible because it contains matters of faith; and cut out all of the Bible that requires faith. They profess to follow alone the small light of their own reason, which leads them into darkness and quagmires.

—And, considering our age, and now established principles, views, and habits, it is no slight satisfaction to hope that we are now passed safe beyond the most unsteady, hazardous and tempting periods, feelings and scenes of life. Not that we can ever be safe but by divine preservation; but still it is no trifling advantage that some of the most pernicious influences of a bad world have necessarily, as to us, lost very much of their power.—John Foster.

To commit oneself to what is right is a great step forward. Then right-doing becomes easy, which before was difficult. These are the steps upward in life. Many people refuse to join some association for doing good, because they do not like to promise what they may not be able to perform. But to commit themselves will often help them to perform what they undertake to do. We unite with those who are wishing to do good things, and we find ourselves in a current which carries us forward in the right direction.—J. F. Clark.

—Who can doubt that in the progress of Christ's kingdom on earth the time has come when a revival bearing a distinctly missionary character in its consecration of men, and women, and money to the work of evangelizing the whole world to Christ is our own and the world's most pressing need. Practically the whole world is now open for the entrance of missionaries bearing the gospel in their hands; it is God's providence and man's opportunity.

—It is not by constraint or by painful effort that we make real progress. On the contrary it is simply a question of yielding up our will, or going from day to day, whithersoever God may lead us, discouraged by nothing, satisfied with the present moment, thankful to let him do all who has made all, and to leave our own will immovable within his will. How happily it is to abide in this condition! How satisfied is the heart, even though it may lack all else!

—My own experience is that the Bible is dull when I am dull. When I was really alive, and set in upon the text with a tidal pressure of living affinities; it opens, it multiplies discoveries, and reveals depths even faster than I can note them. The worldly spirit shuts the Bible; the Spirit of God makes it a fire, flaming out all meanings and glorious truths.—Horace Bushnell.

It is only he who labors in the church, taking his place and doing his share accordingly to its provision and demand, who will grow up in Christian symmetry. His faith may be good, so far as it goes, without the work, but it will be meagre, while all his graces will be stunted and dwarfed. It is saved as by fire where there is no record of noble deeds.

There is no life so humble that, if it be true and genuinely human and obedient to God, it may not hope to shed some of its light. There is no life so meagre that the greatest and wisest of us can afford to despise it. We can not know, at what moment it may flash forth with the life of God.—Phillips Brooks.

Most men live blindly to repeat a routine of drudgery and indulgence, without any deliberately chosen and magnificent aims. Few live distinctly to develop the value of their being; know the truth; love their fellows; enjoy the beauty of the world, and aspire to God.—W. R. Alger.

Humbleness is peculiar to Christianity. Goodness is admired and taught in all religions. But to be good and feel that your goodness is nothing; to renounce and become more conscious of pollution; to ripen all experiences, and, like corn, to bend the head when full of ripe and bursting grain, that is Christianity.

—One never knows a man till he has rebuked him something, and studied the effects of the refusal; one never knows himself till he has denied himself. The altars of sacrifice is the touchstone of character. The cross compels a choice for or against Christ.—D. P. Gifford.

I would rather be what God chose to make me than the most glorious creature I can think of. For to have been thought about, born in God's thought, and then made by God, is the deepest, greatest, and most precious thing in all thinking.—George MacDonald.

Chrysostom said, beautifully, so beautifully that the words have been preserved like a fly in amber: "God has given a man two eyes; if he lose one, he has another. But man hath only one soul; if he lose that, the loss can never be made up again."

If people could be made to feel that they incur God's displeasure by not attending church, their unsteady habits in that respect would be overcome. They do not feel so, and hence their negligence.

—Satan idols, but God foils him. He casts our crown upon the earth, but God despises it and replaces it on our heads. Satan suggests hard thoughts of God, but God giveth us tender proofs of his love.

The end of learning is to know God, and out of that knowledge, to love him and imitate him as we may the nearest by possessing our souls of true virtue.—Milton.

—"Faith," says Augustine, is "to believe what we do not yet see; and the reward of faith is to see what we believe."

—Though we must not tempt God in the neglect of means, yet we must trust God in the want of means.

Christian Advocate.

THURSDAY, FEBRUARY 23, 1882

For the New Orleans Christian Advocate.

LINES INSCRIBED TO —— ON THE DEATH OF HER MOTHER.

BY A. W. * * *.

The cold, bleak winds of November
Have driven the children in,
In the parlor a fire is blazing
Where the blossoms of summer have been.

The first chill days of November
Have taken my mother from me,
And I sigh for a light in the darkness,
The why for I'm groping to see.

Since dawn I've stood in the doorway
Watching the brown leaves fall,
Gathering strength for the burden
From the treasury open to all.

The first chill blast of November
Once I hailed as the merriest sound,
For it gathered a group in the parlor
That the love of a mother had found.

Be still, sad winds of November,
And sing me the song as of yore.
So cold seems the glow that is shining
On the wall as I pause at the door.

Is there no balm for such sorrow?
Will mother never bless us again,
May her memory not serve as a power
To strengthen the links of our chain?

When again the winds of November
Sweep bright the heaven's blue dome,
May we wish the powers that bind her
Are, mother, heaven and home.

CENTREVILLE, Miss., Nov. 10, 1881.

Sunday-School Lesson.

PREPARED BY REV. CHRISTIAN KEENER.

First Quarter—Lesson IX.

SUNDAY, FEBRUARY 26, 1882.—MARK iv. 21-34.

GOLDEN TEXT.—"*There shall be a handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon.*"—Psalms lxxii. 16.

THE GROWTH OF THE KINGDOM.

21. And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?

22. For there is nothing hid, which shall not be manifested; neither was anything kept secret, but that it should come abroad.

23. If any man have ears to hear, let him hear.

24. And he said unto them, Take heed what ye hear: With what measure ye mete, it shall be measured to you, and unto you that hear, shall more be given.

25. For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

26. And he said, So is the kingdom of God, as if a man should cast seed into the ground;

27. And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

28. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

29. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

30. And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

31. It is like a grain of mustard-seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:

32. But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

33. And with many such parables spake he the word unto them, as they were able to hear it.

34. But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

The lesson is part of the discourse of our last lesson. All three of the parables, the sower, the seed cast in the ground and the mustard-seed, present the one idea of growth or development of the kingdom of God—the first as respects the soil, or the mystery of its beginning, the second illustrating the relative independence of this development, and the third the wonderful extension of the kingdom in human hearts and in the world. We must keep the connection to understand the appropriateness of the question which opens this lesson.

Keep before your mind the question of the disciples: Why speakest thou unto them in parables? That question implied that he was rather covering up his meaning under the drapery of words. Why couch your truths in such forms, which are liable to conceal the vital truth behind the shadow of a truth not essential.

The Master answers by a question: Is a candle brought to be put under a bushel measure, or under a bed, and not to be set on a candlestick? Could any man be so foolish as to make such a use of a candle, and can you think that I, who am come to give light to every man, would thus conceal the light? No. I hide nothing, save for one purpose, namely: that it should be manifested. I keep things secret that I may reveal them. I frame these spiritual mysteries in words, which are signs of natural things, that I may formulate the unknown in terms well known. The parables are my candles; they are to give light, and not to conceal. They are nothing in themselves, only oil and the dead wick, but when once they are lighted they reveal all things. Men must light them; men who seek for light will light them. His parables are the oil wells hidden beneath his words: the entrance of thy word giveth light. Mine these words of Jesus, and you will strike wells of oil, whose inexhaustible supply will furnish light for every man in the world—all the light you need.

The mysteries of grace, hid from ages, has come abroad, and is published to the world. This thought, let out in these words of the twenty-second verse, is one of the longest plummets of thought that our Saviour ever dropped in conversation. It sounds the deepest depths of the wisdom of God; it is the glory of God to hide a thing. The truth he hides that it may be found out and manifested, to the intent that now unto principalities and powers in heavenly places might be made known by the church the manifold wisdom of God.

Christ followed his Father in the very methods of his teaching. He hid many things from his disciples; he hid his truth in parables, and revealed them only as they were able to bear it. His divine wisdom was revealed as much in what he did not say as in what he did say. Had he said all, the world could not have contained the revelations, and we would have been without the Bible, without the light, and without hope. We do not wonder that after such a profound utterance he should have repeated his caution. If any man have ears to hear, let him hear, and take heed what ye hear—how much you hear.

If you receive the truth in a scant measure you shall have it dealt out to you in that measure—unto you that hear with larger ears and readier attention shall more be given.

The flood-gates of truth are wide open, and see that you throw open the gates of your ears and of your mind and of your heart, for he that hath, to him shall be given; and he that hath not, from him shall be taken even that which he hath. With the measure that we mete knowledge will depend God's bounty in bestowing upon us knowledge.

The parable of the seed growing secretly illustrates the general truth that in the kingdom of grace, as in the kingdom of nature, we are laborers together with God; the result of our work depends on him, and for the perfection of those works he takes his own time. It is for us to sow the seed, and it is for him to give the growth. Having sown, we are to wait on God, in his own time, to perfect it, and this he does according to a definite order of development; first the blade, then the ear, then the full corn in the ear. We can not fix the time of this development in the spiritual harvest as we can in the natural. We can not say how long it will be before the babe in Christ will be man. We can not tell the times and seasons of the kingdom of grace as we can those of the kingdom of nature. This parable signifies God's methods of operation in the Christian church under the Spirit's dispensation. We should labor with God in bringing forth fruit in the kingdom of grace just as we labor with God in the kingdom of nature. The husbandman uses God's sunshine, his rain, his dews and light, his secret chemical forces in the soil and seed and atmosphere, to make his crop. The man uses God in nature, in everything he does, from the very planting to the reaping. His every calculation and prospect is based upon God, in the seed, in the soil, in the sky, in the seasons; and then, when the harvest is garnered, he calls it his, and claims to have made it. So we ought to use God in the kingdom of grace not only for our own salvation, but for that of others. We are God's husbandry, using God's grace in bringing forth fruit in our own hearts and in the hearts of others. The order of the co-operation, or copartnership with God in saving souls from death and putting sin out of sight, is about as well understood by the children of light as the average farmer understands the fact that he uses God at every step in the furrow. It is not God using us so much as God permitting us to use him. God lets us into the secret of the great powers of grace, and these we may wield, use, operate with. We are workers *with* God; as Moses worked his wonders *with* his rod; but God was in the rod. Who would be anxious about results with such an *instrument* in his hands. Oh! for faith in the operations of God.

As the earth bringeth forth fruit of herself, as if from a self-acting power, so in the kingdom of grace there are self-acting powers, quick and energetic through God's Spirit present in them, which may be absolutely depended upon to do the work of salvation. The mistakes opposed to this truth are, expecting growth without planting the seed, preaching yourself instead of Christ. Taking up the seed to see how it grows, exacting a certain kind of experience, testing it by our own measures, trying to make it grow according to our own notion, high pressure methods, logical and artificial, like germinating seed in hot-houses, and hatching eggs in warm sand-beds. How God has been dishonored, and the Spirit grieved, by some of these high flown methods of sensational evangelists, so-called. I knew an enterprising Yankee to come to our rich fields and plant his farm in beans that were kiln-dried. His folly was not greater than that of some of these evangelistic fanatics.

We must not press the last part of this parable, where he, the sower, when the fruit is ripe, straightway putteth forth the sickle, because the harvest is come. The only emphatic thought is the harvest is come, *is come*, not by anything that the man did, but through the power of the Lord of the harvest. The farmer says: See what a crop I have raised. He goes into the field when he sees the reaping time has come with sense of right to cut it down and gather it into his barn. So I have known preachers to be sent into fields which have long been planted with good seed, and, in the providence of God, the harvest time rolls round during their pastorate, they straightway thrust in the sickle, and gather the golden grain, and to hear them report *their* results in a comparative statement, what they found the church when they came, and what it is now, what before their coming, would lead one to think that the Lord had very do with it, and the result is due to their sickles. One brother goes to a church where holy men, in scores, have fought, bled and died, and lo! this last sent brother comes in on the opening harvest and reports in triumph that he has planted and nurtured and reared a great church. Satan must have been at their back and looking over their shoulder when they made out such a report, which takes all credit for self, and leaves none for the God of the harvest. It sounds not well for the mower, as he swings his scythe in thick standing grain, to glory over the weary plowman whose labors have been long and heavy in preparing the land and planting the seed.

The parable of the mustard-seed teaches us the law of development in this kingdom of grace. A mustard-seed was a well known Jewish type of anything exceedingly small; a small beginning, an exceeding small live thing.

It illustrates the contrast between the smallness of the gospel's beginning and the greatness of results. This illustration has given the commentators great trouble; they have sought long and far for a mustard-tree, whose limbs could furnish a roost for the birds. Travelers have measured the diameters of mustard-shrubs in the holy land, and have tested the strength of their limbs. They have been more or less successful, but the difference between the smallest seed and the greatest tree is nothing to that between a young convert on earth and a saint in heaven.

These are some of the samples of the parables by which our Lord clothed the doctrines of his kingdom. Without parables spake he not unto them; but when they were alone he expounded all things to his disciples. The interpreter's house was inside of the wicket gate. We must be his disciples if we would have the key to these parables.

My Vindication.

It may be that my jealous love for our own little church caused me to be too impetuous. Hearing murmurings and the cry of hard times on every side, some of our very best members speaking of withdrawing from us, in my desperation I wrote that unfortunate article ("A Voice from the Pew") which good Bro. R. considers aimed personally at him.

He is sadly mistaken if he thinks I regard our preachers as objects of charity. Far from it. In my humble estimation, the earnest, devoted, consecrated embassador of Christ is the noblest standard of manhood. He is by far the greatest earthly benefactor of sinful humanity.

No one is more welcome at my home than the messenger of truth, whom God hath appointed to proclaim the glad tidings of good news unto our fallen race. Words are inadequate to express my sympathy and love for that noblest band of women, the patient, self-sacrificing companions of our itinerant ministers. That innate love of home, *sweet home*, is more deeply implanted in the heart of the fair sex than in that of man.

What a sore test of their faith and devotion to the cause of Christ is this changing of home so frequently. But the good Lord, who calls the ministers into his service, also qualifies their companions for their mission.

I did feel, in the zealous, well-meaning Bishop's desire to serve his church most advantageously, that our little church (numbers well, but weak financially) would soon be numbered with the things that were.

Our new pastor is with us, and we will use every effort to prove we do appreciate and love him for his very work's sake. If Bro. R. thinks we are desirous of having our pastor earn his livelihood by his own labor he is again mistaken. We well know our pastors have to study, and a great deal too, in order to be useful servants in the vineyard of God. But for the good of his own health, and the beneficial influence of his industry, we did say, and say again, he should do some manual labor.

King Solomon tells us, "And much study is a weariness of the flesh." St. Paul says: "But we wrought with labor and travail day and night that we might not be chargeable unto you, not because we have not power, but to make ourselves ensamples unto you to follow us." We believe in itinerancy, but it can be carried to excess.

If many of our ministers had remained on their same work (where they had been only one or two years,) had now in their pockets the money spent in moving, would it require the profoundest mathematician to solve the problem whether they would now be better prepared to supply their family needs? When people and preachers are working harmoniously, would it not be better to let them work at least three years together? The Discipline does now allow any representation in the Conferences.

I have been a member of our church for twenty-six years; never in our instance have we *common people* been consulted even as to who should serve in our Sabbath-schools as superintendent. He was appointed. I make no issues with Bro. R. on this point, but simply state facts. I sincerely desire to do nothing wrong, for *Vacare culpæ est suave*. Hope Bro. R. has become reconciled, and thus let the matter rest forever. *Requiescat in pace.*

JUSTITIA.

Colportage Sketches—No. 21.

BY A. M. JONES.

A DRUNKEN WOMAN.

Whisky is intoxicating, and if a woman drinks enough it will certainly make her drunk. By continual tipling and tasting, by the use of morning drams and Christmas eggnogs, she is as liable to form an appetite, and create a thirst for the liquid fire, as her husband. A drunken man is no uncommon sight in America. In fact, from the immense sum of $600,000,000 annually expended in the United States for intoxicating drinks a stranger might be impressed that we are a nation of drunkards. In every village, town or city, or in almost any part of the more rural districts, the male inebriate, with his blood-shot eyes, idiotic expression of face, and bloated cheeks, may be seen, but never until the winter of 1878 did I have the misfortune of beholding *a drunken woman*. It was one of those chilly, cloudy days in December, in which the rain began to fall at sunrise, and continued, with increasing severity, until just before light the next morning. Having traveled for several hours, until fully wet, I stopped at the comfortable home of an old army friend, where a hearty welcome was extended, and put up for the day. In less than an hour our company was augmented by the introduction of another way-faring man, who was traveling on foot, dealing in spectacles. Without the least hesitation or ceremony he entered the room, bid us good morning, threw aside his baggage, and took a seat near the fire. He proved to be a man of intelligence, had traveled much, seen much of the world, and was entertaining. Doubtless he had a history, but, if so, kept it to himself. After dinner the conversation lulled. We were dry, warm and dull from the exposure to the weather early in the day. We were alone reading, everything about the place as quiet as night, when all of a sudden the voice of a woman was heard at the gate, saying: "Put me down; I am dying; I am dying; Oh! put me down; I am dying! I tell you I am dying." In a moment I was at the door, and, to my amazement, saw, near a covered wagon, a man and woman, one on each side of a poor drooping creature, whom I thought in the agonies of death. Without waiting for overcoat or umbrella, with head uncovered, I dashed into the rain, and as tenderly as possible aided in conveying the unfortunate girl into the house. Before reaching them she seemed to have fainted, and as we bore her along, I thought she was dying, and felt as if in the presence of death. When placing her in a chair near the fire she seemed to arouse again, and in a pitiable but much more feeble voice said: "Oh! I am dying. I will never see my poor old mother again. I am dying; I am dying." At this she swooned, and I thought she would never speak again. Calling for the camphor, I had her hands and face well bathed, applied it to her nose, and tried to get some in her mouth, but, alas! her teeth were set like a vice, her eyes rolled back, and the pallor of the face assured me she was already dead. By this time the gentleman of the house, for whom I had sent in haste, and I watched him with intense anxiety as he examined the dying woman's pulse, and turned away, saying: "She is all right. There is no danger of her dying now. You need not be alarmed." Again she recovered, and more feebly cried: "Oh! my poor mother; I will never see her again. I am dying. I heard the voice of God call me three times last night. I am dying, and going to rest in heaven. I am gone." Another swoon and holding of breath, but no one seemed alarmed, and it was of short duration. Having an opportunity now, for the first time, I asked how long she had been sick. Hearing my question, she turned her vacant, glazing eyes toward me, and said: "Mister, I am so sick. I have been sick all day. I am going to die, and will never see home any more." All the sympathy of my nature was stirred, but I was powerless to render relief. I did not know what to do, but the others seemed indifferent and unconcerned. But she continued: "They say I am drunk, but it is not so. I've only drank three drinks of whisky to-day." This last speech threw light on the subject, and, much embarrassed, I took my seat, and began to read a newspaper. The gentleman who had been so unnecessarily called from his business, giving me a significant look and smile, returned. On their way from market the party had all been drinking whisky during the day, and this poor, ignorant girl, about eighteen years old, was drunk. She never swooned any more, but in a short time, without *my* assistance they put her in the wagon and moved on. I have heard nothing more from them. In mixing with the world, I may be compelled to see the disgusting sight of a drunken man, but do hope to be spared the beholding of another intoxicated woman. Reader, "Touch not, taste not, handle not the *liquid fire*."

Ponchatoula, Louisiana.

HELP NEED.

MR. EDITOR: Our first quarterly meeting came off January 28-29. Bro. Little was prevented from attending on account of domestic affliction, but Bro. Cooper came in his stead, and preached twice. His presence cheered us very much, and the people generally were delighted. The attendance of official members was exceedingly small. The next quarterly meeting will be held at Springfield. I met my appointment on the first Sunday in January, and have been traveling and preaching continually since, though the weather has been exceedingly unfavorable, and the water courses very high. I have had only one "ducking," however, since my arrival on the work. I am now on my second round. This work is a newly-formed mission, and I trust the result will be a happy one. I am going to make an appeal to the brethren and friends of Methodism, if you please, through the columns of the ADVOCATE, for assistance to build a church in Ponchatoula. We are building a church at Springfield, which we will occupy at our next appointment, on the third Sunday in this month, and we hope to build a church at Kellams' Cross Roads with our own resources, but we need help to build in Ponchatoula. There is no aggressive movement on the part of any denomination in this community. There is no regular service held here, except by us. There are more Methodists than any other that claim any membership at all, and there is an earnest desire on the part of many that we erect a church here, and have regular preaching. We have no comfortable or permanent place of preaching. We preach sometimes in the Grange Hall, and at other times in a private room. We do not ask our friends to build for us, but simply to help us. A good brother has secured a lot, to which we have a deed, sufficient to build a church and parsonage. He has also secured material enough to build the church, and some money besides. Now, if our friends will help us we will build the church this year. We only need money now to pay the workmen.

Brethren, sisters, will you help us? If so, we shall succeed. If not, I fear we shall fail. Brethren, when you visit your people ask them for a contribution for the mission church at Ponchatoula. Christian friends, when your pastor calls and prays at the family altar for the success of the missionary and his work, help the Lord to answer the prayer by giving him (the pastor) a contribution for our church. Let pastors receive contributions, and forward them to me at Ponchatoula by registered letter, as they do not make payment on money orders at this office. I will report amounts received through the ADVOCATE.

Yours in Christ,

R. F. FLOWERS.

FEBRUARY 2, 1882.

From Franklin, Louisiana.

MR. EDITOR: The Louisiana Annual Conference, of the Methodist Episcopal Church, held its session here during the past week, and adjourned last Monday, Bishop Jesse T. Peck presiding. I attended some of the sessions, and, if I may judge by the reports, this Conference is upon rising ground. Its affairs were conducted with promptness, and with a knowledge of "the rules" that should govern deliberative bodies. Some of the speeches made were well expressed, and the subject under discussion well handled, with a pointedness that showed the matter in hand had been thought over, digested, and a conclusion reached by a correct estimate of the "*pros* and *cons*." This people are perfectly alive to their wants, and the necessity for education. This was evinced, when a motion came up to erect a college building in New Orleans, in which their ministers may be educated. About one hundred men, and they preachers, subscribed the sum of $5,600 for that purpose, and it was done with a will, an earnestness which showed more plainly than words that they meant to accomplish that end. The question of the Sunday law then came up, and a motion prevailed to memorialize the Legislature of the State, at its next session, to pass an act that would cause that day to be respected. Each preacher was requested to have his people sign a petition and forward the same to the representative of the parish in which his work laid. This is a move in the right direction, and, if pushed, will result in good; and a Sunday law of some kind must be passed. From my heart do I say, God bless the effort, and speed the day. Nor can I see why it may not come when both white and colored are pulling for the same thing. Give Louisiana a Sunday law, and her churches will be filled. Men will be brought under the power of the gospel, and sinners will be converted, an impetus given to Protestantism that will smack of the olden time, when Methodism led the van, and there was a mighty shout among her people, for the Lord was with them in his might and in his power.

Bishop Peck occupied the pulpit of the church South on Sunday night. His text was from First Corinthians iv, 20: "For the kingdom of God is not in word, but in power." It was a Holy Ghost sermon, in which trip hammer blows fell upon sin in all its forms, grinding into powder the *mere professors* of religion, and worthy Christianity; then, in simple and loving tones, held up the cross of Christ, and called men back to the gospel way. Now, Mr. Editor, do not think I am ready to be given up, and to lose my identity and personality. I am not willing to be *absorbed*.

T. K. F.

JANUARY 31, 1882.

Pearlington Circuit, Mississippi Conference.

MR. EDITOR: I arrived at Pearlington on the first day of January, and commenced work in my new field of labor. An acquaintance of about five weeks with the charge has made a favorable impression on my mind, and I feel like giving expression to that effect. The people here are generally employed in the pursuit of an honest living, and there is less idling than I have ever seen in a place of the size of Pearlington; therefore sobriety and peaceable deportment are characteristics among the people. The large lumber business of Poitevant & Favre, at Pearlington, Carle & Weston, at Logtown, and Poitevent, at Gainesville, furnishes employment and sustenance for hundreds of people. Thus it may be seen how the capital of individuals may be made a blessing to whole communities. And when this controlling influence is consecrated to the Lord there is no telling the good it may do, directly and indirectly. It builds churches, establishes schools, and sustains the enterprises for the intellectual and moral improvement of the world. At Pearlington a new Masonic lodge has just been finished. A new Methodist Church is also in progress, which, it is hoped, will soon be ready for use. Notwithstanding the unfavorable weather, the congregations for religious services have been at a good average, and the interest is encouraging. As to the "reception," I may say there was on time for preconcerted action, and therefore no embarrassment on the part of givers or receivers, but the giving and receiving commenced the day we entered the parsonage, and has continued, at times, to this day, so that we may say we have "all and abound," and, while we thank the good people for their kindness, we would also say: "Thanks be unto God for his unspeakable gift."

J. W. SANDELL.

Colporteurage in Louisiana.

I started out in August last. Received my books at the tramway in Rapides parish. I went up Bayou Lamoni and Bayou Robert, and down Bayou Beouff to Lecompte. In fifteen days I sold 247 books, and gave away 14. I found 121 families destitute of the word of God. Furnished 61 families with books. I found one colored man who wanted a Discipline; said many of his friends knew nothing about the doctrine of the Methodist Episcopal Church, South. I did not have any, but told him I would bring him one. I was glad he felt concerned about the doctrine of our church. Many of our white brethren know but little about our Discipline, and but few have it. Where the people regard the Sabbath by going to church, and have schools, they were doing better than those who neglect such duties and privileges, and I sold more books. I had a very pleasant time; saw many of my old friends, who received me kindly, and helped me in my mission. When I read Bro. Jones' troubles in his colporteurage I feel to thank God for the kind friends I found. No one charged me anything for staying with them. May God bless them for their kindness. Our country is improving. Railroads are building. Success to the ADVOCATE.

D. B.

SPENCE HILL, Feb. 9, 1882.

Marriages.

SUTTOON—ABLES.—January 26, 1882, at Springfield, La., by Rev. R. F. Flowers, Mr. Marion Suttoon to Miss Caroline Ables.

FANT—GIBSON.—February 1, 1882, at Wesson, Miss., by Rev. W. W. Hooper, Mr. B. R. Fant and Miss E. J. Gibson.

ROSE—WILSON.—February 2, 1882, at Franklin, La., by Rev. T. K. Faint Lelloy, Mr. William Anderson Rose and Miss Ida Henry Wilson. Both of St. Mary parish, La.

CHILDS—GARECHT.—At the residence of the groom's mother, Franklin, La., by Rev. S. K. Faint Lelloy, Mr. Chas. M. W. Childs and Miss Rosena Garecht. Both of St. Mary parish, La.

DUKE—EPPERSON.—February 2, 1882, at the residence of Mr. R. S. Wilkins, Washington, La., by Rev. M. C. Manly, Mr. Mayo S. Duke to Miss Ida Epperson. All of St. Landry parish.

DELBACH—RICHARD.—January 26, 1882, by Rev. M. C. Manly, Mr. Alvin Delbach to Mrs. Richard. All of St. Landry parish.

Obituaries.

MELLOWN—JULIA MELLOWN, daughter of Mary and George Hopkins, was born near Newbern, Ala., January 28, 1840, and departed this life near Gaston, Ala., January 18, 1882, aged forty-one years, eleven months and twenty days.

At thirteen years of age she embraced religion and joined the Methodist Episcopal Church, South, in Newbern, Ala., her native place, and remained a devoted member till her decease.

From childhood the life of our sister was characterized by devotion to high moral and Christian principles. Of her only it be truly said she was faithful in all the relations of life. As a daughter trustful and conscientious; as a wife and mother kind and gentle; as a neighbor, generous and accommodating, and as a member of the church, she loved it and tried to observe its laws. As a book the Holy Bible was her richest treasure and she had read it through a number of times.

So quiet and gentle in her manners, so amiable in her disposition, so faithful in all her obligations to the Church and society her loss will be deeply felt at Coke Chapel, while the home of our brother will be deprived of its brightest jewel, and his life of its chief source of earthly happiness. Her last illness (a somewhat protracted one) and her sufferings severe, but her faith triumphed and she was ready to depart and be with Christ. An aged father, brother, sister, husband and three orphans are left to mourn their loss. God bless the bereaved ones and especially Bro. Mellown and his little children.

G. HAWKINS.

GRAHAM.—Died on April 1, 1881, at his plantation on Red River, Miller county, Ark., Mr. THOMAS GRAHAM, in the fifty-fourth year of his age. Mr. Graham was one of the early settlers of Bossier parish where he lived esteemed by all until the close of the war, when he, his sister and aged mother settled on Red River and there pursued his vocation of planter until his death.

He was born in Lowndes county, Ala., in 1827, where he remained until he was about ten years old, when his father, the late Capt. Joseph Graham, removed to Louisiana with a large family and where remains repose quietly in the beautiful family cemetery near Rocky Mount, Bossier parish. He married in 1860 Miss Virginia Strother, of West Virginia, but only lived about four years of married life. He did not leave any children; but a disconsolate aged mother of eighty years and a loving, confiding sister are left to bear their sad bereavement. He was respected by all for his many sterling qualities of charity, benevolence and integrity. He, like many others, lost much property by the war, but he seemed resigned to the will of God in all the sore bereavements that befell the family. Many of his former acquaintances will long cherish the memory of one they esteemed so highly, but this reminds of our own slender hold on life. Soon we and must "go the way of all the earth" as well as Joshua, the servant of God.

AMICUS.

MCBRIDE.—HENRY EDGAR, son of Hannah and Rev. A. L. McBride, aged four months, died February 1, 1882.

By the inscrutable will of an All-wise providence has this tender bud thus early been transplanted to the garden of Paradise. Whilst its angelic spirit beholds the face of our Heavenly Father may the bereaved parents, brothers and sisters console themselves with the precious promise that they may go to it although it can never come back to them. In submission to his will may the language of our hearts be, "The Lord gave and the Lord taketh away, blessed be the name of the Lord."

A FRIEND.

Christian Advocate.

THURSDAY, FEBRUARY 23, 1882.

GOLD, FRANKINCENSE, MYRRH.

BY J. E. RANKIN, D. D.

[From the German of Erdmann Nemmeister.]

Jesus, wondrous, wondrous Star
Out of Jacob, who art rising,
Glad I greet thee, from afar,
Feeble gifts in love deviising.
Poor I am, yet do thou take,
And enrich them, for love's sake.

Take the *gold* of faith I bring;
'Tis the gift thy hand first gave me,
'Tis thy fav'rite offering;
Bring this chief, I know thou'd'st have me.
Make it pure, and it attest,
With thy image fair impressed.

Take the *incense* of my prayer,
Like a cloud to thee ascending;
Wailing stand I, everywhere,
Heart and humble service blending;
When I ask, speak thou again,
I am Yea, and am Amen.

Bitter sorrow take for *myrrh*!
Ah my sins, my sins, they grieve me,
When I kneel a worshiper,
Be thou faithful to relieve me;
This is all I have to bring;
Jesus, take the offering.

Mistakes.

BY A. M. H. B.

Reconcile yourself (if you are to remain in this world at all) to the conditions of your being; do not vex yourself, and break your heart, struggling against what is irremediable. Do not look to find here what is not to be found. Do not fancy that wiser and luckier folk have found it, and that you would have found it too but for some unhappy mistake you made at a critical turning in your life. The mistakes you have made, if you be an ordinary mortal living an ordinary life, have not, in fact, done your life much harm. You are making just about as much of things in this world as it was in you to make at all. Make the best of the bargain you have made, in this or that. Doubtless you see it was not a perfectly wise bargain. You would not make it again. Had you been considerably wiser than Solomon you might never have made it at all. But you are in for it now. Make the best of things, in good-nature and cheerfulness. Do not mope and keep thinking, thinking, how much you might have done, and like Mr. Bumble how cheap you went. So doing, you will be making the very worst of things. You will be deliberately blackening the sky under which you must live if you are to live at all: you will grow into a curse to yourself and a nuisance to your neighbors. There is plenty for you to do: Go and do it. There are people a thousand times worse off than you: Try and help them. And for any sake, do not be always thinking about yourself, get away from that unsatisfactory subject of contemplation. And be quite sure that if you have told your special friends, about ten times each, how unhappy you are and how many blunders you have made, they are by this time most uncommonly sick both of you and them.

Being what you are, it is quite certain that if you had not done the foolish things you did, you would have done something else as bad or worse. You married early, when you could not afford it: you had some anxious years: days have been when it seemed the poor head was to go under altogether. Well, but it did not. You have lived through these anxieties: Why recall them? You have got upon firm ground: Be thankful: It is far more and better than you deserve. And the burden which lay on you so heavily may have saved you from making an inexpressible fool of yourself. A man of sixty dangling after some silly girl of five and twenty is an amazing and humbling object of contemplation. Even he suspects himself to be a fool: everybody knows it. Now you, with your seven grown up sons, and with your masterful wife, are safe not to make a fool of yourself in that particular way. Other ways are open to you. But not one which leads to manifestations quite so deplorable and contemptible. It is likely enough you would advise a friend not to take the turning you did. A man who has a mother-in-law will generally counsel any mortal to marry an orphan. But this comes of your knowing the evils you have, and being unaware of those which are waiting round the corner, and from which no earthly lot is free. You must take all things here, your profession, your wife, your house, your horses, your servants, your native country with its climate, all your environment, for better, for worse. A friend worries you by little weaknesses; but he is better than no friend at all. He may be likened to a gift of a thousand pounds, subject to a deduction of two hundred and fifty. It is a disadvantage about a locomotive engine that it gets so hot. But you must accept the engine under that deduction. For it will not go unless it be so hot. If you being a human being living in this imperfect system of things, will break away from everything which has its inconveniences, you will leave yourself without any possessions or surroundings whatsoever.

To speak gravely: One remarks, in these advancing years, that the great anxiety and care of worthy men and women, growing old, are about their children: the lesser ones, still going to school: the bigger ones, for who you are seeking an aim in life, or who have gone far away. No doubt, if you had no children, you would be free from many anxious thoughts. The income would go much farther. The furniture and the painting of your house would last much longer. You could indulge in many luxuries, now impossible. You might buy books without stint, and cross the Alps yearly. But you would not have these selfish indulgences at the price. It is a cheerless thing, a childless home. No one will bear with you in the last fretfulness, and smooth the last steps of your way like your own boy or girl. If there be in you any good at all, it has been brought out mainly by the continual presence and charge of your children. And you have had gleams of a pure and unselfish happiness, which are unknown in a lonely life. Had you kept clear of the responsibilities of life, and given no hostages to fortune, you would, no doubt, have presented a narrow mark to the shafts of care. But, unless you were a very poor creature indeed, every time you heard the laughter of the little ones, and watched their winsome ways, their thoughtless merriment, your would have felt that you had missed the best happiness of this life. And to do that of your own free will is surely the greatest of all mistakes. Your library may be full of beautifully-bound volumes; your carpets unworn; your walls unmarked by little fingers; no sudden noises may jar your nerves; no eager little face look in when you are in the very middle of a complicated sentence, and break the tenor of your thoughts. And you never yet saw the childish eyes close upon this world; nor received the last kiss from lips that were growing cold, when Somebody as of old "called to himself a little child." You never knew that terrible trial, which no faith and no hope could make anything other. But neither did you ever see the bright looks lighten up when you return from a brief absence; nor did little pattering feet run to meet you. You never were earnestly questioned as to what you had brought; having earnestly considered London shop-windows in the search for something to bring. You may have been told, but you do not know, as you might, that these little creatures, coming from where Wordsworth tells us) whether abiding with you here, or gone on before you, are the instruments in the Best Hand to bring out the very best that can be made of his creatures here. All that good is worth having, even at what it costs. A great deal has to be paid for it, no doubt. But unless in morbid and transient moods you would not wish to have done without it.

Therefore, instead of moaning over days past, with their opportunities missed, and their idiotic sayings and doings, we shall all set ourselves to do the best we can in the days which yet remain. And if there be blots on the page, which can never be rubbed out where we are, there is a supreme consolation that some day we may hope to turn over a quite new leaf, and to make a quite fresh start, far away.—Frazer's Magazine.

Novel Reading.

One of the greatest powers for evil is the low and degraded writings our boys and girls are reading. Even educators, I fear, are not fully aroused to the terrible influence this reading is exerting upon the lives and characters of the young.

Some three years ago, in a lecture on "Fiction," before a Boston audience, the late Mr. Fields said that he visited the Pomeroy boy in prison, a few days previous, and asked him if he had ever read much. "Yes," replied the boy; "I have read a great deal." "Well, what have you read?" "Principally dime novels." "What novel did you like best?" "Buffalo Bill, because it is full of murders and pictures of murders." Doubtless this boy is naturally depraved, but the immediate cause of his committing his horrible acts was the class of reading which he indulged. A year or two ago, a number of lads from wealthy and refined families of New York City, through the degrading influence of dime novel reading, organized themselves into a band of burglars. Last year two youths murdered an old gentleman in Ohio, from the same cause. How frequently we read in the daily papers of boys running away from home with cards, revolvers and dime novels in their pockets!

Yet, compared to the vast numbers of our youth who are demoralized by pernicious reading, the cases that are reported in public print are the exceptions. The influence of this reading is seen in the slang language in which our youth indulge; in their disrespect for parental authority; in their treatment of the aged; in the wrong ideas of life which they entertain; and in the general spirit of insubordination.

Let us look at the circumstances in which our youth are placed in regard to literature.

At the homes of a large part of them there is scarcely a book, except the text-books of the children themselves. At the homes of a majority of those, remaining may be found a few books upon the parlor table, which are usually considered by the parent as too nice for the children to read. It is safe to say that very few indeed of our youth have access to a good home library. That child who is trained at home to a love of reading good books is the exception. Is it any wonder, then, that our youth yield to the temptation to read the worst kind of story papers and novels, which are everywhere thrown around them? In addition to other enticements, we find near all the large school buildings of our cities, shops which keep, besides pens, pencils and school-books, a large assortment of trashy story papers and novels. What a comment on the public schools! The venders of these papers place those having pictures of murders and Indian outrages, etc., in the windows. The children, attracted by these pictures, buy the papers and read the stories. They soon become intensely interested in the stories and in the slang language in which they are written. The boys and girls buy novels of the same or of a worse tendency for from five to ten cents. These are purchased and devoured, and thus by degrees is formed the habit of reading this pernicious class of writings. The children are not to blame. There is nothing in their home surroundings to counteract these evil tendencies. The schools have been standing by, saying: "Don't touch, don't touch," but doing nothing to interest the pupils in good reading.

Knowing from experience, as I do, that it is the power of the schools to control almost entirely the reading of the pupils, and to implant in them correct literary tastes, I appeal to boards of education, to superintendents and teachers, to take immediate and decisive steps to make this literary training in all the grades a prominent feature of school work, as the only effectual way to keep the youth of our country from reading the terrible dime novel is to interest them in the writings of good authors, and this must be done, if at all, by the schools.—John B. Peaslee on Education.

Religious Intelligence.

MISSIONARY.

The calling in of an American medical missionary, Miss Howard, by the wife of Governor-General Li, was an event in China missions a year or two ago whose results promise to be vast and far-reaching. The cure of Lady Li led to the establishment of a dispensary, of which medical missionaries were put in charge, and which is supported at the expense of the Governor-General. A similar event has just occurred in India, and it is thought of sufficient importance by the London Times to make the subject of a "leader." The facts are as follows: The wife of the Maharajah of Punnah, the capital of one of the native States of India, about two hundred miles north of Lucknow, fell sick, and, the custom of the country preventing her from employing an English surgeon (a Hindu lady of high caste is not permitted to be seen by a man other than her husband, father, or brother,) she sent to Lucknow, for a woman medical missionary. Miss Hollby, who represents a British zenana and medical mission, responded, and, journeying to Punnah, succeeded by her skill in restoring the Maharanee, and at the same time treated other patients. Before leaving Punnah, she had a touching interview with the Maharanee, who was most grateful for the relief which had been given her. She begged Miss Beilby to tell the Queen and the Prince and Princess of Wales and the people of England "what the women in the zenanas in India suffer when they are sick." The message was written down and placed in a locket and sent by Miss Beilby to the Empress of India. She did not ask that the barriers of caste be broken down or that the zenana be abolished; but that woman physicians be sent to India from Europe. The seclusions of high-caste women is more rigid in Bengal than in other presidencies, and Dr. Francis, of the Bengal medical service, says European women missionaries could easily obtain the monopoly of this practice. There are upward of 34,000,000 of women in Bengal, of whom perhaps one-seventh are among the secluded class and can only be treated by a foreign male physician through a native nurse. There is now open a wonderful field for woman medical missionaries of the right stamp. Missionary societies can afford to send all for whom an adequate training can be procured, for the practice in the high-caste zenanas will, doubtless, prove lucrative. Says the Times: "It is highly creditable to missionary societies that they should have initiated this method of spreading Christianity." The lady doctor, it adds, "will carry enlightened ideas into the darkness of Hindoo homes; and when the mass is once melted it will be ready to receive the impressions which our Christian missions seek to convey.—New York Independent.

Very unpromising material are the people at Banza Manteke, on the Congo River, to make Christians of. Mr. Richards, of the Livingstone Inland Mission, describes them as very stupid and depraved and most wickedly lazy. The women wear very scanty clothing. They like clothes, but are unwilling to work to procure them. Much of their food grows without cultivation and for the rest they have no care. They have no idea of immorality, no distinct idea of a soul or spirit. The word which most nearly conveys the meaning of soul or spirit is *kivi*, which means "shadow." They are strangers to gratitude and think that the missionaries have come to make them more comfortable, and that it is a great favor to permit them to provide food and clothes. It is very difficult to awaken in them any desire for improvement. When they are reproved for their heathenish practices they say: "You are one kind of men, we another. What is not good for you is good for us." They are not warlike. They have a great horror of slavery. They do not believe in the doctrine of human depravity and think themselves very good. Mr. Richards, who is assisted by his wife, says that women are not in the way on the Congo. On the contrary, they are a very great help and can do as much and as important work as men. The body of the Rev. Adam McCall, the head of the Mission, has just been brought to England for burial. One of his last letters, from Banana station, on the Congo, stated that delay was caused by the difficulty in getting Kroo boys. The natives are stupid and lazy. He wrote: "All our party have been down with fever already, with the exception of Waters, who is as yet perfectly well and strong and active. Ingham was the first to surrender." But he soon recovered and the others were in turn attacked. Mr. McCall himself recovered from that attack, and said he felt well and strong. The steam launch "Livingstone," on the Lower Congo, proves to be a great acquisition. A lady in Tasmania has promised a similar though larger steamer for the Upper Congo.

CUMBERLAND PRESBYTERIANS.—The General Assembly of the Cumberland Presbyterian Church appointed at its last session two Committees to revise the Confession of Faith. These Committees met last month and completed the work. The changes agreed upon were adopted unanimously. The aim of the Committees, as officially stated, has been "to make the Confession of Faith consistent in all parts with itself, and the whole consistent with the system of Bible truth held and taught by the Cumberland Presbyterian Church; also to reduce the statements of doctrine and render their meaning clear and explicit; and to render the form of government and other parts of the book conformable to the wants and usages of the Church." The text of the revision will be published shortly.

In the royal speech on the opening of the Prussian Landtag, January 14, the paragraph concerning the church expresses the lively satisfaction of the government at being able to re-establish regular administration in the several Catholic Bishopries. It announces an ecclesiastical bill, similar to that known as the July Law, granting to the government discretionary powers, but of larger scope than those of the May Law. Congratulatory reference was made to the friendly relations between Prussia and the Vatican, rendering the resumption of diplomatic intercourse possible. The motion of Herr Windthorst abrogating the law forbidding the exercise of ecclesiastical functions without government authorization was passed to a second reading in the Reichstag, January 13, by a vote of 233 to 115.

NO ROOM FOR BOASTING.—Trinity Episcopal Church, Newark, N. J., has had a sore experience of late. Baldwin, the cashier, who wrecked a bank so fearfully, and his relative, Theodore Baldwin, who helped him, were leaders in this church—the former a vestryman. And now Palmer, who has robbed the city treasury of a large sum, turns out to be of the same flock, possessed, too, of a fine taste in Christmas decorations and in floral offerings at Easter. But let no Pharisaism enter the hearts of the people of other communions—for rascality has many homes, and detected roguery may come from the sanctuaries of the most orthodox people.—The Presbyterian.

—A telegram from the City of Mexico, February 3, says: "The Conference of Methodist Episcopal Missionaries, in session here this week, ended to-day. Twenty-three missionaries attended. Bishop Andrews, presided. According to reports submitted, the year's work has been remarkable. It is stated that the number of churches established is beyond the means of the Conference. The most notable event of the year was the conversion of a prominent and learned Catholic priest, Dr. Fuentes."

—The Baptist Weekly bewails the meagre contributions of Baptists for foreign missions. It goes into statistics to show that the actual contributions of the churches is shockingly small. Of the income from churches and individuals, amounting to $169,885, it finds that $100,611 came from 178 churches and 61 individuals. Apportioning the balance among the rest of the patronizing churches, it secures as a result an average contribution of 11 cents per member.

—A Chinese hospital has been opened at Hankow, which, though wholly under native management and support, is conducted on Christian principles, and religious services are daily held in it. It was organized by the chief native assistant of the hospital under the care of the London Missionary Society.

—A missionary writes from Ceylon: "It is a noticeable fact that where Christian women are married to heathen husbands, generally the influence in the household is Christian; whereas, when a Christian man takes a heathen woman, he usually loses his Christian character, and the influences of the household are on the side of heathenism."

—There are thirteen missionary bishops in the Protestant Episcopal Church, each receiving $3,000 and having charge of about 400 missionaries. Three hundred of these labor among white people, forty-one among colored people, and fifty-two among Indians.

—At the Episcopal Missionary Conference held in Calvary Church last week, Dr. Nelson, of Shanghai, China, said, in regard to the work in that field, that the members of other denominations were going ahead of the Episcopal Church in every direction. It is not customary in the "American Church" to make such acknowledgments.

—The Church Missionary Society will send out eight missionaries to Central Africa, instead of five—three to Uyui, three to the South end of the Victoria Nyanza, and two to Rubaga, Mtesa's capital.

MISCELLANEOUS.

—The question of the separation of Church and state in Switzerland is a disturbing element in some of the cantons, especially the French. It is difficult under the present laws, which confer universal suffrage without imposing any religious conditions, to keep ultra-radicalism from appropriating the pulpits, and the more faithful members of the National Protestant Church are organizing against the sweeping tide of Rationalism. Dr. De Pressense gives an interesting account of the struggle in the Canton of Neuchatel. Speaking of the National Reformed Church of the Canton, he says: "It has a cultivated, devout clergy, for the most part Evangelical, and it has so far resisted all attempts made to introduce Rationalism. We cannot, indeed, speak of its constitution as at all worthy of admiration. It has no confession of faith, and practically it embraces every shade of faith or no faith. No personal adhesion to the fundamental truths of the Gospel is required of either its members or electors. The union of Church and state prevails, with all its ecclesiastical consequences. There is no real guaranty in its institutions against the intrusion of a non-Evangelical pastor. If, as a matter of fact, this is generally, though not altogether avoided, there is no legal provision against it, if the claim were pressed by any section of the Church." The Evangelicals have established an organ which is taking ground in favor of a free Church movement such as that which has been inaugurated in Geneva. It has, however, a bitter opposition to contend with, and the strife has resulted in an ecclesiastical lawsuit. M. Narbel, of Orbes, one of the most industrious and faithful of Evangelical pastors, has been arraigned on such trifling charges as that on one occasion he was late at a funeral, that on another he had chanted some of the Psalms in which David exults over the discomfiture of his enemies, that he gave too much time to journalism, and that he sought the enfranchisement of the National Church. Dr. De Pressense thinks the case must end in the dismission or submission of M. Narbel.—N. Y. Independent.

—Mr. E. De Pressense says the Catholic theological schools supported by the state in France are practically useless. "They contribute nothing at all to the preparation of the ecclesiastics of the future. It is in the seminaries that the priestly recruits are trained, fashioned, and fitted for their office. On no consideration would the Catholic Church see its Levites exposed to the freer atmosphere of the theological faculties, even the most orthodox, for these come into inevitable contact with the other faculties forming part of the same university. Laymen, moreover, are admitted to share in the instruction. On all these grounds, they have always been regarded with suspicion by the Ultramontane Episcopate. Everywhere, except in Paris, their lecture rooms are deserted. The teaching in the Catholic theological faculty of Paris has been successful only because it has been comparatively liberal, enjoying the privilege of Father Gratry's services." Now the minister of public worship proposes to abolish all the theological faculties supported by the state. This is designed to inflict great injury on the Reformed Protestant Church.

—The following statistics are given for the Presbyterian churches of England and Scotland. Established Church of Scotland: 1,569 churches and preaching stations; 1,660 ministers and licentiate; communicants, 520,000. Raised for home and foreign missionary purposes, £377,750. The Free Church of Scotland: 1,006 congregations, 1,031 ministers, 230,000 communicants. Foreign missionary income, £75,000; raised for all church purposes, including missions, £330,000. The United Presbyterian Church: 519 congregations in Scotland and Ireland, and 587 ministers, with a churchmembership of 173,982. Foreign missionary income, £32,536. Total church income, £383,600. The Presbyterian Church of England: 272 congregations and 7 stations, with 35,286 communicants, 18 foreign missionaries. Foreign missionary income, £12,000. Total for all church purposes, £205,630. There are also 20 churches in England, formed into four presbyteries, in connection with the Established Church of Scotland.

—The report of the religious status of the students of Fisk University, Nashville, Tenn., as read before the students on the day of Prayer for Colleges, January 26, shows that that institution has enjoyed to an unusual extent the presence of the Spirit of the Lord during the past year. In the college classes there are thirty-two students, all of whom are Christians, or one hundred per cent. In the college preparatory classes there are forty-seven students, of whom forty-four are Christians, or more than ninety-three per cent. In the higher normal class there are twenty-one, of whom twenty are Christians, or more than ninety-five per cent. In the entire college department there are one hundred, of whom ninety-six are Christians, or ninety-six per cent. In the Normal School seventy-seven per cent. of the entire attendance are Christians. During the past year, since the last day of Prayer for Colleges, in 1881, eighty-six of the students have become Christians.—Christian Union.

Our Young People.

GREAT EXPECTATIONS.

Ev'ry little grape, dear, that clings unto a vine,
Expects some day to ripen its little drop of wine.
Ev'ry little girl, I think, expects in time to be
Exactly like her own mamma—as grand and sweet as she.
Ev'ry little boy who has a pocket of his own,
Expects to be the biggest man the world has ever known.
Ev'ry little piggy-wig that makes its little wail,
Expects to be a great big pig with a very curly tail.
Ev'ry little lambkin, too, that frisks upon the green,
Expects to be the finest sheep that ever yet was seen.
Ev'ry little baby-colt expects to be a horse;
Ev'ry little pup expects to be a dog, of course.
Ev'ry little kitten pet, so tender and so nice,
Expects to be a grown-up cat and live on rats and mice.
Ev'ry little fluffy chick, in downy yellow dress,
Expects, some day, to crow and strut or cackle at its best.
Ev'ry little baby-bird that peeps from out its nest,
Expects some day to cross the sky from glowing east to west.
Now ev'ry hope I've mentioned here will bring its sure event,
Provided nothing happens, dear, to hinder or prevent.

Some Good Rules for the Young.

MR. EDITOR: Wishing to contribute to the ADVOCATE, allow me to say the dear old ADVOCATE, its weekly visits coming as a dear old friend with a balm for every woe.

"THE NURSERY RULES."

1. Rise early.
2. Wash your face.
3. Brush your hair.
4. Brush your teeth well.
5. Put everything in place.
6. Be kind to each other.
7. Don't tease.
8. Don't say I can't, I won't, or I don't want to, when bid to do anything.
9. Obey promptly, and in a cheerful manner.

The contributor would say, by way of encouragement:

Come, children of one household,
Unite and all agree,
To practice well the nursery rules,
Just nine in number, all told.

Found in the scrap-book of a mother who sedulously strove to educate her children for usefulness here, and happiness hereafter, sacrificing every comfort and self-ease, regarding, as she was known to say, "earth's cares were earth's pleasures." It was emphatically so with her, and, though long since passed away, being lent to us but a few brief years, we, who survive, regard her stay as a boon from heaven. Not dead, but gone before.

I've been working all an old lady could for the ADVOCATE, subscribed last year for one, and lend it out to others to induce *them* to take it; regret I could not pay in advance, which I expect to do hereafter. Regarding me a life time subscriber, I am yours,

MRS. S. A. HIVES.

HOLLY SPRINGS, MISS.

Wild Animals and Their Tamers.

Almost every dangerous creature in the best recent collections has been both wild and tame. The lions, the tigers, the panthers, are as large and terrible-looking as ever, and it would be just as dreadful a thing if they should get loose among the spectators. It is worth while, therefore, to see them all playfully submissive to a little man or woman with a mere whip in hand.

The more a wild beast can be taught, the more he is worth; but there is no telling how stupid some lions and other savages are. The very best of them, even after all kinds of good schooling, retain a lurking disposition to make a meal off their keeper, or of anybody else, if a good opportunity is given for it. 'Taming' is a process which has to be constantly renewed, for the tamest tiger is a tiger still, and there has been no change in his born conviction that all other living creatures are 'game' for him. The best lion and tiger 'kings' of to-day say that every time they enter a cage containing those fierce creatures they carry their lives in their hands.

'Gentle?' remarked one of these venturesome folk the other day. 'Those tigers of mine? Why, do you see that whip? I know, as well as I know anything, that if I drop that whip when I am in that cage, they'll be on me. Their idea of obedience is connected with the whip, first; then with my voice; then with my face. Severity? Cruelty? No use at all. I never use cruelty in training them. Only patience. When I take on a new cage of beasts I work to get them used to me; feeding them; cleaning the cage; talking to them; all that sort of thing; before I go in among them. Then I do that. It's a ticklish piece of business, going in the first time; and I pick my chance for it when they're specially peaceable. I go right in, just as if it were a matter of course, but I keep my eyes about me. It's all humbug that a man's eye has any power over a wild beast. Your eyes are to watch their motions—that's all. They'll find out quickly enough if you're getting careless. They're sure enough to be watching you all the time. Are they intelligent? Well, there's as much difference among 'em as there is among men. I can train a really intelligent lion, right from the wild, in about four weeks, so he will do all that the lion kings make them do. A lioness always takes a couple of weeks longer, and so does a leopard or a tiger. You can't get a hyena well in hand inside of two months. They're the meanest of brutes. They never understand anything but a club. The easiest to train, because they know the most, are pumas. I can teach a puma all it needs to know in four weeks. Affection? Touch those fellows if you dare, you? That's all nonsense. They'll fawn and fawn on you, you'll think you've done it, may be. Then you go into the cage, if you want to, without your whip, or when they're in bad temper, and find out for yourself what they'll do.

'There's great odds among them, though, and that young puma with her head up to be kissed is what you might call gentle. Only they're all treacherous. Every lion king gets sick of it after awhile. I could name more than a dozen of the best who have given it up right in the prime of life.'

The 'keeper' question is one of prime importance in collecting and managing wild animals. Trainers of the right kind are scarce, and although high pay can hardly be afforded, it will not do to put rare and costly animals in the care of stupid or ignorant men. Such qualities as courage, patience, good temper, and natural aptitude for the occupation are also needful, and they are not always to be had for the asking. Unless the right men are secured, however, the failure of the menagerie is only a question of time. As for the 'specimens' themselves, it is much easier to obtain them than it once was, owing to the better facilities for transporting them from the several 'wild-beast countries.' Catching them in their native wilderness has been a regular trade for ages.

The market price of a menagerie animal of any kind varies from time to time, like that of other merchandise, according to the demand and supply. A writer stated recently that zebras are sold at a little over $2,000 a pair, guns at about $800 a pair, while rhinoceroses cost some $6,000 per pair, and tigers about $1,500 each. A short time ago, however, and perhaps now, a very good 'unsalted' tiger could be bought in London for from $300 to $800. The same beast, the moment he takes kindly to learning and promises to be sparing of his keepers, doubles and trebles in value. There is no telling what he would be worth should he show further signs of intellect or good morals, but he is like a human being in this respect—the more he knows, the more it will pay to give for him. The same rule applies to the entire list, from elephants to monkeys, so that no precise idea can be given of the probable cost of a menagerie.—St. Nihilus.

A CLEVER DOG.—A young lady living in Shropshire owns a very handsome brown fox-terrier, named Minto. Minto is a great pet with every one; and, though she is a very gentle creature to those she knows, she is fierce at beggars or strangers who dare to set foot on her master's premises.

One day, Minto's mistress was much distressed, as she had lost a gold locket which she wore and valued. She remembered having crossed a field in her father's grounds in the morning, where the grass was growing for hay. After hunting everywhere else for her locket, the thought struck her that she might have dropped it in the long grass. She set off at once for the field, followed by her faithful companion, Minto.

She used to chatter to the dog in the same way as she would to a human being. In her distress, she turned round rather sharply to the dog, who was close at heel, and said:

"Minto, can't *you* find my locket?"

Minto looked at her for a moment, then suddenly left her side and ran on in front in the narrow pathway, with her nose on the ground, sniffing. Presently, the animal came to a tuft of coarse grass. She suddenly stopped, thrust her nose in among the grass, and then threw her head up and gave a long, low howl. Her mistress did not notice her at first, but at last she noticed the dog's strange behavior. On going up to the spot, she saw Minto standing, looking very proud, with the gold locket lying at her feet.

But for Minto she could not have found it, for it had fallen into the midst of the long grass.—Chatterbox.

"THE HEATHEN HAVE BEAT."—One day Robert's uncle gave him a penny.

"Now," said he, "I'll have some candy, for I've been wanting some for a long while."

"Is that the best way you can use your penny?" asked his mother.

"O, yes! I want the candy very much." And he hurried on his cap and off he ran in great haste.

His mother was sitting at the window and saw him running along, and then he stopped. She thought he had lost his penny; but he started off again and soon reached the door of the candy-store, and then he stood there awhile with his hand on the latch and his eye on the candy. His mother was wondering what he was waiting for; then she was more surprised to see him come off the stop and run back home without going in.

In a minute he rushed into the parlor with a bright glance in his eye, as he exclaimed:

"Mother, the heathen have beat! the heathen have beat!"

"What do you mean by the heathen have beat?"

"Why, mother, as I went along I kept hearing the heathen say, 'Give us your penny to help to send us good missionaries: We want Bibles and tracts. Help us, little boy, won't you?' And I kept saying, 'O I want the candy.' At last the heathen beat; and I am going to put my penny into the missionary-box. It shall go to the heathen."—Missionary Echoes.

THE TRIANGLE.—The name of this little instrument is said to have been derived from "thimbell," being at first thimble, and afterward thimble. It is a Dutch invention, and was brought to England about the year 1605 by John Lofting. Formerly iron and brass were used, but lately steel, silver, and gold have taken their places. In the ordinary manufacture, thin plates of metal are introduced into a die and punched into shape.

In Paris gold thimbles are manufactured to a large extent. Thin sheets of sheet-iron are cut into discs of about two inches diameter. These, being heated red-hot, are struck with a punch into a number of holes, gradually increasing in depth, to give them proper shape. The thimble is then trimmed, polished, and indented around its outer surface with a number of little holes by means of a small wheel. It is then converted into steel by the cementation process, tempered, scoured, and brought to a blue color.

A thin sheet of gold is then introduced into the interior, and fastened to the steel by means of a polished steel mandril. Gold leaf is then applied to the outside, and attached to it by pressure, the edges being fastened to a small groove made to receive them. The thimble is then ready for use.—Little Granger.

BRAGGING BOYS AND DUMB BOYS.—Have you not heard how some boys brag about what they are intending to do? They are always going to do wonders.

"You just wait," say they, "and we will show you, some day, what we can do."

Now is your chance, we would say to you. You are old enough now, and you will never have a better time. Better begin now: we are anxious to see your first effort. Let us at once see you animated by the practical purpose of doing, not by the dream, and then we will conquer your future for you.

Make an effort. Even if you shall fail the first time, a hundred times, still continue to try. The result is inevitable. It is only those who falter that come to grief.—Well Spring.

Christian Advocate.

ORGAN OF THE MISSISSIPPI AND LOUISIANA CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

LINUS PARKER, D. D., Editor.

Corresponding Editors:

REV. J. W. BUSH. REV. W. L. C. HINSCOTT
REV. C. B. GALLOWAY. REV. C. W. CARTER, D. D.
REV. J. T. SAWYER.

THURSDAY, FEBRUARY 23, 1882.

Death of Bishop Wightman.

A press dispatch announced to us, on Thursday last, that Bishop Wightman died, at his residence, in Charleston, S. C., on the morning of February 15.

The sad tidings had been expected for some time. For several months there has been little hope of the Bishop's recovery. The long and painful suspense is ended, and another of our beloved and honored chief shepherds has been called away. For more than a year Bishop Wightman had been incapacitated for active duty, and, for much of this time, he had been confined to his room and bed. Blessed with a robust constitution, it has been stated that he had never been seriously ill until this sudden giving way of his health occurred. During these weary months he has suffered patiently, and occasional reports from the sick-bed have contained gratifying assurance of his great spiritual comfort, and of his entire resignation to the will of God. He has during this protracted illness witnessed a good profession. At evening time it was light. At this writing we have no account of his last moments, but we know that his last days were marked by a peace-passing understanding, and by a joy unspeakable, and full of glory.

In the midst of labor unabated, and while holding a District Conference, we believe, and while preaching, he was stricken, and, in weariness and pain, retired from his loved employ. Overwork may have brought on the attack, and hastened the general breaking down of his naturally fine constitution. But he was an old man, and in no event could his days of active service have been greatly prolonged. It is difficult, indeed, for us to realize that Bishop Wightman had passed the line of three-score and ten. Up to the time of his last sickness he showed none of the infirmities of age. He did not look old, and he seemed to be elastic and vigorous in body, and mentally at his very best. Years and labor were doubtless telling upon him before the final blow came which left him a physical wreck.

William May Wightman was born in South Carolina, in 1808, and he entered the itinerant ministry, in the South Carolina Conference, in 1828. He was appointed editor of the Southern Christian Advocate in 1840; elected president of Wofford College in 1854; chancellor of the Southern University, Greensboro, Ala., in 1859, and at the General Conference, held in New Orleans, April, 1866, he was elected Bishop. If the above dates are accurate it will be seen that twelve years were spent in the pastoral work, fourteen as editor, twelve at the head of institutions of learning, and nearly sixteen as Bishop.

It can be said with truth that these important and responsible positions were filled by him with distinguished ability. With the bearing and manners of a refined gentleman, and with scholarly attainments and tastes, he was a model of gentleness and propriety. His habits as a student, educator and editor never seemed to impair his preaching power. In the pulpit, when we have heard him, he was a true embassador of Christ, plain in style, fervid in spirit, and strong in his declaration of the whole counsel of God. In his long career as editor, he always impressed us as a writer of remarkable brilliancy and strength. Some of his editorials, such, for instance, as that on the death of Bishop Bascom, were hardly to be equalled. A volume of surpassing interest and value could be made up from selections from his editorial writings. His life of Bishop Capers is one of our best biographies. He was appointed to write the life of Bishop Soule, and it is much to be lamented that he did not accomplish it. It would, we doubt not, have been a work worthy of the subject, and a treasure to the church. Probably the demands upon his time and strength after he was elected Bishop made any considerable literary work impossible. As an educator Bishop Wightman stood very high. His connection with Wofford, and also with the Southern University, demonstrated his eminent capacity and fitness to be at the head of great institutions of learning, and he did a noble and lasting work in this department of usefulness. His retirement from the chancellorship of the Southern University was a loss to that institution, from which it has never recovered.

When elected Bishop, although about sixty years of age, he was in his full strength, and in the ripeness of his mental endowments. He brought to this important office large attainments in knowledge, a thoroughly trained intellect, a wide and intimate acquaintance with connectional affairs, entire devotion to his church, and a heart deeply imbued with the loftiest sense of spiritual and Christly consecration. As a Bishop, he filled the position well. In the chair of the General and Annual Conferences, in the stationing of the preachers, in the pulpit, he showed himself equal to the responsibilities and duties of every occasion. In his mingling with preachers and people he grew more and more in the confidence and love of the church. The more intimately he was known the more deeply was he esteemed and loved. He was a well-rounded man, symmetrical, well-balanced. Not the greatest of men in every department of work, or in any single gift, but averaging high in many aspects of mind and character; and great in the assemblage of qualities, rather than in any one dominating feature. In every place he was called to fill he acquitted himself well, and his long life, as we now rapidly glance at it, seems replete with the noblest endeavor and with the truest success. Infirmities and imperfections probably clung to him, as to all mortals, but, whatever they were, they were overshadowed by virtues and gifts of greatest beauty and excellence.

Full of years and of abundant labors, and honored and loved by the church, he has entered into rest. While we can recall his career in life with satisfaction, we can also, with faith and hope confirmed, consider the end of his conversation. During these months of suffering, and consciously lingering and waiting on the confines of the eternal world, our beloved Bishop has been enabled to triumph through grace. The unsearchable riches of Christ, which he preached from the pulpit, were exhibited in greater power in suffering. The ministry of affliction, as it wrought for him the far more exceeding and eternal weight of glory, was never more beautiful, and never more manifestly illuminated by the light of the unseen world.

Pure from Blood.

Paul, in his farewell interview with the elders of the church at Ephesus, called them to witness that he had done his whole duty, and that if any were lost it could not be laid to his account. He had not shunned to declare to that people "all the counsel of God," and he had kept nothing back that was profitable to them.

There is vast significance in these expressions: "I kept nothing back," "I have not shunned to declare unto you all the counsel of God." There was a pressure which the apostle resisted. The preacher is tempted to keep something back, and to shun or avoid declaring some part of the truth. Some truths are offensive to the hearers. The people may be driven away by unpalatable doctrine, or by reproof of their sins.

The strongest declaration of the apostle was this: "Wherefore I take you to record this day that I am pure from the blood of all men." This conviction was connected with the fact that he had kept nothing back, and that he had not shunned to declare all; and yet it seems to be a broader statement, and a profounder persuasion of ministerial fidelity. True, he had taught publicly, and from house to house. He had used every means to reach the people, and to those whom he had reached he had preached the whole gospel. Paul could say truly, "I am pure of the blood of all men," and yet it almost startles us as we read it.

Pure of the blood of all those Ephesians may have been his meaning, but it must also apply absolutely to all men. Neither the Christian, nor the Christian minister, can be comfortable under any other persuasion. To have upon our consciences the blood of men is most intolerable—of men anywhere. It is the blood of souls, their spiritual and eternal death, their everlasting ruin, that Paul deprecates. He loved to preach, he preached from love, and yet this sense of accountability crops out in nearly all his allusions to the Christian ministry and Christian life and duty. Concern for sinners, love for them, deep anxiety and compassion, are another aspect of the question. To be pure from the blood of immediate hearers, friends, associates, children, neighbors is needful for our tranquility. Can we testify to them that we are thus pure? And, beyond the circle of our personal contact, is it certain that no blood-guiltiness rests upon us?

However it may be, the danger is suggested, the peril to ourselves is possible. Honest and candid inquiry concerning our Christian duty and obligations is likely enough to give us trouble. In the clear light of the gospel, and with conscience not perverted, can we venture the challenge: "Pure from the blood of all men?" There may be painful misgivings at this point, a feeling of unrest, a most disquieting lack of certainty. Perhaps there is a disposition to leave this question unsolved, or to disclaim and throw off the sense of responsibility. But this will not help the case. We may beclond the conscience, and for a time keep the real issue out of sight, but still blood-guiltiness is possible. It may startle us fearfully at some point in our future course, and, if not before, it may overwhelm us in the judgment.

Will popular sermons, or sermons of any kind alone, however faithful, release the preacher? And are Christian men and women, who give themselves little concern for the salvation of others, likely to escape? Here at least is a standard of duty set up, and a test of Christian fidelity. We may apply it to the duty we owe those nearest to us. Happy if we can stand the test even here! But going beyond, to the regions outlying, to the world, to the heathen, how is the verdict?

Not My Way of Sinning.

Some people have the gift of putting very large truths into very small packages. This in the ADVOCATE has impressed me very forcibly: "A certain person, on hearing another condemned for some fault, said: Yes, that is very bad; it seems *very* bad to me because it is not my way of sinning." The more that remark is pondered, the larger it seems to grow. We have been led to think a good deal in this direction lately in connection with the difficulty our preachers have in enforcing the "General Rules" of the Methodist Church. These "rules" cover a very wide territory, and embrace every sort of conduct to which moral obligation attaches. So various and so diverse are they that it is an exceedingly difficult matter to find a man or woman that keeps every one of them intact. Just at this point the difficulty begins. Everybody does not begin at the same point to violate obligation. Some begin at one place, others at another place, but by the time you have gone round you find almost every one guilty of a violation of some one of these "rules." And people are generally so sharp in the detection of other people's faults, and so ready to "blaze abroad the matter," that there has grown up in the church a very general spirit of condemnation, rife in every congregation. And what is peculiar about it is that only those are condemned whose violations of vows and obligations differ from the sins of those who condemn. To a person who does not understand much of human nature this is indeed a very curious thing. To be able to see things afar off, while things near are dim, if seen at all, is pretty good evidence of falling eye-sight. In spiritual matters this means backsliding. Lest all this should be misunderstood and misapplied, these illustrations and examples may be given to show the meaning. The general tendency is to condemn those who do not sin as we do. To state it in another way—if a man sins in the same way we do we are not so apt to utter words of condemnation against him as we are to utter them against the man who sins in a different way. Examples: The theater-going church members never condemn one another, but they are very hard on the sisters who go to class meeting with their necks haltered by huge gold chains. The whisky-drinkers and sellers are "hale fellows" with one another, but they are woefully distressed over the fact that Bro. Smith never holds prayer in his family. Those who indulge in "uncharitable or unprofitable conversation," and who enjoy themselves together for hours at a time in that exercise, will roll up their eyes in holy horror if it should be whispered that Miss Amelia Jones was actually seen reading David Copperfield. Those who have not religion enough to make them honest enough to pay their debts are "shocked to the very center of their being" because some church people attend dancing parties. Those who have not read a word in the Bible for months are so sorely grieved at heart that Bro. X. did not appear at the communion last Sunday, that the holy calm of that Sabbath eve had lost its charms. Those who are pettish and quarrelsome, and continually "returning evil for evil," have the keenest eyes to spy out the stingy souls who never contribute one dime to charity or to church. Those who profane every Sabbath that comes "by doing ordinary work therein" would apparently suffer martyrdom before *they* would "speak evil of magistrates and ministers." Those who put out their money on unlawful interest, and thus take advantage of necessity, and grind the faces of the unfortunate, have their righteous souls vexed to the "lower deeps," Sunday after Sunday, because some members are not regular attendants upon "the public worship of God." And thus it goes on through the whole category. Each can see and most piteously deplore the sins of the other. Each will berate, in the stoutest Anglo-Saxon, the other for not living up to the rules of the church.

"Oh! wad some power the giftie gie us,
To see oursels as others see us,
It wad frae monie a blunder free us,
And foolish notion."

C.

The Negro Bonanza—Extravaganza.

In these times of larger light, when the very points of the compass are changing, it seems to be the part of wisdom for every man to stop and dispassionately take his bearings.

Solomon teaches that there is nothing new under the sun, but in these stirring times we hear of a new South and of new light. We had thought that at least the antipodes of the world were fixed, that the South was and would always be the extreme absence of the North, and *vice versa;* but we are told that now, under this new light and new South, there is to be no North, no South, no East, no West. Are our relations changed? Are the foundations destroyed? How am I to think when I hear of the new South? Is it the antipode of a new North, or can there be a new South and an old North? Are the correlations which were supposed to exist between the North and South destroyed and clean gone forever? Has the world tilted over on one side, and the other in *statu quo?* I must confess that these new terms confuse me no little. I am at sea whenever you blot out the four bearings, and tell me I must carry myself as if there were no North, no South, no East, no West. According to the old reckoning, heaven overhead, earth beneath, the sun taking his spring from the east, and going down behind the western clouds, I feel comfortable and natural, as if I was just about where God put me, and here is my field of labor and sphere of duty. I hope no change will be made. But I feel a deep sense of alarm at the announcement of a new South and a new light, not our old sun, and when I am given to understand that under this new order of things past experience and old data avail nothing. The new relation creates new obligations.

Our papers are teeming with remarkable discoveries in the way of new *leads* of thought, which promise the nation important service. Dr. Haygood, in quiet Oxford, has found a bonanza, which, under his skillful and enterprising management, has turned out a handsome yield. His example has excited others to searching, and in Tennessee another discovery has been made under this new sun; a rich vein of non-explosive fraternity oil, which is offered to the two great bodies of Methodism for purposes of mutual lubrication, so that the two bodies may be preserved intact to the end of time. This find is taking well, and many are investing in it liberally, though as yet it is only a *blind lead* undefined, and, at best, can only be classed as a bonanza extravaganza. Dr. A. C. George has opened a well of oil in the same high strata of fraternity, only much further north. Dr. Haygood's bonanza may be styled a negro bonanza. His discovery amounts to the finding of six millions of brothers in black, but none the less brothers. This has electrified the nation North and South. The solution of all the troubles North, South, East and West is to be found in this bonanza. The idea seems to be that the negro, *the brother in black*, who has been the disturbing cause of the conscience of Christendom, is now discovered to be the means of appeasement, and by getting right with these just discovered brothers the new light and a better civilization breaks upon the South. Well, we are glad that relief is coming, but we, who have been here in the home of these brothers, and have grown up with them before the nation fathered them, do not see exactly where the relief is. We are inclined to think that there is a good deal more of sentimental theory in the discovery than real wisdom. The terms are all highly sentimental. Our brother in black, when you come in contact with him, will be found to be a black brother. The term is chosen with much skill, and is full of error and sentimental nonsense, calculated to deceive. It is a sentimental use of language, which ignores the real difference between the races, and vital to the fundamental basis of society. The true difference between the Caucasian and African is not in mere color of garb, which this taking title implies, but lies in the very natures of the two. Any basis of real harmony between two races which God has made so different must be based not on sentimental differences, but the real. We had hoped that we would find out some new light on this great question, on which the prosperity of the South depends, but when such sentimental terms are used, which do not touch the real point at issue, we reject them, and hold on to the light we have.

We think that all the sentimental methods of treating these actual issues are simple nonsense. We take no stock in a new South. There can be none without a new North. There is no new light. We will never have any newer than the Bible and conscience, and with these we accept the situation with good heart and hope.

CHRISTIAN KEENER.

From Atlanta, Georgia.

MR. EDITOR: Last Sunday evening Bishop Holsey, of the Colored Methodist Episcopal Church of America, preached in the lecture-room of Trinity Church. The congregation was not large for want of general notice, but appreciative and sympathetic. The sermon was delivered in a plain, practical manner, with much earnestness. The subject was "Christ and the devil." His principal object in visiting this place is to secure a house of worship for his people, who are not even organized here. The plans and undertaking were set forth in a very business-like way, stating the feeling his church possesses for the Methodist Episcopal Church, South. To us they look for advice, counsel and pecuniary help. He spoke of the persecution his church has undergone on account of affiliation with us. He made no secret of names engaged in this business. I need not repeat. He spoke of his church in a very encouraging manner; said they were coming up, if slowly, surely; spoke of their two papers being well sustained, which you know, Mr. Editor, is a healthy sign. A denomination's papers are its banners, and as long as they are held forth to the breeze the church moves forward.

The Bishop spoke of purchasing a church here (brick,) belonging now to the Campbellites, for $7,500. One gentleman started the subscription with $1,000. A committee was framed from the different Methodist Churches (South,) to take the matter in hand, and see what could be done. On the stand with the Bishop was Dr. A. G. Haygood, whom you know is ever ready to help in any good work. Gov. Colquit and the Supreme Judge of the State, Jackson, made very earnest talks in behalf of the enterprise, and urged the people to come forward and help a people that have been so true to us. In this connection let me say what a grand thing it is to see the Governor and the Supreme Judge of a State standing up so boldly for the Lord. Gov. Colquit is always to be found at the social meetings of the church, aiding by exhortation, prayer and song. Judge Jackson has on several occasions filled the pulpits of ministers during their absence; teaches his class in Sabbath-school regularly. Ought not a people to thank God for such rulers? And why should we have any other than God-loving and God-fearing rulers? Ah! the answer is a deplorable one.

I hope to report to your the success of Bishop Holsey's enterprise. He wishes, after a short while, to establish a school of theology here for his church, on account of the central location.

H. H. C.

FEBRUARY 16, 1882.

Note by the Editor.—The above communication is most gratifying. The way of helping our colored people is made plain. By all means our people should aid Bishop Holsey in his church enterprise at Atlanta. And at other points we must give the Colored Methodist Episcopal Church in America a helping hand. Let our people help them promptly, vigorously, liberally. The opposition and persecution alluded to by our correspondent makes our aid and sympathy the more imperative.

From Arkansas.

MR. EDITOR: I am this year at Magnolia, down on the border of our Conference, sure enough, and I feel like promising to do better, in a certain direction, than heretofore. I think I shall have a better chance. We have been very kindly received by this people, and we are beginning to feel very much at home among them. There is one sad chapter, however, in connection with the church in this country. They once had a parsonage, and I have no doubt they ought to have kept it.

Our recent Conference at Pine Bluff was to me a very profitable occasion in many respects. The Bishop's sermon on Sunday will long be remembered by those who heard it, and his talk to the children and to the preachers, in the afternoon, was pleasant and profitable beyond measure. There seems to be a fixed determination on the part of the Conference to keep the law and preserve the integrity of the church, not for wrath, but conscience's sake. One member was expelled, another located, and two discontinued by the Conference. For years there has been a scarcity of preachers; now we are about full. One out of the six presiding elders was moved by the law of the church, four were moved by the necessities of the case, and three were unhorsed altogether. All this looks like taking hold of things with a purpose.

We are at sea on the paper question, the Western Methodist being strictly independent. I have a very distinct recollection of a speech that Bishop McTyeire made, in 1866, on the question of independent church papers. He said: "I like very much to drive a fast horse, but I always prefer to hold the reigns." We shall see what we shall see on this subject.

Fraternally, W. W. GRAHAM.

MAGNOLIA, ARK., Feb. 13, 1882.

New Orleans Christian Advocate—Its Origin, "Et Cetera."

BY A. H. MITCHELL, D. D.

Did you know, Mr. Editor, that your ADVOCATE was born on a steamboat on the Mississippi river, in the month of May, 1850? And I happened to be at its birth, and know something of its origin, and, thinking an item or two on this subject might be of interest to you and its many readers and friends, I have concluded to drop you these lines.

The General Conference of 1850 was held at St. Louis, and at that Conference the delegates from the Southwest made a strong effort before that body to have an organ of the church located at New Orleans, and for some reason, central influences, or something else, the project failed; and on board the steamer the delegates, on their way home, got to discussing the subject, called a meeting, and then and there the ADVOCATE had its origin.

Some of us, when the General Conference positively refused to countenance the enterprise, might have been discouraged, but there are men who say what ought to be done can and must be done, and such were the men who figured in this undertaking, for there were the Hamiltons, the Whans, the Drakes, and a host of others, most of whom have finished their work, well and gloriously done, and now rest from their labors.

A Southwestern organ was determined upon, an editor was elected, the enterprise was put on foot, the paper was issued, and the ADVOCATE was a grand success from the very beginning. And now, when we consider its origin, coming forth without the authority of the church, without means, without office, without type or fixtures, its career has certainly been a wonderful success; and what is still more, its course is still onward and upward, for I believe all are agreed that it stands higher to-day in the family of Advocates than at any former period of its history.

And now, Mr. Editor, I suppose you will not wonder and, I trust not, blame me much when you learn that some of us were made to feel very sad when, at the late Alabama Conference, we were told that our formal connection with the dear old ADVOCATE was forever dissolved. As one of the few of the old panuel who still survive, I wanted to make a short speech, but business was hurried on in rather hot haste, as some of us think, as Conference business is sometimes done in these fast days; I kept my seat, and the speech I wanted to make was to this effect.

Years ago I fell in with a good Presbyterian brother, who had been raised a Methodist, and by some means he wandered off into another fold, but who had not and could not forget his antecedents. There being a fine state of religious feeling in the Methodist Church, in a private conversation with me, he wanted to know if he could not be a Methodist too; he wanted to belong to both churches. And that was the feeling I had at the Conference. I wanted to belong to both churches. Now, some of us want it understood that, though we have taken out letters, we still belong to your church. Can this be allowed, Mr. Editor?

The ADVOCATE is still ours in a large and important sense. We can not afford to do without your wise and timely editorials; we want to read your chaste and judicious selections; we can not dispense with your large sources of general information; and we must be allowed to rejoice with you in the grand triumph of the church in your bounds and elsewhere over the earth.

SUMMERFIELD, ALA., Feb. 15, 1882.

Note by the Editor.—We have not dropped our Alabama brethren in any way. The Conference dissolved its official connection with this paper, but preachers and people are free to take it, and to work for it. We

hope that our Alabama friends will continue with us, that they will write for the paper, send items of news, religious and secular, and make themselves at home in our columns as in other days. For all practical purposes it is still their paper, and, in perfect harmony with their new organ, we wish to promote the interests of the Alabama Conference.

OUR SUNDAY SCHOOL DEPARTMENT.—Our Nashville Sunday-school periodicals for March are out early, and in excellent style. In an editorial in the Sunday-school Magazine on "Our Sunday-school department," Dr. Cunnyngham says:

"As a church, we have now reached a point in our Sunday-school operations when the interests of the work require that the department be regularly and systematically organized. The legislation of the General Conference has hitherto contemplated nothing more than the pressing exigencies of the time demanded. This was wise, for it left a growing work free to develope itself normally according to the laws of the spiritual life which gave it birth. Therefore, like its parent Methodism, it is a growth, not a manufacture—a child of providence, not a product of ecclesiastical incubation. But it has attained a magnitude and an importance which render more thorough organization necessary, and we look to the next General Conference with hope that such action will be taken as shall adjust the whole system to the other parts of our church economy, and give us a well organized and fully equipped Sunday-school department."

We need not at present occupy time in illustrating what we have said by examples of incomplete legislation. Every well-informed minister and Sunday-school worker in the Southern Methodist Church will understand what we mean. The convention of Conference Sunday-school secretaries, which met in Nashville last May, took action looking to a modification of our present system and prepared memorials to be presented to the approaching General Conference asking for certain changes. These memorials will be presented in due time at the proper time. Our object in this article is to call attention to the general subject, and not to discuss in detail any specific plan of organization. We may do this hereafter, but at present we venture to offer a few suggestions only, which we trust will not be considered entirely out of place:

Would it not be well to have all the legislation of the General Conference in regard to Sunday-schools collected into one chapter in the Discipline? In this way the confusion which now seems to exist on some points would be avoided, and the whole subject appear in its integrity and unity.

Again, we would suggest that all legislation on the subject be confined strictly to the genius of our ecclesiastical polity. By this we mean to say, make our Sunday-school system an integral part of our Methodist economy, bringing the teachers and pupils into closer connection with the pastor and congregation. The Sunday-school is properly the Catechetical Institute of the church, and, as such, necessarily and naturally comes under the control of the pastorate, for the catechetical instruction of the children is a function of the pulpit and pastoral ministry. "Feed my lambs," said Christ to Peter, and through him to every minister of the gospel.

We would suggest that provision be made for a regular graded system of Sunday-school instruction, embracing the doctrines, discipline, and government of the Methodist Episcopal Church, South; and also a system of normal instruction by which teachers may be prepared for their work. A want of competent teachers in our Sunday-schools is deplored throughout the church. We have many well qualified, but not enough such to meet the demand.

Let provision be made, by the organization of a Sunday-school board or society, or otherwise, for raising funds by which Sunday schools in our missions, and other destitute parts of the country, can be assisted in purchasing books, periodicals, etc.

In connection with this provision, we would suggest such a modification of the law as would combine the duties of the Sunday-school agent and the Conference Sunday-school secretary in one office. This officer might be called Conference Sunday-school superintendent.

We have thus sketched in outline a few points connected with our Sunday-school system which we hope the brethren interested will carefully consider before the meeting of our next General Conference. In our next number we shall call attention to some other topics connected with the work. Our Sunday school department is in a very prosperous condition at present. We thank God, and take courage.

We regret to learn that Mrs. Jessie Tatum, wife of B. C. Tatum, and daughter of Rev. James L. Wright, of the Louisiana Conference, died at Bastrop, La., February 9. Sister Tatum was in her twentieth year, and had promise of long life up to the time of her sudden summons to meet her God. Her sorrowing father writes us: "She left with us a little baby boy to care for and raise. Our second oldest son died in August last; and now our second oldest daughter. She was a praying woman, though not in the church."

—At the recent meeting of the Book Committee in Cincinnati, Rev. Dr. Hartzell presented his resignation as editor of the Southwestern Christian Advocate, and Rev. P. Cushman was elected in his place. Dr. Hartzell is assistant secretary of the Freedman's Aid Society, and will devote his entire time to the duties of that position.

—Rev. W. L. C. Hunnicutt, presiding elder of the Jackson District, Mississippi Conference, passed through the city last week on his way to Georgia. He had been summoned by telegraph to visit his father, Dr. J. E. P. Hunnicutt, who was critically sick. Dr. Hunnicutt's home is in the neighborhood of Newnan.

—As we write, Tuesday, February 22, the Mardi Gras follies are in full blast. The displays are very fine. The people, by the acre, fill the streets and throng the galleries. A gay time is this carnival season. We are sincerely glad that it is about over.

—A telegram, dated Richmond, Va., February 18, and published in the city dailies, announces the death of the widow of Bishop Daggett. She died Saturday, February 18, aged sixty-nine years.

Welcome Home.

Rev. Wm. M. Patterson, D. D., superintendent of the Central Mexican mission, of the Methodist Episcopal Church, South, with his family, reached New Orleans, February 19. The voyage from Vera Cruz was not very rough, but all suffered much from sea sickness. The effects, however, passed off before the "City of Merida" reached her wharf, and all landed in excellent health. Dr. Patterson looks, indeed, the picture of fine health. He has not grown older in appearance, and the hard mission work, and the climate of Mexico, seem to have agreed with him wonderfully.

He reports the affairs of the mission as prosperous. Dr. Patterson will remain a week or two in this city, and will visit the churches generally during his stay in this country. We believe he expects to be absent from Mexico for two or three months.

After four years of almost unparalleled missionary labors, he is certainly entitled to a period of relaxation and change. It is due to him and to his family that they should visit their old friends, their country and their home, and we are sure that the church will everywhere give them a most hearty welcome. Dr. Patterson's presence in this country, and his mingling with our people, will do much to promote the interests of our Mexican mission.

Dr. Linfield's House Burned.

From the following note from Rev. J. G. Jones, dated Hazlehurst, Miss., February 20, it will be seen that the home of Rev. Dr. Linfield has been burned. This is a heavy loss to him and his family. We trust that in this hour of misfortune, Dr. Linfield's friends will come promptly to his relief. Bro. Jones says:

We had a very disastrous fire yesterday morning in this town. It required much care and exertion to save our parsonage and church. Sister Linfield's lot was cleared of everything on it. Household furniture mostly saved in a damaged condition. This falls with crushing weight on a needy, but industrious and most worthy family. Bro. Linfield, you know, is totally blind and a hopeless wreck in body and mind, and a heavy expense on the time, labor and means of his family. We are trying to do what we can for their present relief. Hope the great and good Dr. Linfield's friends, where he has heretofore preached the gospel so successfully, will help us build Sister Linfield another house for her large and unfortunate family. Anything sent to me, care R. W. Millsaps, will go to her benefit.

Death of Rev. C. H. Kelley.

The following from Rev. H. D. Moore, dated Mobile, Ala., February 20, brings us the sad tidings of Bro. Kelley's death.

MR. EDITOR: I have just been informed of the death of Rev. C. H. Kelley of our Conference. He was killed by a fall from a horse. A young man of rare promise, and of superior ability. His death will be regretted by those who knew but to love him. Truly, H. D. MOORE.

Bro. Kelley was in charge of Unionstown mission, Selma District, Alabama Conference. We knew him well, and esteemed him highly. We regarded him as a preacher of great merit, and one who promised to grow in power and usefulness. His character was marked for strength and purity. His brethren trusted, respected and loved him, and his death will be mourned by them deeply.

A Reminder.

MR. EDITOR: The Mississippi Annual Conference at its last session passed a resolution which (I suppose) to the modesty of our secretary does not appear in the printed minutes. The resolution was in substance about as follows:

Whereas, our delegates to the Ecumenical Conference have incurred considerable expense in attending said Conference; *and whereas* we regard it as sheer justice that the church should pay their expenses; therefore be it

Resolved, that we request each pastor to raise a small sum of money for this purpose, and forward it to one of the said delegates.

In accordance with this resolution, Natchez station has raised $3 and forwarded it to Dr. C. G. Andrews; although we had taken a collection for this purpose last year. If I mistake not quite a number of charges have never paid a cent into this fund. Is not it about time that their charges should fall into line? Is it right that *our representatives* should serve us at their own expense? Who is at fault in this matter? Is it the preacher, or the people? Have all the charges had this claim presented to them?

W. P. BLACK.

The following, from the Christian Union, is rather startling:

There have been so many Roman Catholic plots which never existed outside heated Protestant brains that it is only fair to allow our Roman Catholic friends the privilege of hatching an occasional Protestant plot; but the attempt of the "Catholic Review" to turn Methodism into a political schism has so many humorous aspects that we are uncertain whether to place it in the category of treasonable revelations or of practical jokes. According to this excellent periodical, the ingenious scheme which goes under the innocent name of Methodism was first devised by the Wesleys and has grown to enormous proportions without exciting the suspicions of the world. Recent facts, however, make it apparent that the plot is near its culmination. Methodism has captured many of the leading political positions of the country; the Methodist Book Concern, as the "Review" shows unmistakably, is an immense affair, controlling a great capital; and, more dreadful still, as a sign of the steady concealment which has characterized the development of Methodism, the "Review" calls attention to the fact that of the hundreds of Methodists newspapers only a very small fraction carry the word "Methodist" on their face, the greater number being disguised under such specious titles as "Christian Advocate." This word "Advocate" is so widely used that it can not possibly be accidental, but betrays some deep-laid plan. The "Review" puts these facts far more cogently and convincingly than my brief summary can do justice to, and it concludes that the day is not far distant, unless the people are aroused to the danger, when Methodism will control the political forces and administration of the country. This is an unexpected peril, and these facts ought to be circulated everywhere.

"I want to take the church paper," was, says the Richmond Christian Advocate, the language of a young man inquiring with a sister church. The root of the matter was in that man. He had entered on a new life, and he wanted all the helps he could get. He began right. He who seeks to know what his church teaches, and what it is doing, will become a co-worker and, as a consequence, an intelligent and useful member. If all who unite with our church would pursue the course of this young man, the power of the church for good would be largely increased. It is a very rare thing to find a man or woman ignorant of all the church teaches or is aiming to teach or do, that is of much force. No books read, no paper taken and read, is a pretty sure indication that the minister to such a flock is to have a hard time, and but little fruit will follow his labors that he can count as good. He who will devise a plan to get the Christian people to reading and thinking will deserve a monument of memory's brightest gems, and will get it. In the meantime let us do the best we can to help the children, so that we have no more generations of non-reading and non-doing people.

LIFE OF BISHOP ANDREW.—*Dear Doctor:* It is known that the family of Bishop Andrew selected Bishop Marvin to write his Life. He gladly accepted the office. The mandate which sent him around the world forbade his doing it before he left, and he returned to do ere it was begun. Delay has followed delay, but the family have put in my hands the papers, and I am at work on "His Life and Times." I have many letters never published which I will now bring to light. I am exceedingly anxious to get the letters of the Bishop to others. He carefully preserved his letters, and not only the family, but official letters have fallen into my hand—letters from 1813 to the time of his death. The letters of Bishop Soule, Bishop Paine, Dr. Summers, James A. Duncan, Dr. McFerrin, and others, surely were responded to by letters of his own. Will you help me to find them? It is more my purpose to let him write than to write myself. The work has been delayed too long, but enough material is already at hand to enable me to give a very fair view of one of the best, the ablest, and the most gifted men Georgia ever produced.

The letters will be carefully preserved and returned.

Please ask any one who has any recollections which are of interest to send them to me here. My post office is Macon, Ga. G. G. SMITH.

The secular press of Japan, according to a correspondent of the Churchman, is largely in favor of the spread of Christianity. The nichi-nichi Shimbun of Tokio, an organ of the government had recently an article on the folly of fighting the "foreign religion." Among other things, it said:

"Experience plainly proves that religious belief is to be left to men's consciences, and that the spread of a religion cannot be prevented for any length of time, even by the Government itself. The restoration fourteen years ago seemed to raise Shintoism to the position of the State religion, whereat the Shinto priests began to put on airs, and the Buddhists were in a state of constant apprehension; and yet Shintoism has not gained much influence, nor has Buddhism lost much by it. The rise or decline of a religion lies in the existence or non-existence of truth in its system, and it is therefore wholly a matter inherent in itself. If you priests feel truly anxious over the danger that threatens your religion, improve your virtues, quicken your learning, inquire for more truth, labor steadily to correct your conversation and conduct so as to receive credit in society."—Standard.

A Worthy Object.

The following communication from Bro. Bahin, of Natchez, is commended to the attention of our readers: The balance due on that church at Vidalia should be raised at once.

NATCHEZ, Feb. 18, 1882.

MR. EDITOR: Can I trouble you to make an appeal through the ADVOCATE in behalf of the Methodist Church at Vidalia? There is a debt on it, and if our people abroad knew of all the people have done to build this house of God they would respond to the appeal. Let our friends throughout Louisiana and Mississippi do something for them. I think about $800 will do it. Any amounts sent to Judge O. Mayo or Judge Wade Hough will be duly receipted for. These two men, not members of the church, have paid most of the money toward this church. As you know, we have but about ten members here, and half of them are children. Please appeal to the God-loving people to help this worthy object.

My union Sunday-school is doing well. We have a good house, all paid for, and ask for nothing but the prayers of all good people. I wish you could see it. My Roman Catholic class is sixteen strong, Jews seven and twenty-two Protestants of all denominations; have a good organ, and we sing from the gospel hymns. Please excuse me for troubling you, but pray for us, my brother.

Yours in Christ, G. J. BAHIN.

A Case of Need.

MR. EDITOR: Through the columns of the ADVOCATE please let it be known that Rev. Joseph Nicholson is now at his home in Ocean Springs, Miss., convalescing from the varioloid, or small-pox, contracted *en route* for his mission, in January, at Covington. He is much better, and, as yet, no one else has contracted the disease from him. In order to guard against infection, he will suffer the loss of clothes and bedding.

Through kind friends at Moss Point and Ocean Springs we have taken care of him and family, providing a suit of clothes, and some needed provisions. His voice has almost failed him, and eye-sight is greatly impaired, and thinks he is threatened with paralysis.

If any of his friends would like to aid in this hour of his distress, let them do so by sending the money to you, or by registered letter to me. If provisions are sent, let them be directed to him, my care, and be prepaid. Yours,

R. D. DOWNER.

OCEAN SPRINGS, Miss.

MARK.—There is no padding in Mark's Gospel. You may go through every line and find no redundant word. One of the marvels which daily and painfully beset us is the multitude of words which can be employed to say almost nothing. A man or woman of leisure can expand over four sheets of paper what a man of business would say on the first page. Mark's Gospel is a model of descriptive writing—noticing innumerable points in the story which the other Evangelists omit, yet always telling them in the compactest possible way. It would be a lengthening of days to editors if their contributors would study Mark's style as their model of composition.—London Christian.

El Bien Publico, of Nicaragua, says that Nicaragua has declared against the Jesuits, General Zavala proposes to expel them. La Verdad says this order has sustained its old reputation for secular and political intrigue. At Nataigalpa they incited the natives against authorities and are responsible for all the conspiracies of the Serviles against the Liberals throughout Central America. The Jesuit is the same in every clime and in every Society. All that this tiger absorbs becomes tiger.

The Official Members' Association of our church in this city have, says the Baltimore Episcopal Methodist, through a committee of judicious laymen, secured a lot on the south-east corner of Boundary and Druid Hill avenues, upon which they propose shortly to erect a chapel, and inaugurate a new church enterprise. It is in a rapidly improving neighborhood, and none of our suburban localities promises more as to future outlook and growth.

The Presiding Elders are *eyes* and *ears* for the Bishop, and they are *mouth* to the people and preachers. They are to *see* and *hear* for the Bishop, and *speak* for the people and preachers of their District in the matter of the appointments. They travel at large in their Districts, and know the wants of the people and the adaptation of their preachers to a certain work. They are *middle men*; and, like most men of this designation, they are quite likely to be censured on both sides, even when they do their best. It would be better to pray for them more and censure them less.—Raleigh Christian Advocate.

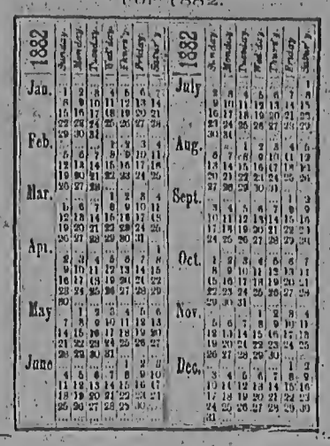
The next Annual Session of the Baltimore Conference of the Methodist Episcopal Church, South, will be held at Fredericksburg, Va., commencing on Wednesday, March 8. Bishop McTyeire will preside.

God has given a man two eyes; if he lose one, he hath another. But man hath only one soul, if he lose that, the loss can never be made up again.—Chrysostom.

The Rev. Julius C. Brown and John W. Boswell have issued the prospectus of another new Southern Methodist newspaper to be published at Little Rock, and called the Arkansas Methodist.

Advocate Calendar,

For 1882.



Publisher's Department.

☞ *We shall do our best to exclude fraudulent advertisements of every description from the* ADVOCATE, *and trust our friends, in ordering goods from the leading merchants of New Orleans and elsewhere, as representated in our columns, will mention having seen the advertisement in the* ADVOCATE. *We will also take pleasure in attending personally to any commissions for our friends in the country with which we may be favored, while endorsing our advertisers as being worthy of their patronage.*

During the hot days of August last, when the earth was perching under the intense heat, the Rev. Dr. —— was called to preach a sermon at F——. He was no doubt pleased with the many compliments that were given him after the sermon. But imagine his feelings when a good old deacon wrung his hand, with the remark: "Have had a pretty dry time, haven't we?" Its application may have been to the weather, but it followed pretty close on the sermon.

CONSUMPTION CURED.—Since 1870 Dr. Sherar has each year sent from this office the means of relief and cure to thousands afflicted with disease. The correspondence necessitated by this work becoming too heavy for him, I came to his aid. He now feels constrained to relinquish it entirely, and has placed in my hands the formula of that simple vegetable remedy discovered by an Eastern missionary, and found so effective for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Diseases; also all Nervous Complaints. Its remarkable curative powers have been proven in many thousand cases, and actuated by the desire to relieve suffering humanity, I gladly assume the duty of making it known to others. Address me, with stamp, naming this paper and I will mail you, free of charge, the recipe of this wonderful remedy, with full directions for its preparation and use, printed in German, French or English. W. A. NOYES, 149 Power's Block, Rochester, N. Y.

Bishop Bloomfield had been a widower and had several children. He married a second time a widow with a family. One day he asked a country clergyman to dine with him, telling him: "You will only meet our family party." The clergyman found a much larger number assembled in the drawing-room than he had anticipated, and was introduced by the Bishop thus: "These are mine, those are hers, and those are ours."

Tommy was a little rogue, whom his mother had hard work to manage. Their house in the country stood raised a few feet from the ground, and Tommy, to escape a well-deserved whipping, ran from his mother and crept under the house. Presently the father came home, and hearing where the boy had taken refuge, crept under to bring him out. As he approached on his hands and knees, Tommy asked, "Is she after you, too?"

A bickering pair of Quakers were lately heard in high controversy, the husband exclaiming: "I am determined to have one quiet week with thee!" "But how will thou be able to get it?" said the taunting spouse, in that sort of reiteration which married ladies so provokingly indulge in. "I will keep thee a week after thou are dead," was the Quaker's rejoinder.

"What did you do with that letter that was on my table?" asked Gus. De Smith of the colored boy who cleans up his room. "I tuk it to the post-office, sah, and put it in de hole." "What did you do that for? Did you not see there was no address on the envelope?" "I saw dar was no writin on de kiverge, but I 'lowed yer did dat ar on purpose so I couldn't tell who yer was writin' to. I'se an educated negro, I is."

The great music house of P. Werlein continues to supply the world with musical instruments, and thousands of homes have been made happy by the possession of a piano or an organ through his low prices and astonishingly liberal terms. The name Werlein has become so identified with pianos that you hardly can think of pianos without thinking of Werlein. Go and try him, and our word for it, you will be pleased.

Little Jack has been a naughty boy, and his mamma says: "I shall give a sugar-plum to your brother, and none to you, in order to punish you." "Mamma," says the elder brother, eagerly, "hadn't you better give me the sugar-plum right away so as to produce more effect upon him?"

"You don't know how it pains me to punish you," said the teacher. "I guess there's the most pain at my end of the stick," replied the boy feelingly. "Tany rate, I'd be willing to swap."

When Pingrey heard of a bridal couple being thrown from their carriage, he remarked that it was the first marry-time disaster he ever heard of on land.

Remember all diseases of the stomach and intestines, urinary and digestive organs, cured by using Brown's Iron Bitters.

Never be at your place of business when a person wants to borrow money of you, because if you are in you will be out, but if you are out you will be in.

Bountiful nature seems to have placed in every clime the proper remedies for the diseases incidental to it. Laplace's Indian Turnip Pectural Balm is made of an herb which grows all over the Gulf region, and it has never failed yet to cure all kinds of coughs and colds.

A young man sent sixty cents to a firm that advertised a recipe to prevent bad dreams. He received a slip of paper on which was written: "Don't go to sleep."

Ask your neighbors to subscribe for the ADVOCATE.

Call me an octagon! said Mrs. Partington; why, the next thing you will call me a centurion, a relic of antipathy, and send me to the next imposition.

"Poor American infidelity," as one of our foremost scholars has said, "is clothing herself in the cast-off rags of her German sister."

An advertiser in Texas calls for "an industrious man, as a boss hand over five thousand head of sheep that can speak Spanish fluently."

Send the ADVOCATE to your friend for the next year and you will not regret it.

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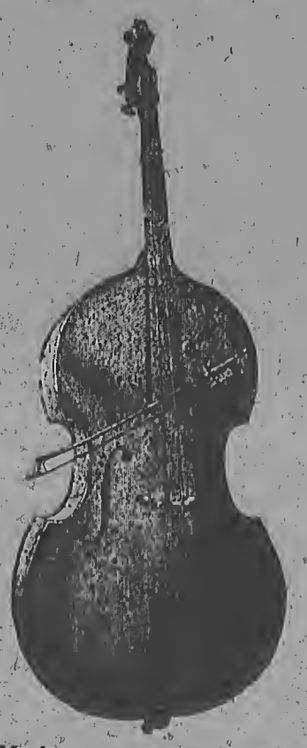

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O. P. Fitzgerald, D. D., editor Christian Advocate, M. E. Church, South, Nashville, Tenn., of this school says: "Unsolicited, we speak a word in behalf of this school. The Chapel Hill community is one of the best in the country, the location is beautiful and healthful, and Prof. S. V. Wall is a teacher whose skill as an educator is only equaled by his qualities as a Christian gentleman. All of which we say because we know it is so."

Pupils can enter at any time and will be charged only from time of entrance. Tri-weekly stage from Nashville to this place, distance forty miles south.

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Agricultural.

BUSINESS HABITS.—"There is probably not one farmer in ten thousand," says an exchange, "who keeps a set of accounts from which he can at any moment learn the cost of anything he may have produced, or even the cost of his real property. A very few farmers who have been brought up to business habits keep such accounts and are able to tell how their affairs progress, what each crop, each kind of stock or each animal has cost and what each produces. Knowing these points a farmer can, to a very great extent, properly decide what crops he will grow and what kind of stock he will keep. He will thus be able to apply his labor and money where it will do the most good. He can weed out his stock and retain only such animals as may be kept with profit. For the want of such knowledge farmers continue, year after year, to feed cows that are unprofitable, and frequently sell for less than her value one that is the best of the herd, because she is not known to be any better than the rest. Feed is also wasted upon ill bred stock, the keep of which costs three or four times that of well bred animals, which, as has been proved by figures that can not be mistaken, pays a large profit on their keeping. For want of knowing what they cost poor crops are raised year by year at an actual loss, provided the farmer's labor, at the rates current for a common labor, were charged against them. To learn that he has been working for fifty cents a day during a number of years, while he has been paying his help twice as much, would open the eyes of many a farmer who has actually been doing this, and it would convince him that there is some value in figures and book accounts. It is not generally understood that a man who raises twenty bushels of corn per acre pays twice as much for his plowing an harrowing, twice as much for labor and twice as great interest upon the cost of his farm as a neighbor who raises forty bushels per acre. Nor is it understood that when he raises a pig that makes 150 pounds of pork in a year that his pork costs him twice as much or the corn he feeds brings him but half as much as that of his neighbor, whose pig weighs 300 pounds at a year old. If all these things were clearly set down in figures upon a page in account book, and were studied, there would be not only a sudden awakening to the unprofitableness of such farming but an immediate remedy would be sought. For no person could resist evidence of this kind if it were once brought plainly home to him. If storekeepers merchants or manufacturers kept no accounts they could not possibly carry on their business, and it is only because the farmer's business is one of the most safe that he can still go on working in the dark and throwing away opportunities of bettering his condition and increasing his profits."

TOMATO CULTURE.—The chief requisites, says Joseph Harris, in growing good tomatoes are: First, good seed of a good variety; second, good stocky plants, and third, good warm, dry soil and good cultivation. The best crop of tomatoes I ever raised was treated in the following manner: Seed sown in hot-bed in March, in rows three inches apart and four or five seeds to the inch. When two inches high the plants were removed to another hot-bed and set out in rows five inches apart and the plants three inches apart in the rows. As soon as the plants began to crowd each other they were transplanted into pots and placed in the hot-bed, the pots being plunged into the soil level with the surface. This last point should not be overlooked. It gives the roots of the plants the needed "bottom heat," and the heat is much more uniform than if the pots are simply placed on the top of the soil in a hot-bed. The plants were allowed plenty of air and soon were hardened off. The last week in May the plants were set out in the open ground, in rows three and a half feet apart each way. The land was mellow and moderately rich. We made good sized holes with a spade where the plants were to be set out, and then with a rake or hoe filled these holes with fine, warm surface soil and put a tablespoonful of superphosphate in each hole, and worked it thoroughly into the soil with a hoe. Give the plants a thorough watering before removing them from the pots. Set the plants deep, or say till the first leaves are on a level with the surface. Press the loose, mellow soil firmly around the ball of earth and roots. Keep the ground very loose and mellow on the surface by the constant use of the cultivator and hoe. If you have no hot-bed start the plants in a box of light soil in the kitchen window. When the plants begin to crowd each other in the box transplant into other boxes, and when they are well grown harden them off by leaving the boxes out of doors during the day in fine weather. Good plants may be raised by sowing the seed out of doors early in the spring. Select a sheltered spot with a southern exposure; work into the soil some dry, sifted coal ashes. Sow the seed in drills, fifteen inches apart. For raising young tomato plants in this way the soil can not be too rich. But the land where the crop is to be grown need only be in good average condition, except that it should be made very fine and mellow.—New York Herald.

QUINCUNX.—The true quincunx method of planting out trees, as orchardists apply the term, consists in putting the trees equi-distant from each other in every direction. It is a very good arrangement, for it enables one to fill up his ground neatly and profitably, and does away with necessity of his cultivating a single foot of unoccupied space.

If you are proposing to plant some of the smaller varieties of pear trees; ten feet apart will, perhaps, give them space enough. For this distance lay off your rows eight feet eight inches asunder, and plant your first row of trees ten feet from each other. The first tree of your second row plant five feet from your starting line, and then go on ten feet apart as before. Begin and plant your third row as you did your first, and your fourth as your second and so on breaking joints, as it were, until your space is full. This will give an orchard in perfect quincunx, the trees standing ten feet apart.

If you desire to plant trees, say twenty feet apart, lay of your rows seventeen feet four inches asunder, and set the tress of your first row twenty feet from each other, following the foregoing directions; that is, setting first tree of second row ten feet from starting point, and the others twenty feet apart, and so on, "breaking joints" as you go.—Mobile Register.

PRUNING THE PEACH.—Mr. Downing long ago wrote of the peach, that it bears pruning especially well; and even late in the spring, when it is unsafe to prune many trees because the fresh wounds continue to bleed. A laborer can be shown in five minutes how to prune a whole orchard, for the best course is simply to shorten back all the strongest shoots, over the top of the tree, one-half. The philosophy of this is that the later formed buds seldom set fruit but drop off, while the best peaches are obtained from the stout triple buds that have been first formed low down on the shoot (early in the season's growth.) The side-shoots that grow out of strong leaders as a second growth are not so apt to hold their fruit as the slender shoots, often covered with fruit buds alone, which have issued lower down and earlier, and which dry up after bearing, and, in time, drop off. This pruning enables the tree to carry its burden more safely, and facilitates picking, besides conserving the health of the tree by removing the half-ripened wood liable to disease. This principle in pruning of cutting away before the spring sap flow, all unripe wood liable to injury by the winter, is applicable to other trees than the peach. The pear is especially safe-guarded by it, and grape vines, and roses, will grow much better by having this source of decayed and corrupting sap removed. Its virus is comparable to that of unhealthy pus absorbed by the blood, and spreading pyæmia through every vein.—Mobile Register.

LATE ORANGE CULTURE.—Don't cultivate your orange trees after the first of December, or even after the first of November would be better yet. Plants, like animals, require a certain amount of sleep, or rest, and the winter is the season for that rest. The result of a late cultivation is that you stimulate the plant or tree into another growth, with a very fair probability of that growth being stunted, if not directly killed, by one of the cold spells to which this country is liable. Thus your tree is not only deprived of a rest, but trapped into an undue growth, if not loss. Instead of cultivating your trees at this late date, merely clean around them good; removing brush or trash from the immediate vicinity of the tree, so that wood lice or other injurious insects may not deprodate on the tree. Don't cultivate below the surface at all.

Against the possible chance of injury from severe frost, we would suggest that small piles of sawdust be placed throughout the grove, especially on the northern edge. The piles could be set on fire, and the dense smoke would be an ample protection from the action of frost. Fortunately in this climate the chance of injury from frost is very slight; yet to be ready in case of one would be, as the ladies say, "so nice," and the sawdust could afterward be scattered about and advantageously incorporated with the soil. Hardwood ashes would be of direct benefit.—Barton Informant.

PREPARING CABBAGE FOR FOWLS.—A correspondent of the Poultry Journal and Record gives the following mode of saving and preparing green food, especially cabbage leaves, for fowls in winter: "It seems necessary for and beneficial to chickens to feed at all times on some green food. During summer it is quite easy to supply their wants, and our pets can get all they require if they are allowed free range, but it is necessary for us to provide for the hard winter months. A cheap and practical way to obtain green food during winter is the following method: Take all the outside leaves of cabbage, which are generally thrown away as useless, and put them in layers with common rock salt, in either, for that purpose, earthen pits or clean barrels; stamp as solid as possible, cover it up well and let it ferment. In a very short time a veritable sour cabbage is obtained which will keep through winter and will prove, as an addition to their regular food, very valuable to our pets. The cabbage can be given raw, but it is preferable to feed it cooked, in a lukewarm condition. The chickens eat it with great relish and thrive wonderfully, as it does not only add to their good condition during the hard and cold winter months, but induces them to commence laying early and continue diligently. Experience has shown in Germany the merits of feeding sour cabbage, and I can only advise the readers of your valuable journal to give it a fair trial, as it is not connected with any great outlay of either labor or expense, and I am certain that it will give satisfaction to all.

REMEDY FOR WHITE GRUBS.—A writer in an exchange says: "I keep my strawberries in stools, as I find it easier for me to keep the bed clean. Last August I found that the runner I set in July, in missing hills, looked wilted, and, examining one, I found it without roots. Digging out under it I saw the grubs were at work. Having spent a great deal of time very pleasantly in caring for my strawberries I determined to save them. Hunting up authorities on this point I found some recommended wood ashes, others sulphur. Having at hand a rich heap of hen manure composted, I took one-half bushel of that same measure of unleached wood ashes, one pound of flour of sulphur, two quarts of soft coal soot and one quart of salt. This I mixed thoroughly, and every hill afflicted I filled with this mixture (after digging out the grubs), sprinkling a little clear earth over before setting new plants. Those plants partly eaten I put back in the prepared hill, and in a week after upon examining them, I found them forming new roots. Never did I see such growth made in strawberries before. I have also applied this mixture to raspberries that made a feeble growth. They responded almost immediately. I now keep it on hand, ready to apply to any shrubbery I find languishing. The soot I regarded as the most valuable insect destroyer. I think it probable that if it was mixed alone with the hen compost it might be sufficient, but sulphur is a powerful fertilizer to plants, and at the same time very obnoxious to insect life."

PLUM CULTURE.—In a discussion on plum culture, at a meeting of the Massachusetts Horticultural Society, it was stated that Prof. Cleveland, of Maine, saved his plums by removing three inches of the soil and covering with air-slacked lime. One tree on which he tried this remedy bore three bushels of fruit. Mr. Bates succeeded by sprinkling the fruit, when damp, with air-slacked lime. Others showered the trees with lime wash. Another cultivator had covered his trees with mosquito netting, and obtained plums. There is no doubt that some of these remedies owe their partial efficacy to frightening away the curculios, in working at the trees to apply to them. All the washes and dustings, including the application of diluted tar, must be repeated several times, or as often as the rains wash them off, and the labor required for them is much greater than the regular and quick jarring on iron plugs, which we have recommended on former occasions, and which have always proved entirely successful.—New York Herald.

Household.

OUR TEETH.—They decay. Hence unseemly mouths, bad breath, imperfect mastication. Everybody regrets it. What is the cause? I reply, *want of cleanliness. A clean tooth never decays.* The mouth is a warm place, 98 degrees. Particles of meat between the teeth soon decompose. Gums and teeth must suffer.

Perfect cleanliness will preserve the teeth to old age. How shall it be secured? Use a quill pick, and rinse the mouth after eating; brush and castile soap every morning; the brush with simple water on going to bed. Bestow this trifling care upon your precious teeth, and you will keep them and ruin the dentists. Neglect it, and you will be sorry all your lives. Children forget. Watch them. The first teeth determine the character of the second set. Give them equal care.

Sugar, acid, saleratus and hot things are nothing when compared with food decomposing between the teeth. Mercurialization may loosen the teeth, long use wear them out, but *keep them clean and they will never decay.* This advice is worth thousands of dollars to every boy and girl. Books have been written on the subject. This brief article contains all that is essential.

Never have a tooth taken out if it be possible to have it filled. The loss of a single jaw-tooth will not only give the check a sunken appearance, but it will prevent the proper mastication of the food, and this is a long step toward dyspepsia, with its train of evils.

TO REPAIR WORN STOCKINGS.—Children will wear holes through the heels and knees of their stocking almost the first time they put them on. If before the stockings are worn the heels, toes, and knees are run on the wrong side with yarn the same color, catching the threads lightly, so that the right side of the stocking will not be marred, it will strengthen them greatly. When stockens became worn so that they can not be darned without looking rough and uneven, the best way to mend them is to knit over the hole. Pick up the stitches and knit on two needles apiece, matching the stocking as nearly as possible, large enough to cover the worn piece, sew it down on the remaining sides, and when pressed it will show very little. The heels may be mended in the same way, making a separate piece and sewing it over the old part. In knitting stockings it is a good plan to make the heel and toe of heavier yarn than the rest of the stocking, or to knit a heavy cotton thread the same color as the yarn, with the yarn. In mending stockings more than in most anything else does the old adage hold true, "A stitch in time saves nine."

THE EYES.—Never read in bed or in a reclining attitude; it provokes a tension of the optic nerve very fatiguing to the eye sight. An exchange says: "Bathe your eyes daily in salt water, not salt enough, though, to cause a smarting sensation. Nothing is more strengthening, and we have known several persons who, after using this simple tonic for a few weeks, had put aside the spectacles they had used for years, and did not resume them, continuing, of course, the oft-repeated daily use of salt water." Never force your eyesight to read or work in insufficient or too broad light. Reading with the sun upon one's book is mortally injurious to the eyes.

COLORING GLASS.—Colors are usually imparted to glass in the melting-pot; for blue, oxide of cobalt is used—for red or gold, sub-oxide of copper. Glass is stained by painting its surface with a fusible-colored glass ground to a fine powder and mixed up with gum-water or turpentine, and, after drying, then heating the painted glass in a furnace until the coating fuses. Collodion, shellac, or spirit-copal varnishes, properly colored with one of the coal-tar dyes, can in some cases be advantageously employed as a colored wash for white glass.

OPEN GRATES.—The most practical suggestion yet made toward economizing the use of coals seems to be in the use of solid bottoms in ordinary fire grates. It has been asserted, and indeed proved, that in any fire grate not exceedingly small a plate of iron placed upon the bars will nearly halve the consumption of coal, and also reduce the smoke and keep up a cheerful, free burning fire. Quite sufficient air will enter through the front bars and all poking should be avoided, and the fire will continue until all the coal is consumed, which will be done without leaving much ash or dust. A sheet of iron to fit easily into the grate will cost but a quarter of a dollar, and the coal bin will not need to be replenished so frequently.

IRON KETTLES.—The best way to prepare a new iron kettle for use is to fill with clean potato parings, boil them for an hour or more, then wash the kettle with hot water, wipe it dry and rub it with a little lard; repeat the rubbing half a dozen times after using. In this way you will prevent rust and all the annoyances liable to occur in the use of a new kettle.

CUCUMBER CATSUP.—Three dozen full grown cucumbers, eight white onions, peel both and cut as fine as possible, on this sprinkle three-fourths of a pint of fine salt, then put the whole in a sieve and drain for eight hours; then take a teacupful of mustard seed, half a cup of ground black pepper, mix them well with the cucumber and onion; then put the whole in a stone jar and cover with strong vinegar, closing it tightly. It is fit for use in three days, and will keep a long time.

When cucumbers are scarce take half green tomatoes and cucumbers, and it will make an excellent catsup.

HARD SOAP.—Twelve pounds of grease, twelve pounds of sal-soda, six pounds of lime. Put eight gallons of warm water on the lime and soda; let it stand over night and in the morning pour it carefully on the grease. Put more water on the lime to fill up with as it boils. Boil two hours. If the grease is very salt, it must be freshened. Cut in cakes, and leave in the air to dry.

TABLE LINEN.—Napkins of various tints, more properly called doilies, are used in serving fruits. For ordinary table use white table-cloths and white napkins are in vogue as they have been. There are cloths with narrow bands of scarlet crimson along the edge, with napkins of the same description, that are very tasteful.

A piece of zinc placed on the live coals in a hot stove will, it is said, effectually clean out a stove-pipe, the vapors produced carrying off soot by chemical decomposition.

Educational.

—The Territory of New Mexico, in point of natural advantages, is among the richest and most valuable portions of our great Western domain. Santa Fe, the capital, is one of the oldest cities in the United States, having been founded as long ago as 1610. It was settled by the Spaniards and has long been a center of Catholic influence and power. The territory is rapidly filling up with a population mostly Protestant, and good men are making commendable efforts to provide educational institutions to meet their wants. A little more than a year since, the Rev. Horatio O. Ladd, formerly principal of the New Hampshire Normal School and more recently pastor of the Congregational Church in Hopkinton, Mass., was sent to Santa Fe by the New West Commission, to do pioneer work in the territory. A Congregational Church has been organized and the University of New Mexico has been incorporated under favorable auspices. A house of worship is in process of erection and the academic department of the University has been organized, with an attendance of upward of 50 pupils. Among the trustees of the institution are several of the leading citizens of Santa Fe, who have taken hold of the enterprise with spirit and a fixed determination to carry it forward to success. The trustees looked to the East for the funds needed to lay the foundations of the University and carry it forward to the point where it may safely depend for support upon the citizens of the territory. Mr. Ladd, the president of the faculty, has been appointed an agent to solicit funds, and is now visiting New York and New England for that purpose.—New York Independent.

—The State of New York expended $9,675,992 last year upon her public schools—a larger amount than any other state. Illinois follows her on the list, with $8,735,478; then comes Pennsylvania, with $7,046,116. The smallest sum expended ($7,056) was that provided by Wyoming. New York has 286,225 illiterates out of a population of 5,082,871; and Massachusetts 168,615, out of a population of 1,783,085. Georgia is the state suffering most from illiteracy. It has a population of 1,512,180, and of this number 967,099 persons either can not read or can not write.

—All examinations for admission to the University of California are hereafter to be conducted in writing. Applicants must have their knowledge so available as to make a test portion of it known in a limited time. The requirements have been increased. Those admitted to the literary course must now be prepared with the elements of two sciences. The colleges of science now demand a more thorough preparation in English, but lower their requirements in mathematics.

—The Union Theological Seminary (Presbyterian,) in this city, has an attendance of 120 undergraduates, 6 graduate students, and 2 fellows. 43 of the undergraduates are in the junior class, 40 in the middle, and 37 in the senior. 47 colleges and 4 seminaries are represented by alumni and but 3 of the students are without a collegiate education. The faculty numbers 7, under the presidency of the Rev. Roswell D. Hitchcock, D.D., LL.D. There are, in addition, three lecturers and an instructor in elocution.

—Prof. Tyndall set aside the proceeds of his lectures in this country to found a fund to aid capable American students of physics who may wish to study in Germany. The original trustees were Prof. Joseph Henry, of Washington; Gen. Hector Tyndale, of Philadelphia; and E. L. Youmans, of New York; but, as the two former are dead, President Barnard, of Columbia College, and Prof. Joseph Lovering, of Harvard University, have been appointed in their places. This fund now produces enough to afford a moderate support for two students.

—Of the 257 living graduates of the Chandler Scientific Department of Dartmouth College 62 are civil and mechanical engineers, 30 lawyers, 22 teachers, 18 physicians, 23 merchants, 8 clerks, 6 professors, 7 farmers, 5 chemists, 5 mining engineers, 5 railroad men, 4 clergymen, 3 each journists, draughtsmen, cashiers, treasurers, and architects, 2 each artists, real estate agents, bankers, and 1 each in twelve other occupations. Of the 46 members of the last three classes 21 are civil engineers.

—The attendance at the University of Wooster, at Wooster, O., is now 477, the largest ever known in the history of the institution. There is a gain in every department over last year and the University is in a flourishing condition. There have been 1,233 students since the opening, of which number 240 are regular alumni. Of the present students about 50 are from Pennsylvania, 100 from other states than Ohio, and the remainder from that state.

—It is said that President Porter, of Yale, objects to the experiments now being made in other colleges in relieving students from the sense of constraint and accountability. He says that the temporary or permanent skepticisms of instructors are not meddled with and that they are not asked to formally express religious faith; but no influences or instructions to any unchristian directions are allowed.

—Gov. Ludlow, of New Jersey, in his first annual message to the state legislature, calls attention to the fact that increase of school-fund exceeds the legal expenditures that can be made from it. He recommends that a portion of the expense, for the purposes of education, now drawn from the state fund, may properly be transferred to the present strong school-fund.

—John P. Howard, of Burlington, has given $50,000 to the University of Vermont, the largest individual gift ever made to the institution. The income is to be applied to the endowment of the Howard professorship of natural history, the purchase of specimens, apparatus, etc. in the department indicated, and to increase the University library.

—Mr. William Bucknell, of Philadelphia, has offered to give $50,000 toward the endowment fund of the Crozier Baptist Theological Seminary at Lewisburg, Penn., provided that the further sum of $100,000 is secured.

—One year has been added to the Worcester high-school course, the reason for this action being the increased requirements for admission to college.

—Nebraska has just apportioned among her counties school moneys in the amount of $180,380 70. The school population is 153,125.

—England has 4 universities, France 15, and Germany 22, while the single State of Ohio boasts of 37.

—Dr. A. D. Hamilton, President of Andrew Female College, Georgia, has been stricken with paralysis.

EDUCATIONAL.

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The fees are as follows: Academic Department, $65; Biblical, $15; Law, $100; Medical, $65; Dental, $90; Pharmaceutical, $65.
Ten scholarships, worth $100 each, were awarded to meritorious students at the close of the last session. Four Graduate Fellowships, worth $300 each, and two Post-graduate Fellowships, worth $500, each, were likewise conferred.
The various Chairs of the University are filled by forty Professors and Instructors. Six hundred and thirty-two students, from twenty-one States, were matriculated last year.
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MISCELLANEOUS.

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Christian Advocate.

Should a Minister Use Tobacco?

Mr. Editor: I do not hesitate to take the negative of this proposition, although many ministers, who are abler and better than I ever hope to be, use the weed. When I was a boy I formed the habit of chewing, thinking it looked manly, but I soon became disgusted with it, that is, with the looks of it, and quit. After entering the ministry, I got to smoking a little but soon abandoned that, for various reasons. It seemed to me to be a needless expense, and a bad example; besides, I depricated the loss of my liberty, in so far as to become a slave to a habit that was of questionable propriety. Since then I have been strengthened and confirmed in my anti-tobacco principles. I have often put the matter in this way, to members of my charge, who use tobacco: "I do not say the moderate use of tobacco is sinful, but I do say you ought to give more money to the Lord, than you consume upon your lust; else you will be counted a lover of pleasures, more than a lover of God." But I do not think I ever made much impression by my argument. Is it because a bad habit blunts our moral sensibilities? or is it because the force of the truth is neutralized by the example of so many able, and holy ministers of the Gospel? I do not undertake to say; perhaps neither.

Once upon a time it devolved on me to provide for Conference. Said a brother to me, "Give me a room mate, if convenient, who does not smoke, as it makes me very sick to be in a room where gentlemen are smoking." I promised to do so, and presently selected an aged member of Conference, whom I knew to be an anti-tobacco man, for his companion. This was some months before Conference convened. In passing around among my parishioners, to arrange for the entertainment of the brethern, one gentlemen, who had an elegant home and a charming family, and who agreed to take two: said to me "If perfectly convenient, give me two men who do not use Tobacco." I gave him my two anti-tobacco friends; and though in completing arrangements changes were made in the assignments, to adjust things to the best advantage, yet these two brethern were never seperated, or changed. There was another man who asked for two men, who would take a glass of brandy with him. We could not accomodate him.

A gentleman said to me: "Mr. ——— is quite popular with his people, but there is a lady on his circuit, who is trying very hard to prevent her sons from using tobacco; and she says when her pastor comes, his example (for he smokes more than neutralizes her influence and conneil with her boys. She likes him very much, and greatly desires his influence with her sons in every other respect, for they are just developing into manhood, and he has a fine influence over them; but she is so anxious for her boys not to smoke, that she almost wishes her young pastor would not come any more."

The above may not be exactly accurate, but it is substantially correct. And what an argument does it carry! for that Christian lady is not alone in her views, and wishes, in regard to the habits of her sons.

To all young preachers, I do not presume to suggest to old ones) I commend the advice of Paul, to Timothy; "Be thou an example of the believers, in word, in conversation, in charity, in spirit in faith, in purity." 1st Timothy iv. 15.

Begging pardon for the length of this article I subscribe myself.

JONATHAN.

Letter of Bishop Janes to His Buried Daughter.

"When it was your turn for a letter from father before, for reasons I need not name, I did not address you. But as your turn has come again I feel unwilling to pass you. This will not be the first letter I ever wrote you which I did not expect you would read. I wrote you many in your early childhood that dear mother had to read to you. I have also written you many I did not expect you would answer, not only in your childhood, but during your long illness. It was a happiness to me to write you. I cannot expect you will answer this letter with pen and ink. That beautiful hand—it will not make you vain to say there never was a more beautiful one— will never write 'dear papa' again. I am not certain but that you may see this letter, and as an evidence of loving remembrance it may give you a pleasurable emotion. At any rate I like to continue this habit of love, of writing to you. Have you not been cognizant of all my doings since you left me? Have you not witnessed my travels and services? Perhaps so, and consequently I can give you no information concerning myself. Though you may be acquainted with our outward circumstances, I doubt whether you can read our hearts. You may know from the tear on the cheek that we are unhappy, or from the smile on our lips that we are rejoicing, but the cause an i character of our experience probably you may not discern. I do not think you know how lonely and sad we felt after you left us. While we had your precious body with us our loss was but partial. But when in the most delicate, honored, and religious manner possible we had laid that out of our sight, and realized that its eyes would no longer beam on us, its lips no more address us, or face no more smile on us until the resurrection morning, we felt very desolate. There was a great vacancy in our sweet home, an irrepressible desire for the loved presence an anxious looking for her appearence; and then the painful recollection she will never come—O! it was a wonderful experience! With me it still remains—I think will ever continue until you hail me partaker of your glory. Even if I know you would read this statement I should not fear it would pain you. I believe all painful experience with you is past. But if you were susceptible of sorrowful emotions, I do not think this knowledge would make you unhappy. In the light that now shines upon you, you understand the reason for this providence. You will see how it works for our good. God's ways are all plain and pleasing to you. 'Alleluia, for the Lord God omnipotent reigneth,' is the song of your heart. And if your know our sorrows, you also know our joys. You know how God comforts us.

"You also know how frequent our recollections of you are; how sweet and strong our assurance is that Jesus will watch your sleeping dust, and bid it rise again like unto His glorious body. You know how we have delighted to think of you as enjoying the beatitudes of the heavenly estate. I have allowed myself to imagine how things occurred with you and how they seemed to you as you entered the realm of glory. I have thought it not improbable that the spirit of him who enabled you by faith to "behold the Lamb of God who taketh away the sin of the world," had some agency in bringing you to the open vision of the glorious Saviour. I am certain that vision was not withheld from you. To see Christ as he is, O! who could turn away from that entertaining sight even to look after loved and loving friends upon earth? Still I believe such are the powers of the glorified spirits that somehow or other, while they enjoy heaven, they are familiar with earth. I can never cease to love Tillie—I do not believe she will ever cease to love me. Because I love you I rejoice in your happiness.

"Tillie, I know where you are; you are not lost. I know what you are. This knowledge of your welfare, how it comforts me! I am willing you should be there. I would not call you away. I had rather pass through what remains to me of life without the cheer of your presence than interrupt your enjoyment of your Saviour, or divert you from his praise. I suppose you have seen angels and seraphs—and the spirits of the just made perfect. How glad aunty was to welcome you! Have you not seen grandpa and grandmamma? You did not know them in this world. I judge they have found you and rejoiced with you ere this. Have you ever thought, 'I wish father and mother and brother and sisters knew how happy I am?' Well, we do know all we can comprehend—thank God for the Holy Bible! Let me assure you we are coming to see you; we shall let our heavenly Father set the time, but we are all coming. The time may seem long to us, but it will not seem long to you. We are all coming—we are even going to bring little Guy with us.

"Till we meet thus, I remain your loving father."—From the "Life of Bishop Janes."

The Mother-in-Law.

FAITH RIPLEY.

It is somewhat peculiar that the much reviled mother-in-law, before the marriage of her daughter commands the (wordy) homage of the world of men, who never weary of chanting her praises. To a man they land her self-denial, her sympathetic nature, her tact; many and contrasting are the poems in honor of the mother. Mankind claims, yes, insists, that motherhood is the crowning glory of womanhood. Whatever woman may achieve, be she an Eliot, a Caroline Herchel, an Emily Blackwell, a Rosa Bonheur, or a Nightingale; though she speaks and writes with the tongue of an angel, but has not children, her life is a failure compared with that of even the least of mothers. The ignorant immigrant (so, in effect, say men), with never an aspiration above the petty cares and ignoble aims of her toilsome daily life; whose little ones, ill-favored and dirty, swarm through dark allies, and noisome rookeries, is to be honored above the single woman, whatever the latter's position or attainments. To motherhood—in the abstract—man has elected to bow the knee, and in print, on platform, and from pulpit, extravagant praises are lavishly bestowed on the mothers. It may be remarked incidentally that all this enthusiasm does not, however, prevent mothers from being classed with criminals and idiots on all questions save those pertaining to the kitchen and the nursery. As a mother, woman is reverenced (in speech); as a mother-in-law, she is reviled. To the mother is ascribed every good and gracious quality of womanliness; but it only requires so simple an act as the marriage of a daughter to transform this "saintly being" into a creature fit only for gibes and sneers. The mother-in-law occupies the anomalous position of being at one and the same time the representative of what is pure and holy, and also the embodiment of all that is most ignoble. This sudden development of sinister qualities is the more remarkable as—if the records of men are trustworthy—in attaining a son-in-law, a mothers highest ambition is gratified. Perhaps the mother is so over-zealous in serving her daughter as to be betrayed into giving councels which might better have been left unspoken. There may be, however, much to excuse her zeal. It is well to remember that every creature, wholly dependent on man's mercy, has had eventually to protect itself against him. The more helpless and dependent the class, the more brutal and tyrannous has been man's attitude toward it. After ages of bardship and torture, poor dumb beasts found champions, and man is now coerced into ——— just, if not merciful to brutes. And to the everlasting shame of humanity, it has been found necessary to establish associations for the protection of children against their parents. There is as yet no association for the protection of wives; if there were, perhaps less would be heard of the interference of mothers-in-law. Hundreds of wives are "protected" to unhappiness, to chronic invalidism, to premature old age, and to death, by the unwisdom and the selfishness of their husbands. Is it reasonable to expect the mother, who has never counted any sacrifice of self too costly, which promised to insure comfort or happiness for her child, to remain a passive spectator of the cruelty or indifference of that child's "protector?" It is noticeable that it is only the wife's mother who is satirized, which only goes to prove that men recognize here as an influence likely to seriously and unpleasantly affect the selfishness of their "protection" policy. The solution of the mother-in-law question lies in training men to as keen an appreciation of the duties of husbands as they now have of the rights and privileges of that estate.—Art Interchange.

A teacher defined conscience as "something within you that tells you when you have done wrong." "I had it once," spoke up a young low-head of six summers, "but they had to send for the doctor."

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Pumps and Gas Fixtures of all kinds, Iron, Lead and Terracotta Pipes, Bath Tubs, Sheet Lead and Cooking Ranges; also, different kinds of Gas Machines, for country use.

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AGENTS WANTED, to sell Dr. CHASE'S 2000 RECIPE BOOK. Sells at Sight. You double your ... Address Dr. Chase's Printing House, Ann Arbor, Mich.

PRICES CURRENT.

REVISED AND CORRECTED WEEKLY.

ADVOCATE OFFICE,
New Orleans, Monday, Feb. 20, 1882.

Our readers should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher prices must be paid.

SOUTHERN STAPLES.

	To-day.	Sat.
Cotton, ₱ lb.		
Low ordinary	8¾	8¾
Ordinary	9⅜	9⅜
Good ordinary	10⅜	10⅜
Low middling	11	11
Middling	11⅜	11⅜
Good middling	11⅝	11⅝
Middling fair	12	12
Sales to-day	4,000 bales	
Receipts since our last	8,479 bales	
Receipts previously	3,147,510 bales.	
Sugar, ₱ lb.:		
Fair	6@	6⅜
Fully fair	—	7⅛
Prime	—	7⅞
Choice	—	7¾
Yellow clarified	8¼	8¼
White clarified	8⅝	8⅝
Powdered	—	—
Crushed	—	—
Molasses, in bbls., ₱ gallon:		
Common	40	44
Fair	46	51
Prime	—	—
Choice	70	75
Rice, Louisiana, ₱ lb.:		
Common	4	5
Fair	6¾	6
Prime	—	6¾
Choice	—	6¾
GROCERIES.		
Butter, ₱ lb.:		
Western	47	55
New York	—	—
Coffee, ₱ lb.:		
Rio, ordinary	—	8¾
Rio, fair	—	9¾
Rio, prime	—	11
Cheese, ₱ lb.:		
Western factory	—	—
English dairy	—	—
Candles, ₱ lb.:		
Best brands	—	14½
Corn Meal, ₱ bbl.:		
Choice K. D.	—	4 75
Flour, ₱ bbl.		
Superfine	5 00	5 25
XX	5 25	5 50
XXX	5 50	5 75
Choice	—	—
Choice family	—	—
Fish:		
Mackerel, No. 1, in bbls	8 25	9 00
Half barrels	4 50	5 00
Kits	1 75	1 82
Mackerel, No. 2, in bbls	7 40	8 00
Half bbls	4 00	4 50
Kits	1 60	1 77
Mackerel, No. 3, in bbls	7 00	7 75
Half bbls	3 75	4 10
Kits	64	73
Codfish, ₱ lb	—	—
Herring, ₱ box	—	—
Oils, ₱ gallon:		
Coal, in cases	—	—
Coal, in bbls	—	—
Linseed, raw	—	62
Linseed, boiled	—	65
Cotton seed	37	42½
Lard	85	90
Soap, ₱ box:		
Magnolia	—	2 25
Olive	—	2 70
Palm	—	—
Castile	—	2 60
Soda, ₱ lb	—	—
Starch, ₱ lb	—	3¾
Salt, ₱ sack:		
Coarse	75	85
Fine	1 05	1 20
GRAIN AND FEED.		
Corn, in sacks, ₱ bushel:		
Yellow	—	—
White	—	—
Mixed	84	85
	74	75
Oats, ₱ bushel:		
Western	55	56
sled rust-proof	65	70
Bran, ₱ 100 lbs:		
Choice	—	1 35
Hay, ₱ ton:		
Prime	—	22 00
Choice	—	24 00
Cow Peas, ₱ bushel:		
Mixed	1 75	1 80
Clay	1 90	2 00
PROVISIONS.		
Bacon, ₱ lb:		
Breakfast	11	12¾
Shoulders	7¾	7¾
Sides, clear rib	—	10¾
Sides, clear	—	11
Hams, sugar-cured	12	13
Mess Pork, ₱ bbl	18 50	18 75
Dry Salt Meat, ₱ lb.:		
Clear rib sides	9¾	10
Clear sides	—	10¾
Shoulders	6¾	6¾
Lard, ₱ lb.:		
Choice, in kegs	—	12¾
Choice, in tierces	—	11¾
ESCULENTS.		
Potatoes, ₱ bbl:		
Irish	3 50	4 25
Sweet	2 00	2 50
Onions, ₱ bbl	5 00	5 50
Apples, ₱ bbl.	3 00	4 50
Cabbages, ₱ box	—	—
Sour Kroul, ₱ bbl	8 00	12 00
BALING STUFFS.		
Bagging, ₱ yard:		
India	—	—
Jute	—	—
Baling Twine, ₱ lb	—	15
Ties, ₱ bundle:		
30 ties and buckles	—	1 50
SUNDRIES.		
Poultry, ₱ dozen:		
Grown chickens	—	4 00
Young do	2 50	3 00
Ducks	2 50	3 00
Geese	4 00	4 50
Turkeys	15 00	17 00
Eggs, ₱ dozen:		
Western	—	25
Southern	22½	25
Honey:		
Strained, ₱ gallon	—	—
Comb, ₱ lb	—	—
Pecans, ₱ lb.:		
Louisiana	5	14
Texas	—	—
Oranges:		
Louisiana, ₱ bbl	—	—
Foreign, ₱ box	1 50	2 50
Wool, ₱ lb:		
Louisiana	20	22
Texas	—	—
Feathers, ₱ lb		
Geese	—	—
Hides, ₱ lb.:		
Country green	5	7
Dry salted	—	10
Dry flint	—	12
Ox Horns, each	—	6
Tallow, ₱ lb	6¼	7¼
Cotton Seed, ₱ ton:		
In sacks	—	—
Meal	25 00	26 50
Oil cake	26 50	27 00
Cooperage, ₱ each:		
Sugar hogsheads	2 50	2 75
Molasses barrels	—	1 35
Half barrels	—	1 05
Kegs	—	70
Oak Staves, per 1200:		
Kegs	—	60 00
Barrels	70 00	75 00
Extra claret	100 00	105 00
Extra hogshead	140 00	145 00
Extra pipes	190 00	195 00
Tobacco:		
Low lugs	—	5
Medium	—	6
Good to fine	—	7½
Low leaf	—	—
Medium	—	8
Good	—	9½
Fine	—	10
Selections	—	12½

WHILE THERE'S LIFE THERE'S HOPE.

There is no condition so low as to be *hopeless*, nor any plane so high as to be without fear. Many use Brown's Iron Bitters in health as well as in sickness. It is natures best assistant in keeping health and in restoring health. Its use will make you and all your family healthy, robust and strong, and save much loss of time and heavy doctor bills.

—Hon. J. Baldwin, founder of Baldwin University, of Berea, Ohio, has given $3,000 to establish a school at Bangalore, India, in Rev. William Taylor's work.

NEWS OF THE WEEK.

DOMESTIC.

WASHINGTON, Feb. 15.—A special from Asheville, N. C., says: On Monday a section of Bald Mountain, half a mile square, slid off into the valley with a crash that shook the earth and frightened the inhabitants for miles around. The terror was as great, but not so long continued, as four years ago when it was expected that Bald Mountain would become a volcano. No explanations is offered, but many speculations are made. The people are afraid to venture upon a close examination.

CHARLESTON, Feb. 15.—Bishop Wm. May Wightman, of the Methodist Episcopal Church, South, died at his residence in this city this morning, after an illness of over eighteen months, aged 76 years.

He was licensed to preach in 1827, and was successively professor in Randolph and Macon College, Virginia; editor of the Southern Christian Advocate and President of Wofford College, South Carolina, and Chancellor of the Southern University, at Greensboro, Ala. He was elected Bishop in 1866, was a fine scholar, a pulpit orator of rare power, and universally popular.

SENATE.

WASHINGTON, Feb. 16.—After an explanation by Mr. Edmunds that a short executive at this time would be more desirable than at the close of the session, in view of an arrangement for the final disposition of the polygamy bill to-day, the Senate at 12:40 went into executive session and at 1:15 resumed legistative business, when the regular order, the anti polygamy bill, was proceeded with, the question being upon the eighth section as reported from the Judiciary Committee. The section vacates all the register and election offices of the Territory and devolves their duties, until provisions therefor is made by the legislative assembly to be created as provided by the bill, on a board of five persons, to be nominated by the President and confirmed by the Senate, all of whom shall not be members of one political party. It further directs that the canvas and return of votes at elections for members of the legislative assembly shall be made to this board which is to canvas such returns and issue certificates of election to those persons who, being eligible for election, shall appear to have been lawfully elected, and that the assembly, after its organization, shall have power to decide upon the election and qualification of its members, and to fill the offices made vacant by the bill. The preceding (or 7th) section disfranchises and makes ineligible to office in any Territory, or other places under exclusive jurisdiction of the United States, any polygamist, bigamist, or person cohabiting with more than one woman.

An interesting debate followed, in the course of which Messrs. Brown and Morgan, among others, spoke against the returning board features of the bill, which gave the Commissioners power to disfranchise all polygamists, which term they might construe to cover all Mormons, inasmuch as polygamy is a tenet of the Mormon faith.

The remaining committe amendments and several sections of the bill were then agreed to without further debate, and the bill reported to the Senate from the Committee of the Whole.

Mr. Brown then renewed his amendment requiring that not more than three of the members of the Board of Commissioners shall be members of the same political party. Agreed to on a party vote. Ayes 26, nays 24. Mr. Davis, of Illinois, voted aye with the Democrats, and Mahone was absent.

Another amendment, offered by Mr. Brown, to the last section of the bill, was adopted, prohibiting the board from disfranchising any one on account of his opinion on the subject of bigamy or polygamy. Several amendments were proposed and defeated by decisive votes, and after the rearrangement of its sections, the bill finally passed by a *viva voce* vote, in which no negative responses were heard.

HOUSE.

Mr. Cox, of New York, from the committee to audit the expenses growing out of the death and burial of the late President, James A. Garfield, reported a bill granting a pension of $5000 a year to Mrs. Lucretia R. Garfield.

Mr. Atkins, of Tennessee, said he would not object to the bill, but he thought that a similar measure should be adopted to pension the widow of any other President. The bill was passed.

PHILADELPHIA, Feb. 16.—The condition of Senator Ben Hill, of Georgia, who returned to Jefferson Medical College Hospital for treatment nearly a fortnight ago, is reported as greatly improved to-day. An operation upon the gland of the neck was performed by Prof. Gross several days ago, and since then the patient has gained in strength, and is able to take sufficient nourishment. His case is looked upon as hopeful, the attending physicians declaring their belief that all trace of cancerous affection has been removed.

GALVESTON, Feb. 17.—A special to the News from Corsicana, says: Claims against the county because of expenses incurred in treatment of small-pox patients develops the fact that there have been 141 cases and 25 deaths, confined exclusively to negroes.

RICHMOND, Va., Feb. 18.—Mrs. D. S. Doggett, widow of the late Bishop D. S. Doggett, of the Methodist Church, South, died here to-day, aged sixty-nine years.

JACKSONVILLE, Feb. 18.—Sam. W. Small, ("Old Si"), formerly of the Atlanta Constitution, has acquired a half interest in the Union of this city, and will, after the first proximo, be permanently connected with that journal. The Florida Methodist, a new religious paper published here, made its first appearance to-day.

BOSTON, Feb. 18.—A fire started in the business portion of the town of Haverhill, Mass., last night and spread with great rapidity. The small fire department was unable to cope with the flames, which soon got beyond control. Assistance was telegraphed for to Lawrence, Newberryport and other towns adjacent.

At 3:55 A. M. the fire was got under control; but one block remains on Wingate street and two at the upper end of Washington street; all else in the square bounded by the Merrimac river on the south, Washington Square and Essex street on the east, the north side of Wingate street on the north and the railroad square on the west, is burned to the ground.

This territory embraces the largest part of the boot and shoe manufactores. The loss can not be estimated at present. What yesterday was the finest street in the city and the principle business mart, is to-day a smouldering, shapeless mass of ruins. Some 80 shoe firms are entirely burned out, and others suffer more or less damage.

Men who were last night worth thousands are this morning penniless, while the losses of others are fully or partially covered by insurance. Two thousand people are out of employment, and several families homeless. The loss is estimated at $2,000,000.

The loss will be fully up to the first estimate, and will be most severely felt by manufacturers with small capital, who had their all invested, and in many cases were but partially insured. Many firms have already located in new quarters, and will resume business on Monday. The employees of many of the firms were paid off as usual this afternoon.

The banks which were burned have procured funds for the use of their depositors. Several of their safes were opened this afternoon and the contents were found to be but little injured. The vaults of the banks will be reached by Monday.

HAZELHURST, Feb. 19.—A very destructive fire occurred here last night. It broke out in the retail saloon owned by John Popovich, between 1 and 2 o'clock, and swept rapidly up Estell street, destroying everything in its passage. The losers are: Moses Marx, livery stable and feed ware-house, $3,000, no insurance; John Popovich, stock, $1,000, insurance not known; George Tomlelck, stock, $1,000 house owned by Chaffe & Powell, $1,500, insurance on same $600; T. Adolph Baker, stock $500, no insurance; house owned by Faler & Co., $1,000, no insurance; P. Klotz, stock $1,000, no insurance; E. Sabul, house and stock $2 500, insurance $2,000; Rev. Mr. Linfield's residence, $1,500, insurance, $1,000; J. F. Vance, house occupied by Mrs. Mooro, $500. The origin of the fire is unknown. Suspicious circumstances point somewhere. Three whisky saloons went up. The total loss is estimated at about $15,000; insurance, $40,000.

MEMPHIS, Feb. 19.—A special from Helena says: There is no abatement of the disasters that have overtaken the planters of the Mississippi valley, caused by the overflow of the Mississippi river between Memphis and Vicksburg. For three weeks they have been battling, not only with the elements from above, (as it has rained almost daily during this period,) but inch by inch the mighty river has been encroaching upon them, until now there is but a dreary watery waste extending fully fifteen miles inland from either bank. The destruction to dwellings, stock and lands can not now be precisely estimated.

PINE BLUFF, Ark., Feb. 19.—Arkansas City is inundated. Trains on the Little Rock and Mississippi River Road have discontinued trips there on account of high water.

SHREVEPORT, Feb. 20.—A heavy wind and rain storm passed over this city to-day. Much damage was suffered; trees and fences were carried away. Reports from all directions are that rivers, bayous and lakes are rising rapidly. The river here is much higher than it has been for years.

MEMPHIS, February 20.—A Helena (Ark.) special says: The situation remains unchanged. The river has been on a stand for the past 24 hours. The water continues rising in the city, and is now over North Main street at the Presbyterian Church. All mills and workshops in the lower part of the city have suspended operations, and many laborers were thrown out of employment.

FOREIGN.

LONDON, Feb. 14.—A dispatch from Cairo to the Daily News, says: The situation continues to be one of expectancy. It is feared that the present Ministers will be forced to take decided action in order to hold their own with the army. There are distinct symptoms of impatience among the soldiery, of which the Chamber is merely the mouthpiece.

TAUREEZ, Feb. 14.—An epidemic, strongly resembling the plague, recently appeared near Saujbulagh. Forty deaths have occurred since February 8.

LONDON, Feb. 14.—A Vienna dispatch to the Standard, says: The Shah of Persia has granted to a French company concession for the construction of a railway from Teheran to Reshet. The company is to pay 5,500,000 francs on the opening of the line, besides a rent of 55,000 francs yearly for the period of the concession.

VIENNA, Feb. 14.—A dispatch from Alexandria, Egypt, to the Freidenblatt says: A detachment of Yemen rebels is advancing upon Mecca, via Saaich, to proclaim there the spiritual deposition of the Sultan of Turkey and the restoration of the Arabian caliphate.

LONDON, Feb. 16.—The Times says that it understands that the reports of the British Consuls in regard to outrages against the Jews in Russia are about to be issued by the Foreign Office. They do not show that any cases of visitation of women have been clearly proved. The evidence is clear regarding other serious outrages.

The dispatch relative to anti Jewish outrages in Russia states that had the authorities used the necessary force the outrages might have been confined to a very narrow circle. The Jews still remaining in Russia are reluctant to give full information in regard to them.

F. D. Mocatta has contributed £1000 to the Jewish relief fund, and offers to contribute 1 per cent. of any sum, not exceeding £2,000,000, collected within two years.

At a meeting of the Mansion House Committee of the Jewish Relief Fund, letters from Gladstone and Earl Granville were read, acknowledging receipt of resolutions adopted at the meeting held at the Mansion House on the first instant to protest against outrages perpetrated on the Jews in Russia.

CAIRO, Feb. 16.—The Ministers have decided in principle upon the total abolition of slavery. In view of the execution of this decision Kader Pasha has been appointed Governor of Sondan, and a special department for the province will be created at Cairo. Detailed instructions relative to the slave trade and slavery are now being prepared.

ROME, Feb. 16.—The Pope has addressed a very grave letter to the Italian Bishops, commending them, in view of the dangers surrounding the church, to increase their activity and courage Catholic societies and the laity to develop a Catholic press to advocate boldly the temporal independence of the Pope.

EATING BEFORE SLEEPING.—Man is the only animal that can be taught to sleep quietly on an empty stomach. The brute creation resent all efforts to coax them to such a violation of the laws of nature. The lion roars in the forest until he has found his prey, and when he has devoured it he sleeps over until he needs another meal. The horse will paw all night in the stable and the pig will squeal in the pen, refusing all rest of sleep until they are fed. The animals which chew the cud have their own provision for a late meal just before dropping off to their nightly slumbers.

Man can train himself to the habit of sleeping without a preceding meal, but only after long years of practice. As he comes into the world nature is too strong for him, and he must be fed before he will sleep. A child's stomach is small, and when perfectly filled, if no sickness disturbs it, sleep follows naturally and inevitably. As digestion goes on the stomach begins to empty. A single fold in it makes the little sleeper restless; two will wake it; and if it is hushed again into repose the nap is short. Paregoric or other narcotic may close its eyes again, but without either food or some stupefying drug it will not sleep, no matter how healthy it may be. Not even an angel who learned the art of ministrelsy in a celestial choir can sing a babe to sleep upon an empty stomach. We use the oft quoted illustration, "sleeping as sweetly as an infant," because this slumber of a child follows immediately after its stomach is completely filled with wholesome food. The sleep which comes to adults long after partaking of food, and when the stomach is nearly or quite empty, is not after the type of infantile repose. There is all the difference in the world between the sleep of refreshment and the sleep of exhaustion.

To sleep well the blood that swells the veins in the head during our busy hours must flow back, leaving a greatly diminished volume behind the brow that lately throbbed with such vehemence. To digest well, this blood is needed at the stomach and nearer the fountains of life. It is a fact established beyond the possibility of contradiction that sleep aids this digestion, and that process of digestion is conducive of refreshing sleep. It needs no argument to convince us of this mental relation. The drowsiness which always follows the well ordered meal is itself a testimony of nature to this inter-dependence.—New York Journal of Commerce.

GROWTH OF THE TRAFFIC IN FROGS. In spite of the prejudice existing against the frog, frog-eating has now established itself firmly as an American institution. For a time it was confined to the Eastern states, but soon the hardy Westerner succumbed to the custom of effete Europe, and Chicago and San Francisco are as deeply in the mire as Boston and New York. At Elgin, Ill., there is a man who found it so profitable that he went into the business a few years since of raising a peculiar kind of frog for the Western markets. While here in many cases they are sold under fictitious names, it is said that in the West they are served up as fried frogs. A considerable improvement has taken place in this trade recently, and a dealer says there is a good demand for all that can be secured. Many restaurants and most of the hotels have the deficiency, though not on the regular bill of fare, only serving to order. A large part of the frogs sold here are native, but there is a curious competition on the part of the Canadian article. In Canada the business is conducted on a large scale, and the industry, which lately received considerable encouragement by the increased demand, is at present very promising. Numbers of boys who have become quite expert, spear the frogs in the country ponds and streams and sell them in the city to the commission dealers, from whom they receive five to ten cents a dozen. The commission men skin, pack in ice, and ship them to the Northern and Western cities, where the delicious tidbits bring them a handsome profit. In this city the frogs are sold generally by the dozen, and bring from twenty to fifty cents, according to quality. As the demand increases the business will furnish quite a source of rural income, and thrifty Cape Codders might consider this suggestion, as from personal observation it is known that vast numbers of frogs are there which now live to a respected, serene and honored old age. The subject of canning frogs is now being talked of, and efforts are being made to discover a good process for this purpose.—Boston Commercial Bulletin.

MISSION WORK IN SPAIN.—The Congregationalists are contemplating the establishment of two schools of a high grade in Spain. One is for the training of young women, the other for educating young men to become evangelists.

Says a cute observer: "The man who stops his paper to economize is like a man who goes barefoot to save his shoes."

Mr. D. Brothers, of Portsmouth, O., writes: "Two years ago I suffered from severe attack of Malarial fever; I was brought very low to death's door; I had never fully recovered, and often was distressed with biliousness' headache, sinking chills, night sweats, indigestion and painful urination. About three months ago I noticed an advertisement of Brown's Iron Bitters in a Cincinnati paper. From the first, it seemed to be just the medicine I had long needed. I am now just as strong and hearty as a buck, and weigh nearly one half again as much as I did three months ago."

Quarterly Conferences.

ALABAMA CONFERENCE.

GREENSBORO DIST.—SECOND ROUND.

Greensboro station	M. r. 4, 5
Newberne circuit, at Mt. Hermon	11, 12
Greensboro ct., at Mt. Pleasant	17
Havana circuit, at China Grove	18, 19
Green circuit, at Pleasant Grove	25, 26
Livingstone and Eutaw, at Eutaw	Apr. 1, 2
Gainsville circuit, at Simpkerville	8, 9
Cubahatchi circuit, at Carr's Station	15, 16
Demopolis station	29, 30
Forkland circuit, at Trinity	May 6, 7
Belmont circuit, at Belmont	13, 14
Gaston circuit, at Cake Chapel	27, 28
Choctaw circuit, at Mt. Ararat	Jun. 3, 4
Butler and Mt. Sterling, at Mt. Sterling	10, 11

District Stewards will meet on Saturday, April 8 at Eutaw.

6 D. URQUHART, P. E.

MONTGOMERY DIST.—SECOND ROUND.

Auburn station	Mar. 4, 5
Tuskegee station	11, 12
Tallapoosa mission	18
Tallassee station	18, 19
Hurlville circuit, at Hurlsboro	25, 26
Elmore circuit, at Loretta	Apr. 1, 2
Salem circuit, at Chapel Hill	8, 9
Crawford circuit, at Dickinson Chapel	15, 16
Montgomery station	22, 23
Oaelika station	29, 30
Tuskegee circuit at Cotton Valley	May 6, 7
Franklin mission	2
Loachapoka circuit, at Armstrong	13, 14

5 T. F. MANOUM, P. E.

LOUISIANA CONFERENCE.

HOMER DIST.—SECOND ROUND.

Farmerville circuit	Feb. 18, 19
Downsville circuit	25, 26
Indian Village circuit	Mar. 4, 5
Rochester circuit	11, 12
Arcadia circuit	18, 19
Tulip circuit	25, 26
Hulmer circuit	Apr. 1, 2
Sparta circuit	8, 9
Webster circuit	15,
Minden circuit	22,
Bayoeaville circuit	29, 30

District Stewards meeting at Arcadia, March 18, 19.

3 A. A. CORNETT, P. E.

MISCELLANEOUS.

ROYAL BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and can not be sold in competition with the multitude of low test short weight, alum or phosphate powders. *Sold only in cans.*

ROYAL BAKING POWDER Co., New York.

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THE GENUINE SINGER MACHINE HAS BEEN AWARDED THE FIRST PRIZE OVER ALL COMPETITORS MORE THAN 200 TIMES

SALES OF THE GENUINE SINGER FAMILY SEWING MACHINE

1862 MACHINE SOLD	12,489
1872	219,758
1873	232,444
1874	241,679
1875	249,852
1876	262,316
1877	282,812
1878	356,432
TRADE MARK	
1879 MACHINES SOLD	431,167
1880 "	538,609

BEING OVER THREE QUARTERS OF ALL THE SEWING MACHINES SOLD THROUGHOUT THE WORLD

BUY NONE BUT THE GENUINE

THE BEST IS THE CHEAPEST IN THE END

THE SINGER MANUFACTURING CO.

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SCIENTIFIC

THESE GLASSES ARE CHEMICALLY TREATED IN THE PROCESS OF MANUFACTURE, and possess the property of keeping your eyes in good condition, as when first you use them. They can be carefully examined and analyzed by American and European oculists, who claim that the MEDICATED GLASSES have no equal; and can, in some cases, restore the sight, if used in time, but in no case can the eye become impaired by their use for the following reasons:

1. The chemicals soften the light to the eye, completely doing away with that straining sensation usually experienced in using glasses after one or two hours use.
2. The chemicals make the glasses hard; they retain their polish. Hence you will always see them as bright and clear as at first.
3. The chemicals keep the glasses cold, and the result is that the optic nerves always cool, doing away with any feverish sensation to the eye.
4. With these glasses you can read, write or sew all night, the light having no effect on the eye, or no distressing or tiresome sensation, which necessarily disproves the eye.

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By REV. R. AUBEY.

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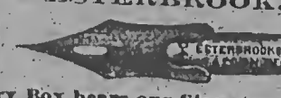

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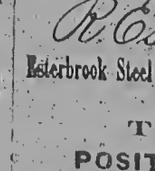

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Christian Advocate.

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LET THEM TALK.

They say the world's a weary place,
Where tears are never dried,
Where pleasures pass like breath on glass,
And only woes abide,
It may be so—I can not know—
Yet this I dare to say,
My lot has had more glad than sad,
And so it has to-day.

They say that life's a bitter curse—
That hearts are made to ache,
That jest and song are gravely wrong,
And health a vast mistake,
It may be so—I can not know—
But let them talk their fill:
I like my life and love my wife,
And mean to do so still.

—The Watch Tower.

"Immigration."—Another View.

BY REV. W. C. BLACK.

(Continued.)

Leaving out of the account, at present, John Smith's Texas locality, let us see if those States that have the largest proportion of foreign population are worse off than their neighbors. Are they worse off, for instance, than Mississippi which has hardly been touched by the great tidal wave of foreign immigration. Take Wisconsin for instance. Any one of a dozen other States would answer as well; but I choose Wisconsin because her population, according to the last census, is nearly the same as that of Mississippi. The entire population of Wisconsin now is 1,315,000; that of Mississippi, 1,131,000. Mississippi has a foreign population of only 9,168—less than one per cent. of the whole. Wisconsin has a foreign population of 105,417—more than thirty per cent. of the whole. Wisconsin, therefore, has a percentage of foreign population about thirty times as great as that of Mississippi; and her actual foreign population is nearly forty times as great as that of Mississippi. Now, according to your correspondent's logic, Wisconsin must be worse off than Mississippi, "politically, socially, morally and religiously." Is this the case? My proofs will be taken from the highest authority concerning such matters: viz. the United States census. The following figures are from the census of 1870, except the railroad items:

	Miss.	Wis.
Agricultural products, yearly	$73,000,000	$ 79,000,000
Manufactured products, yearly	8,000,000	77,000,000
Capital invested in manufacturing	4,000 00	41,000,000
Capital invested in banking	800,000	4,600,000
Value of live stock	29,000 000	45,000 000
Miles of railroad	1,126	2,300
Cash value of land	81,000,000	300,000 000
Cash value of farming implements	4,000,000	14,000,000

Now, concerning material prosperity, these figures speak more eloquently than any words at my command. Do they sustain the statement that foreigners are (four-fifths of them) a curse to a State? Do they prove that Wisconsin, having forty times as many foreigners as Mississippi, is forty times worse off? Further comment is a waste of time in this point. But, perhaps, your correspondent will say that there are values greater than material values, and that he is looking not so much at the material prosperity of the State as at its social, moral and religious well-being. Well, on this point also, I prefer to deal in arithmetic rather than rhetoric, proof rather than assertion. Let us go to the census again.

	Miss.	Wis.
Number of teachers in public schools	4,701	9,455
Amount expended for public schools, yearly	$1,242,000	$2,965,000
State normal schools	2	4
Number of newspapers	111	255
Public libraries		234
Value of church property	$2,350,000	$6,905,000

Oh, these foreigners, what a nuisance. True, they sustain twice as many newspapers as we do; they pay twice as much for education as we do; they invest three times as much in houses of worship as we do; they keep [illegible] more public libraries than we do; but yet they are a curse, "politically, socially, morally and religiously." So much for a man's drawing upon his imagination for facts.

Now, as to your correspondent's quotation from John Smith, of Texas. I promised in the outset to show that this quotation does not sustain the conclusion he draws from it. The quotation only shows that the Methodist Church has had to retire before the foreigners in a certain part of Texas. But does it follow that because the Methodist Church has abandoned that field, therefore, the people there are destitute of religion, civilization and morality? Are there no churches among them? Have they no preachers to preach to them in their native tongue? So your correspondence thinks; but John Smith does not say so. He is silent on that point. I am not prepared therefore to say, nor is your correspondent, whether that section of Texas is destitute of churches and preachers, or not. This much, however, is certain. The man who supposes that the foreigners, now resident in the United States, are generally irreligious, is simply very poorly informed. Any man, who can spare a few moments for reading, may easily ascertain that the Lutheran Church, in the United States, numbers no less than 950,000 communicants, most of whom are foreigners by birth or descent. Then to these add the following:

Dutch Reformed	80,000
German Reformed	155 000
Evangelical Association	112,000
Dunkers	60,000
United Brethren	157,000
Mennonite	50,000
Church of God	30,000

This gives a grand total of 1,594,000. Now remember that these figures represent only communicants. The number of persons who are under the influence of these churches is much greater. Then remember that these figures do not include Catholics, or the many thousands of foreigners who affiliate with the Methodist, Baptist and other Protestant Churches. The Southern Methodist Church has an Annual Conference among the Germans; and the Northern Methodist Church has no less than [illegible] Annual Conferences among the foreigners of the United States. The precise membership in these nine Conferences I am not prepared at present to give; but it is considerable. Without going any farther into details, I will now make a statement which will probably startle your correspondent as much as his statement startled me. It is this. The proportion of foreigners in the United States, who are members of some Christian church is very much greater than the proportion of native Americans. If he questions this, just let him say so, and the proof shall be forthcoming.

As to the ignorance of the foreigners in the United States, I have this to say: There are now published in the United States no less than 435 periodicals in foreign languages. Then, of course, there are hundreds of thousands of these foreigners who speak English, read English, and take periodicals published in the English language.

Your correspondent says it is preposterous that Mississippi should desire an increase of population when she numbers a million already. One whole million—twenty-three inhabitants to the square mile, including cities and villages. Ohio, with an area far less than that of Mississippi, sustains a population of more than three million. Little New Jersey, with an area only one-sixth that of Mississippi, has more than a million—149 to the square mile. Whether New Jersey is less prosperous than Mississippi, let any man judge by the statistics of the two States as I have done with Wisconsin. One item only I will mention. New Jersey, with a population just a little less than that of Mississippi, has $19,000,000 invested in church property, while Mississippi has only a little over $2,000,000. Does that indicate that Mississippi is the more prosperous of the two? And, mark you, New Jersey has a foreign population of 221,000, while Mississippi has only 9,000 foreigners. Your correspondent fears that four-fifths of the foreigners, we may some day get, will "cultivate one acre of land, and consume as much as will grow on two." Well, if our foreign immigrants (four-fifths of them) were of that sort, New Jersey, Wisconsin, Illinois, Massachusetts, Minnesota and several other States ought to have been bankrupt long ago; for they have been trying them, for lo! these many years. Are they bankrupt? Are they worse off than we who have never had any foreigners among us? Let figures answer. Your correspondent also conjures up another danger that threatens us if foreigners should come among us. He fears that the other one-fifth will actually "buy some of our lands" and "make fortunes." Well, that would be a calamity indeed. Surely the State could not survive that. Why, sir; a few years ago I knew a large and valuable farm, which, in *ante bellum* days could not have been bought for twenty dollars per acre, to sell at thirty-one cents per acre. The owner (formerly rich) had to stand by and see it sell at that price to a New Orleans commission merchant. Why? Simply because nobody in Mississippi had any money to invest in land. Suppose we had had at that time Wisconsin's 405,000 foreigners, would that farm have been thus sacrificed? Why, your correspondent does not have to go out of his own county of Madison to find thousands of acres of valuable lands, once in a high state of cultivation, that are now mere fenceless wastes simply for want of purchasers or laborers. Your correspondent also seems to think it would be dreadful calamity if some other language than Anglo-Saxon should be spoken on Columbia's soil. Well, I *confess* I can not see the point. Literature is not restricted to the English language. Science can be taught, and the great truths of the gospel can be proclaimed as effectively in German as in English. There are periodicals published in the United States in sixteen different languages. What harm it does a State to have two or three languages spoken within its borders I am unable to see. Who does not know that in Pennsylvania and other States some of the very best citizens speak a foreign tongue?

Well, croakers may croak: but they must at last submit to the inevitable. Immigration is upon us. By giving heed to "words without knowledge," Mississippi has hitherto been prevented from reaching that prosperity to which her fertile soil, genial climate and varied resources entitle her. But she has at last waked up from her Rip Van Winkle slumber, and she intends hereafter to reach out her hand and pluck her share of the rich fruitage of muscle and brain which the tree of European immigration holds within her reach. She sees before her a glorious future. Her lands no longer sell at thirty-one cents per acre, and bristle with briers, bramble and broom sedge; but are covered with golden grain and fleecy staple. She sees railways stretching like network in every direction across her bosom. She hears in every city the ring of the hammer, the whirl of the spindle, the clatter of the loom. She beholds churches, schools, colleges, libraries, lyceums and publishing houses spring up as if by enchantment. She believes that her lands were created, not to be idle, but to sustain human life. All her varied resources she looks upon as a gift from a benevolent Creator for use; and she intends that they shall be used. In short, she intends no longer to be behind the age. On the contrary, she proposes to keep step with her Northern sisters in their rapid march towards a higher plain of civilization.

NATCHEZ, Miss., Feb. 6, 1882.

Bishop Wightman.

The Southern Christian Advocate, of February 18, publishes an interesting sketch of Bishop Wightman, by George W. Williams, Esq., the Bishop's brother-in-law. Last week we quoted that part of the article which referred particularly to the Bishop's illness. Below we give Mr. Williams' outline of Bishop Wightman's life:

Bishop Wightman was born in the city of Charleston, S. C., January 29, 1808. He was doubly blessed in having religious parents—the father and mother were both Methodists. His father, Willson Wightman, was an artist, and had considerable poetic talent. He was gentle and retiring in his habits. His mother, whose maiden name was Williams, was a native of Plymouth, England. She was noted for her piety and her fine conversational powers. Mrs. Wightman's time and talents were given to the instruction and training of her children. Before her death—which occurred in 1838—she had the satisfaction of seeing them (eight in number) all members of the church, and two of her sons worthy ministers of the South Carolina Conference. No parents could have been more blessed in their children. Bishop Wightman said he owed his early religious impressions to his devotedly pious mother, whose presence ever sanctified her home.

It was Mrs. Wightman's custom to take her son into her chamber, and have him kneel by her side, while she read the Scriptures and engaged in private prayer for his conversion to God. He was taught as his child mind developed its faculties, the fear of God and the rudiments of Christian instruction. The family worshiped in Trinity Church, and thither he was carried regularly, having been in infancy dedicated to God in holy baptism. The reading of the Scriptures and daily prayers were part of the family life and discipline.

Under the sheltering wing of a home-life such as this, Bishop Wightman passed his earlier years. He was taught to pray; to read the Bible; to revere religion; to avoid evil association; to improve his mind, and to make duty more important than gratification.

This sort of family nuture was infinitely better than to have been brought up in the nursery and courts of a prince. Out of it came "impulses whose native home is heaven;" its sanctity tinged the visions of youth with the glorious lights of faith and hope; its lessons spread their influence over all after life—through occasional dark days; through many working days; many days of gladness and rejoicing.

He was a member and teacher of the first Sunday-school established in Charleston, and heard from childhood the most eminent of the preachers cotemporary with and successors to Asbury and McKendre. He sat under the ministry of Capers, Pierce, Andrew and Olin, when his mind was attaining a stage of development making it capable of appreciating the masterly sermons of men like these, who were then in the prime of their manhood and ministry.

In his seventeenth year, at a camp meeting conducted by James O. Andrew and William Capers, near Haddrell's Point, across the bay from Charleston, he was brought to the full unreserved commitment of his soul to Christ as an Almighty Saviour. His previous life had been marked by the morality that befitted the careful and religious training of a pious home.

The educational influences of that home had much to do in fashioning the character of the illustrious son. The good mother had him, while he was pursuing his college studies, carry on a course of theological reading. Thus it was that her pious training was preparing him for the work he was destined to accomplish. The love and reverence of the Bishop for his sainted mother was beautiful to the last. The memory of the training of that Christian woman was ever indelibly impressed upon the hearts and characters of her sons and daughters. I have often heard the Bishop say that his earliest recollections were of his mother and old Trinity Church.

He was prepared for college under the admirable training of Mr. William E. Bailey, a noted teacher in Charleston of that day. At the age of fourteen he began to study Latin and Greek. Entering as a student in the Charleston College, he graduated at the age of nineteen, taking the first honor of his class. He spoke the valedictory address, and delivered an oration on "The Ruins of Time." He greatly distinguished himself on that occasion, and his friends predicted for the talented youth his future distinction and usefulness.

The late Judge Mitchell King advised the young graduate to study law. The good mother, however, had other and more congenial work for her first-born. She, being one of Wesley's devoted followers, and a disciple of Adam Clark, desired and prayed that he might be a minister of the Methodist Church. She had early consecrated him to that work. Mrs. Wightman had the great satisfaction of seeing her son on his twenty-first birthday admitted into the traveling connection of the South Carolina Conference. Two years later he was ordained deacon by Bishop Soule. We see the humble Sunday-school teacher of old Trinity Church rapidly advanced until he had filled the highest office in the church.

Bishop Wightman's work, the first year, was in the Pee Dee section of the Conference. The young boy-preacher, with the blessings of devoted parents, bid adieu to the home so dear to him. He traveled on horseback in storm and in sunshine; often riding thirty miles a day and preaching three times. The malarial swamps of the Pee Dee did not deter him from a zealous discharge of his duties. He received one hundred dollars for the twelve months toil, which he preferred to a salary of one thousand dollars which was offered him as teacher in one of the schools. He was greatly blessed in his labors—nearly a thousand persons were received into the church as the fruits of his first year's ministerial work. From the commencement of his entry in the ministry he gave promise of great success.

When only twenty one years old, he was stationed in Charlestou. From 1834 to 1839 he was connected with Randolph Macon College, Virginia; first as agent for the endowment fund, and then as professor of English literature. Returning to the South Carolina Conference in 1839, he was appointed to the responsible position of presiding elder of Cokesbury district. In his thirty second year he was elected a delegate to the General Conference. At that Conference he was appointed editor of the Southern Christian Advocate, which was then in its infancy. Bishop Wightman devoted fourteen years of the prime and vigor of his life in making this important church organ one of the best religious newspapers published in the Union. Under his able management its circulation increased to twelve thousand. For a number of years his devoted friend, T. O. Summers, D. D., was associate editor. The Advocate had the credit of introducing the first steam printing press in the South.

Bishop Wightman was a clear, exact and forcible writer. In addition to his masterly articles in his regular editorial work, he wrote extensively for the periodical press of the church, and was the author of the "Life of Bishop Capers." While editor, he held by appointment of the General Conference the treasurership of the Missionary Society of the Southern Church.

In 1854 he was elected president of Wofford College at its opening, and in 1859 chancellor of the Southern University, Greensboro, Alabama. As president and chancellor, he was greatly beloved and revered by his pupils. He ever felt a deep concern for the educational institutions of the church. The degree of D. D. was conferred on him by the Randolph Macon College, and degree of LL.D. by the Charleston College.

He was elected one of the Bishops of the Methodist Episcopal Church, South, in 1866. He was then in his fifty-ninth year, and a resident of Greensboro, Ala.

The return of Bishop Wightman to Charleston—his native city—after an absence of thirteen years, with a view of making it his home, was hailed with delight by his numerous friends. His fellow-citizens generally felt a just pride in his election to the highest office in the church. They felt he was in all respects worthy of the position to which he had been promoted.

From the time Bishop Wightman entered upon his high and holy office, he was diligent and faithful in the discharge of his duties. His field of labors extended from the Atlantic to the Pacific ocean, and from Mexico to the Rocky mountains.

The Bishop's long separation each year from his family, and the fatiguing journeys, were borne by him with Christian fortitude. Bishop Wightman was a loving husband, tender parent and sincere friend. It was no ordinary sacrifice to be separated from those so dear to him, often two-thirds of each year. From childhood to the grave, he faithfully discharged every duty, whether humble or exalted, which came in his way.

Bishop Wightman was an able presiding officer and a zealous advocate of all church interests. Notwithstanding he sympathized with the ministers and people, and was kind and conciliatory, yet he was firm, prudent and dignified.

His long journeys to the Northwest proved too much for one who had passed his "threescore and ten." The Bishop never spared himself when duty had to be performed; he had, however, reached a period in his life when there was a perceptible diminution of strength, without a corresponding decline in energy and disposition to work.

His last tour, which was fatiguing and full of personal danger, carried him through the Indian Territory to the Colorado and Montana Conferences. To reach these Conferences he had to pass through bands of hostile Indians, and on the brink of chasms and gorges more than two thousand feet in almost perpendicular depth.

The Bishop said it made his head swim when he looked down into the deep chasms and then up to the giddy heights of the mountains, white with almost perpetual snow. Who but a self-sacrificing Methodist Bishop would travel surrounded by savage tribes of Indians over precipitous mountains nine thousand feet high to meet a dozen ignorant ministers?

Bishop Wightman at that time was not in favor of establishing Conferences in these remote States and Territories, but the General Conference thought otherwise, and he ever obeyed its mandates. I noticed after the Bishop's return from those fatiguing journeys that he was much enfeebled. This was the first indication of the breaking up of his health. He, however, continued to labor at the Annual and District Conferences, traveling through the malarial swamps of the Carolinas and Virginia, when he should have been resting. It was hoped that a few months rest in the bracing mountain climate of North Carolina would quite restore the Bishop to his former good health.

His health, however, did not improve by his visit to the mountains; he returned to Charleston in the fall of 1880, too feeble to attend Marion Conference. During the winter of 1880 and spring of 1881 the Bishop continued quite feeble—seldom leaving his room. In July, 1881 a change to Sullivan's Island was recommended by his ever kind friend, Dr. J. R. Mood, who, during the Bishop's sickness visited him almost daily. The refreshing sea breezes seemed for a time to greatly benefit him. Not wishing to have him remain on the island during the season of equinoctial gales, he was removed to Summerville, just in time to escape a severe gale which swept over Sullivan's Island. The quiet retreat into the pine lands, twenty miles from Charleston, proved quite beneficial. A perceptible improvement was noted in the Bishop's health. It was believed by his friends that his great desire to resume his episcopal work, and preside at the Virginia Conference, would be gratified. Through the kindness of his friend, Col. J. B. Peck, superintendent of the South Carolina railroad, arrangements were being made for a comfortable journey to the Virginia Conference. The Bishop, however, while walking had a severe fall; this accident kept him sometime in his room. His health becoming more and more feeble, the Bishop reluctantly gave up all hope of being able to attend the Conference. The conviction that he could no longer travel in the discharge of his duties at times saddened him.

Mr. Spurgeon at Mentone.

Rev. C. H. Spurgeon, in the January number of the Sword and Trowel,

So far as these notes are personal to the editor, they must needs be brief. Little can be said of a good night's rest; when you can talk about sleep it must have been unrefreshing, and in our experience the most complete restfulness is that in which there are no incidents worthy of record. We have been in a land where the sun's first beams call you to open the window and let in the balmy air; where in midwinter the flowers which exist in our conservatories are flourishing and flowering in the open garden,—this alone is a joy. Added to this, the people speak no English, and do not know us by repute, so that when we walk the streets we are not questioned or begged of by every third person. Quite enough of callers are on hand to keep the day from stagnation, but one is sometimes left alone, and this is no mean blessing. Besides, there are the olive gardens and the woods, and here one can be lost to every human eye. As far as perfect repose can be had on earth we have had five weeks of it, and we are thankful. On returning to London we look up with deep anxiety and fervent hope, longing for, and expecting a blessing.

Mr. Moody's Sabbath at the Tabernacle must be recorded, for we are greatly obliged to him for undertaking the service in the midst of his pressing engagements. The enormous crowds that gathered created a great and serious danger, which would have driven most men to despair, but our deacon, Mr. Murrell, faced the difficulty and passed through it. Extraordinary precautions had to be taken to preserve life and limb. If you have twelve thousand people all eager to get into a building which can not hold more than six thousand, what can you do? Our seat-holders in the evening most commendably lent their tickets to others, and thus gave a second set of people the opportunity of hearing the great evangelist; but this, of course, did not lessen the heavy pressure of the eager multitude. We see clear evidence that if Messrs. Moody and Sankey again visit London no building will be sufficiently capacious to hold the crowds who will gather to hear them. Their hold upon the multitude has by no means diminished. May the Lord send a great blessing upon their efforts, and may London, on this occasion, have a double portion of the resulting benefit.

Good Words.

I stand upon the mount of God
With sunlight in my soul;
I hear the storms in vales beneath,
I hear the thunders roll.
But I am calm with thee, my God,
Beneath these glorious skies;
And to the height on which I stand
Nor storms nor clouds can rise.

—A thoughtful use and expenditure of all God's gifts, on principles drawn from a knowledge of his will, and for objects not terminating with self is the duty that corresponds to the great fact of God's ownership of all. If we use his gifts to minister to our own vanity or frivolity or love of ease or display; if "an intolerable deal" of all we have is used for ourselves, and a poor "tha-forth" for others, then for all our outward Christianity, the stern old love applied, your riches are corrupted and the rest of them shall be against you."—Alexander McLaren, D. D.

—If any one ever felt the beauty of this world it was Christ. The beauty of the lily nestling in the grass—he felt it all; but the beauty which he exhibited in life was the stern loveliness of moral action; it was the beauty of obedience; of noble deeds, of unconquerable fidelity, of unswerving truth, of divine self-devotion. The cross tells us that is the true beautiful which is divine; and inward, not an outward beauty, which rejects and turns away sternly from the meretricious forms of the outward world.—F. W. Robertson.

—If we call him great who planned the Cathedral of St. Peter, with all its massiveness and beauty; if they call the old masters great whose paintings hang on the monastery and chapel walls, is not she (the mother) great who is building up characters for the service of God, who is painting on the soft canvass the beauty and strength of Jesus the Christ?—A. E. Kittredge.

—The readiness for death is that of character, not of occupation; and God does not wish me to be always thinking about dying. He wants me to *live*, he wants me to walk with himself while I live, and if I do that, I may leave the dying to take care of itself, or rather he will take care of the dying.—Rev. W. M. Taylor, D. D.

—As the eye which has gazed at the sun can not immediately discern any other object; as a man who has been accustomed to behold the ocean turns with contempt from a stagnant pool: so the mind which has contemplated eternity, overlooks and despises the things of time.—Edward Payson.

—Life is made up, not of great sacrifices or duties, but of little things, in which smiles and kindness, and small obligations, given habitually, are what win and preserve the heart, and secure comfort.

—Let no man indulge the deceptive thought that because the general spirit of his life is right his minor short comings shall bear no bitter fruit.

—Life is not done, and our Christian character is not won, so long as God has anything left for us to suffer, or anything left for us to do.—F. W. Robertson.

—No work is worth doing that can not be turned to moral account. It must perish unless God is in it.

—None are ruined by the justice of God, but those who hate to be reformed by the grace of God.

Christian Advocate.

THURSDAY, MARCH 2, 1882.

For the New Orleans Christian Advocate.

FANCY'S FLIGHT.

BY INVALID.

It is when the shadows gather, shutting out the after glow,
When the holy twilight angels wing their way to earth below,
And the dusky night is brooding, spreads her starry wings o'er all,
It is then my fancy wanders, and past memories recall.

But to-night I still the voices that would whisper of the past,
For I would not have one shadow on the brow of fancy cast,
Memory, so dear and sacred, in my heart embalmed, entombed,
And the dust and ashes gather where the rosy garlands bloomed.

It would resurrect pale sorrow, and I would not weep to-night,
For the pictured face of fancy I would have forever bright:
Memory would call around me but a ghostly, spectral band,
And the dearest are forever past the touch of lip and hand.

I would only wake to anguish, from my reverie so sweet,
When the ones I thought around me were not here for me to greet.
Even love's sweet voice would fill me with its anguish and its pain,
Memory would hold me captive, fettered with its cruel chain.

Go to-night fair, swift winged fancy, to the ones I love so well,
Go and take to each a message, of my pure affection tell;
Then return and paint a picture, for each one is fair I know,
Good and beautiful I deem them, for my heart has told me so.

Far away I send thee, fancy, over land and tide to-night,
Like a dove my message bearing, spread thy starry wings for flight.
Over leagues of field and forest, far away, has fancy flown,
Enters now a peaceful cottage, lingers with a friend long known.

If there my heart oft wanders, to my childhood's first true friend,
And, where'er I pray to Heaven, for her, too, a prayer I send;
'Tis a picture fair that fancy brings me from that home to-night,
'Tis a mother, and beside her kneels a child-form robed in white.

Now methinks the Saviour listens, and the angels linger there,
As that mother teaches "Lora," to repeat her evening prayer.
Hear that prayer, "O loving Jesus," and that soul in "safety keep,"
Hear the words so sweetly murmured—"Now I lay me down to sleep."

Now the brown eyes close in slumber, still that mother lingers there,
Brushes back the silken tresses from the rosy face so fair,
Kisses now the lips so softly of her sinless, sleeping child,
She dreamily [illegible] the angels—while she slept she smiled.

day-School Lesson.

PREPARED BY REV. CHRISTIAN KEPPER.

First Quarter—Lesson X.

SUNDAY, MARCH 5, 1882—MARK IV, 35-41.

GOLDEN TEXT—"*He maketh the storm a calm, so that the waves thereof are still.*" Psalms cvii, 29.

STILLING THE TEMPEST.

35. And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

36. And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.

37. And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38. And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

39. And he arose, an rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

40. And he said unto them, Why are ye so fearful? how is it that ye have no faith?

41. And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

Our lesson begins on the evening of a day of wonderful labor. The Son of man crowded more into one day than we can conceive; the days of the three years of his earthly life's work were occupied by labors so many and so varied that, were they all told, the world would believe none. John said that were all he did and said written the world could not contain the books. He did not mean that this broad earth could not furnish shelf-room for so vast a library, but rather that the recital of his stupendous and multitudinous labors would stagger the minds of men, and the result would be the rejection of all. We have in the gospel history only here and there specimens of his skill, mere hints of his works; the greater number of his miracles and discourses are left untold. The reserved history, the unrecorded silent history of our Lord, proves the divinity of Scriptures as much as does its revealed parts. The Bible is wonderful for what it does not reveal. Men can only bear the truth when administered in small portions. Men can get used to anything; even the truth itself can be "brought into contempt." I have thought that the lavish distribution of the Lord's gracious words and works accounted for some of the unbelief of those who heard him. We live in an age and under a system better adapted to win credence than that of sight and hearing of the ear.

This busy day in question had been taken up in casting out devils, preaching a sermon, meeting the organized and bitter opposition of his enemies, and the more annoying and distressing interference of his own kin, who were attempting to interdict him as a madman. The evening finds him still preaching from his boat to an eager, thronging multitude. But the time came for him to end this sermon, which he did by giving orders to weigh anchor, and put out for the eastern shore of the lake, some three leagues distant, but in the dusk of the evening, out of sight. The multitude, loth to leave, were only dismissed when assured that he would preach no more, and when they saw the boat receding from the shore. They took him even as he was in the ship, that is to say, there was no going ashore for baggage, or even a jug of water. Promptly upon the order "Let us pass over unto the other side," the sail was hoisted, and the boat headed for the farther shore.

Some commentators suppose that this night-sail across the lake was to carry the over-worked Master to a place of solitude, where he could rest and recuperate his strength, now all but spent by the exhausting labors of this busy day. Well, if this was his purpose, then this wild, rocky coast of Gadara, with its solitude and blankness, was the place; but our Lord never made personal ease or rest a motive. His whole life was laid out before him in appointments made by his Father; he worked to these. His labors were without pause and without haste. Even when he sat on the well, *being weary*, he was there to fulfill an appointment with the woman of Samaria, who was to come hither to draw water. This night voyage was part of his plan, and the time came for him to meet it, and he left as he was, not consulting time or tide. There was a work for him to do on this "other side," a soul to be delivered, a victory to be won. There, among the rocks and caves of this barren shore, Satan had, in cruel tyranny, enslaved a soul. Jesus had made the deliverance of this poor, frenzied, devil-possessed soul one of his appointments, and he was on his way to fill it. This shaped the course of the boat, and fixed the time of his departure.

Christ was weary, and no sooner was the vessel under way than he was found asleep on the deck, his head pillowed on the helman's cushion. This distance across was a short run with fair wind and smooth sea, but while Jesus was sleeping the God of the sea sent down a storm of wind upon the lake, which drove the little fisher-boat from her course, and the voyage became one of toil and danger, and with promise of no speedy arrival on the other side. Most all the night was spent in beating about, and daylight brought them to the shore—an all night trip. This weather delay gave the worker longer time for rest; his slumber might have been longer had he not been aroused by the cry of unbelief of those fearful sailors. The Lord sent this storm upon the sea. He came in the winds to help his Righteous servant and give his beloved sleep. The mackerel fishermen, as long as the sea is smooth, must tend their lines day and night; but when the wind springs up, and the sea begins to roll, the fish cease feeding, and descend to the quiet depths of the sea; so the storm-cloud becomes the fishers harbinger of rest. His lines are coiled, and he lies down to sleep and dream, rocked in the cradle of the deep.

So with Jesus; his rest times were not of his own choosing, but of Heaven's appointing. His Father arranged his rest days. He found his rests in between appointments, in going from one to the other. These are the only true rest-times for his followers. Long rides in the crowded train, or through the lonely forest, going about doing good, delays, rainy Sundays, Providential hinderances, these are the only rests authorized by our Examplar. Away with summer vacations, arranged by a weary congregation, who make up a purse to send the preacher off, that they may themselves be relieved of church going for the heated term. Depend upon it the Lord will see to it that his servants have rest, even though he must stir up a storm to give it.

But the Saviour's slumber was rudely broken by the cry of perishing men, and so we who follow our Lord may look to have our profoundest rest over and anon disturbed by the cry of fearling unbelieving and perishing men.

The Master aroused, he at once rebuked the wind, and said unto the sea: "*Peace be still.*" He spoke as if to a rational agent, as if Satan had stirred up the winds, which, in their turn, had stirred the sea. He rebuked the winds just as he did the howling demoniac and the raging fever. The wind reverently obeyed him, and there was a great calm. The mysterious wind, coming and going suddenly, "thou canst not tell whence it cometh or whither it goeth," ceased at his word; this may have been a mere coincidence, like the sailor bringing the wind with his whistle, but the calm of the sea never. After a storm the waves of the sea continue to heave and roll for hours after the wind dies, as if they had been stirred to their profoundest depths, but in this case the winds and the seas obey him. Oh! wonder-working man; thy word can still a greater storm, even the storms which rage in human souls. Speak thy word of peace to the poor, frenzied man whose soul is filled with a legion of warring demons. Behold him do it, and see the calm peace of the man as he sits clothed, and in his right mind, looking at the face of his Deliverer.

This was the object of Jesus' voyage to Gadara to deliver this soul, to show his power over Satan when ensconsed a legion strong in the soul and body of a man.

The rebuke Christ gave the fearing disciples was merited. They had no right or reason to fear. This was the Master's trip; they need have no fear; it was his enterprise; he had given the order: "Let us pass over." Why are ye so fearful; how is it ye have no faith. Their conduct was proof of their utter lack of confidence in him. They ought to have let him sleep; they were carrying a greater man than Cæsar; you are carrying Jesus; you need fear nothing. This miracle has furnished the church, in all ages, confidence in every enterprise; the only question to be settled was is Christ aboard? Is this his voyage? Is he in this work? "The old ship of Zion," which the church has sung so long, and is to this day loved so well, embodies in song the teachings of this lesson.

This noble craft, on which so many have taken passage to the other shore, staunch as she is, has, as her chief, recommendation that Jesus is her captain.

"Immigration."

It is of course discourteous for an outsider to even ask to go into a newspaper and oppose the policy of its own editorial staff. It seems to be the well-settled doctrine of late years that editors are to be *inquired of* in all questionable matters. They are presumed to know. So I may reasonably presume that the following will find its way, by a short route, to the place where most that is written now-a-days ought to go.

An editorial in the ADVOCATE of February 2, on "Immigration," is not suited to Mississippi, though it seems to have been written, if not for Mississippi especially, for this region generally. It broadly opposes the introduction of both labor and capital into Mississippi. This meets the disfavor of, in my judgment, most of the property owners and best citizens of this State.

The introduction of capital and labor from older to newer countries is by no means a new subject. It made New England what it is. It made New York what it is. It made Pennsylvania and Maryland and Virginia, and the Carolinas what they are. It made Georgia a State, and made Alabama a State. It changed Mississippi from a Spanish "settlement," in and around "the Natchez," to what it is. What made "the West?" and out of what was it made? Who made a city down on that crescent bend? But for immigration this country would to-day be a British colony *east* of the Allegheny mountains.

I can not argue this general subject. I do not know how. We have more domain, more timber, more navigable streams, more coal and iron ore, more water power, and more sunshine in proportion, than we have money and muscle. And there are thousands of men, with a good stock of muscle, who have no domain. Separate they are unprofitable. Together they might be profitable.

You say the thrifty immigrant would buy our land, and himself be profited. I am glad to believe it. I suppose he would pay for the land. That is the way we have been doing heretofore, for we are all immigrants in this country.

You say some of the immigrants would, in all likelihood, be bad citizens. I presume they would. There is back action in all human affairs, but that does not justify non-action. In mechanism a wheel has never been made that did not, to some extent, retard the motion it was intended to accelerate. But that does not prove it best to give up all machinery.

You say foreign immigrants would foreignize our country. There is some force in this. It takes three or four generations to thoroughly Americanize some foreigners. The Mohawk was settled by Dutch, and Governaire Schuyldhaire was Governor, and Now York has prospered. Americans will dominate this country for some time yet.

Again, "They," the foreign immigrants, "will have no sympathy with our laws, our customs or our religion." And Texas is cited.

This religious aspect of the question comes strangely from a religious quarter. "They don't sympathize with our religion." Well, would they do any better over yonder? Here there is or may be at least some hope of their reform. There there is little or none. So Christianity would say, Bring them here.

The reference to Texas is unfortunate for the non-immigration argument. It is more than unfortunate. It shivers it into shreds. Look at Texas fifty years ago, in the days of Santa Ana, and Mexican ponies and rancheros. I remember it. And then look at it now. How many bales last year? A million, I believe. How many Methodist Annual Conferences and preachers? and other Protestant ministers? any schools? any literature? any railroads?

The question of immigration is the question of Indian canoes and rifles, and jerked bear meat, and blankets and moccasins, and Spanish ranches and lassos on the one hand, and States, civilization, agriculture, commerce, railroads, steamboats, schools, colleges, literature, towns and cities, cotton, spindles and looms and furnaces, and Bibles and churches, and Christianity and editors, and a few other such like things on the other. I prefer the latter.

Did you hear Gen. Gordon's speech, a few days ago, on this subject, before the Mississippi Legislature? Well, you had better read it, as you may see it in the newspapers. And I suggest that you notice his comparisons of Massachusetts and Georgia, and with Mississippi and Georgia with Mississippi, and the reasons for those disparities. His notions of political economy differ from those of the ADVOCATE.

R. ABBEY.

Note by the Editor.—The above article, from Dr. Abbey, is in reply to one from Rev. W. L. C. Hunnicutt. The editor of the ADVOCATE does not hold himself responsible for the views of the corresponding editors, nor for the views of other contributors. Within the limits of propriety they are free to discuss questions in their own way. The admission of Bro. Hunnicutt's article does by no means commit the NEW ORLEANS CHRISTIAN ADVOCATE against immigration.

From the Work.

NEWTON CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: This is my third year on this circuit; there are now six churches on the work, to-wit: Newton, Hickory, Garlandsville, Spring Hill, Hickmans Chapel and Pleasant Grove, numbering nearly four hundred members. There are regularly organized Sunday-School Foreign Missionary Societies at the two former places. We hope to have more at other churches. In this way we can the better identify the children with the missionary cause, and educate the coming generations in the duty of spreading the gospel over the world. We have a good camp ground on the circuit; some new tents put up last year, others are speaking of tenting this year. I am on my second round, and, despite the heavy rains and swollen streams, I have not missed an appointment. I hope and am praying and laboring that the present year may be even better than the two former. I desire very much to get the ADVOCATE at least in every Methodist family on the circuit. I find it a wonderful help to me in my work. I notice that those who take it are our best informed and most liberal members. A good sister, a widow, remarked to me the other day that she had rather retrench some in food and raiment than to do without her ADVOCATE. I must tell you of a pleasant incident that happened the other day. The widow of our beloved brother, Rev. G. W. Chatfield, paid us a visit at the parsonage, and, while looking over her ADVOCATE, her eye fell upon Bro. D. P. Bradford's article, telling what the good people of his charge did in visiting his home, and leaving with his dining table loaded with good things, her heart took fire, and she said: "We must not be behind in this matter." She put on her hat, and away she went, to Dr. Watts. To mention the matter was enough for such people as we have here and elsewhere on the work. The time was appointed "to take us by surprise," and at the time they came, young and old, in and out of the church, and some of other churches, and children, and the parsonage was crowded with happy hearts and smiling faces. When the hour came to disperse we sang: "Shall we gather at the river." A benediction was pronounced by the pastor, and so we parted for the night. When we looked on the dining table, behold! it was loaded with good things, and substantial. A sealed envelop was found on the table, containing a list of the names of donors of a barrel of flour, which was sent as next morning by Mr. Watts, with as nice a piece of pickled beef as I ever saw, and a small amount of money was handed in by good friends. Do you ask me if the inmates of the preacher's home appreciated these kind gifts? Most assuredly; but more the heart that was in the matter. We make a bow and say, thank you, dear friends. I must not forget to say that since then the energetic steward at Spring Hill Church came fifteen miles, and brought some sweet potatoes and provender for the faithful horse, John. May the Father's blessing be upon all.

GEO. BANCROFT.

FEBRUARY 14, 1882.

NATCHEZ, MISS.

MR. EDITOR: This station received, during the last Conference year, forty-three accessions to its membership, thirty-two by certificate and eleven on profession of faith. Of the eleven last named eight were pupils of the Sunday-school. In this respect the Natchez Sunday-school is, I think, superior to any I know of. It is emphatically "the nursery of the church." As a rule, our young people, at a suitable age, unite with the church—*our church*. One of those "lambs of the flock," received last year, has passed from the church militant to the church triumphant, leaving behind her the sweet, refreshing aroma of a life consecrated to her Maker's service, and a dying testimony which, to a parent's heart, is "more precious than rubies."

This Sunday school, I suppose, need not fear to compare its financial exhibit with that of any other school in our church. Last year its expenditures were as follows: for missions, $125; for books, etc., $102; for improvements on Sunday-school room, $360. Of this last amount the sum of $160 was on hand at the commencement of the year, leaving $200 raised during the year. This gives a total of $487 raised by the Sunday-school. In proportion to numerical and financial strength, my judgment is that no school in the land can show a better record. And the work goes on. Since Conference a handsome sum has been raised for further improvements on the Sunday-school room. The success of the school in this regard is partly due to the fact that the pupils have organized themselves into two societies, each having a specific end in view, viz.: a Miss'y Society and a Young Folks' Aid Society. The Miss'y Society supports the pastor of Hunnicutt Chapel, in China, and pays something to home missions besides.

In the church we have three societies, composed principally of ladies—the Ladies' Aid Society, the Parsonage Society and the Benevolent Society. The ladies composing these societies are a noble band of workers, whose zeal, energy, enterprise and perseverance are worthy of high praise and general emulation.

To the Ladies' Aid Society the church is largely indebted for aid in the construction of its spacious and elegant house of worship. This society has now on hand several hundred dollars to be expended in improvements on the church edifice.

The Benevolent Society, organized last summer, raised about $60 during the year for the poor. The Parsonage Society is full of liberal devisings for the comfort of the pastor and his family. During the *present* year the parsonage has been enlarged and improved.

Since the last Annual Conference there have been eighteen accessions to our membership, eight of them by certificate. There has been recently a very marked increase of spirituality in the church. The attendance upon prayer meetings has increased very considerably. The attendance upon class meetings has increased about three hundred per cent. Several new family altars have been erected, and some have been repaired which had long lain in ruins. The outlook is decidedly encouraging.

W. C. BLACK.

Marriages.

DAVIS—CROCKETT. January 15, 1882, at the residence of Mr. John Sadler, Plaquemines, La., Mr. John Davis to Miss Sallie F. Crockett.

Pensacola Fla., papers please copy.

HORTON—EZELL. January 11, 1882, at the residence of the bride's father, by Rev. I. L. Peebles Mr D. A. Horton to Miss A. J. Ezell.

McQUEEN THORNTON. February 7, 1882, at the residence of the bride's father, Dr. Thornton, by Rev. I. L. Peebles, Mr Allen McQueen to Miss M. J. Thornton.

DAY—CHANCY. January 26, 1882, in St. Helena parish, La., by Rev. I. W. Cooper, Mr. W. H. Day to Miss Sallie Chancy.

BROWN—NESOM. February 7, 1882, at the residence of the bride's mother, by Rev. I. W. Cooper, Mr. J. L. Brown, of Pike county, Miss., to Miss L. J. Nesom.

SLANE—OLIVER. January 31, 1882, by Rev. M. C. Manly, Mr. W. H. Slane to Miss Lulu Oliver. All of St. Landry parish.

STARKS—COPELAND. February 8, 1882, at the residence of the bride's father, Mr. S. H. Copeland, by Rev. A. W. Moore, Mr. Charles E. Starks, of Catahoula parish, and Miss Florence T. Copeland, of Franklin parish.

SMITH—KENT. February 16, 1882, at the residence of William H. Cook, Esq., Centerville, La., by Rev. T. K. Faint LeRoy, Mr Ira A. Smith, of Iberville parish, and Mrs. Sallie Emma Kent, of St. Mary parish, La.

Obituaries.

JORDAN—MRS. JANE M. JORDAN was born in Pittsburg, Pa., May 14, 1816, [illegible] I, was the daughter of George and [illegible] and granddaughter of Rev. [illegible] Asbury, one of the early [illegible] Methodist. Losing her mother [illegible] infancy, she was reared [illegible] young, she was educated with her four sisters at Edgeworth Seminary, Braddocksfield, Pa. The principal, Mrs. Oliver, bearing the sobriquet of "Mother," carried out the name to the letter, particularly in the religious training of her pupils. Here she fully improved the many advantages given her; and, being of a retentive mind, attained to a high cultivation of taste. Though early impressed, she did not make an outward profession of religion till after marriage. She moved to St. Louis, Mo., with her father's family in 1836; from there to St. Charles, Mo., where she married Mr. E. H. Jordan, a merchant of that place. Under the pastorate of Rev. John Fielding, her uncle, then president of St. Charles College, she joined the Methodist Church. Her conversion was bright and satisfactory. Never a doubting Christian, she was conscious of her daily need of that cleansing blood—the effect of which was shown in her consistent life. She was a cheerful Christian, and, of so sprightly a disposition, she often mourned over her exuberance of spirit. This, however, to her friends, only presented religion in its most winning phase. While afterwards making her home in St. Louis, she worshiped in the old Fourth Street Church, Dr. Boyle being her pastor, and here was the beginning of that soul refining process, called "affliction," which followed her to the end. Here she buried two beautiful children in one week; then leaving St. Louis for her new home in Shreveport, the first letter brought tidings of the sudden death of her much beloved step-daughter and companion, aged nineteen years. She lost two other babes in quick succession; but the great shock of her life was the loss of her gifted daughter by the burning of the Mattie Stephens, sadly remembered by many in the South. She was long recovering her wonted vivacity, but proved at last that "God washes the eyes until they can behold the invisible land where tears shall come no more." Then an aged father was watched over as a mother over an infant; then a declining devoted husband, whose encomiums she justly deserved when he said to her: "You surely have fulfilled that passage in Proverbs, 'Her children arise up and call her blessed; her husband also, and he praiseth her.'" Her busy hands were ever active in making others happy, while self-forgetting. Year after year busy from the delicate tinting of a landscape or flower, down to the matter-of fact duties of the housewife—even when

"Hands that were nerved with corded veins;
Hands that were roughened with toil and brown;
Hands that were patiently bearing the cross,
Bearing the cross and wearing the crown."

Once, in speaking to the writer of her approaching end, she said: "Last night, for a moment, all the terrors of death were presented to me; but, oh, so great was my joy when this passage came up, 'I hold the key of death and hell,' I exclaimed aloud, that is my Saviour, who will go with me through the dark valley; and on this promise I rested sweetly."

Is it to be wondered that after such a life, when she lay down to die, her Saviour's presence was ever with her, and that she constantly repeated: "The everlasting arms are underneath me," "Eye hath not seen nor ear heard," etc.

Such a life has been an inspiration to many, and truly to one to whom she was mother, friend,

SISTER.

In addition to the above from Mrs. Walters, sister of Mrs. Jordan, Rev. J. T. Sawyer writes as follows:

As Sister Jordan's pastor during the last year, I wish to bear my testimony to her exalted character and great worth. She was undoubtedly a remarkable person. Her stock of information on general subjects was ample, and her naturally acute and brilliant intellect had been thoroughly cultivated: hence, she was ready, accurate and full in the discussion of any subject presented to her. She seemed equally at home if the subject had reference to nature, science, history, the Bible and Christianity, or to most any thing else. Her sprightliness and vivacity were unusual, and her memory was wonderful. Among her friends, her decision as to a fact, or event, or doctrine, was taken as correct and final. Though called more than many to suffer in the furnace of affliction, her joyous spirit seemed never to desert her; and throughout all her conversation in health, or sickness, there were, over and anon, the flashings of genuine wit, a vein of humor being in her as an essential part of herself. This was a charm that won upon all who knew her. Her Christianity was of the highest type. Broad and tender in her sympathies for others, and loving her Saviour with the thorough devotion of a heart all his, her life was "abundant in labors" of love, and presented a consistency and perfection that all saw and acknowledged. She surely had the mind and spirit of the Master. She was an humble, consecrated follower of Christ, counting it her chief joy to do his will. Many and frequent were the kindly words she spoke, and they, with her numberless deeds of quiet, unostentatious Christian charity, are recorded on high. She spoke in class with an unction from above, and what she said discovered that she had deep experience in the Divine life. Missed she will ever be by children and grandchildren and other loved ones; for the quiet, gentle, loving movement of her Christian life in the circle of home shed light and gladness and daily blessing on all. Missed she is by the many friends who ever counted it a treasured privilege to know her and possess her friendship. Missed in the house of God, the place of prayer and class-room, the church has lost one of the choicest, most useful and thoroughly spiritual members that ever knelt at her altars. Our loss is her eternal gain; poorer are we on earth, but richer is heaven for her going there. May her godly life be sanctified to the everlasting good of the loved ones left on the shores of time, having the voyage yet to make.

The editor of the ADVOCATE would also add a few words. Sister Jordan was under our pastoral care in 1851-52, and, subsequently, for a time during the war. We knew her well and long, and among all the Christian women we have known we have not known her superior for intelligence, refinement, and complete consecration to Christ and his cause. Hers was indeed a noble character. In all the relations of life she was a model of faithfulness and of womanly devotion. Her death is indeed a loss to all that knew her, and a loss to the church, and to the community in which she lived. Deeply do we sorrow over her departure. But it is well. She has entered into rest.

BEARD.—*Whereas*, Our Heavenly Father in his wise but inscrutable providence, has removed from our fold our beloved Brother Rev. Thomas L. Beard, who departed this life Nov. 17, 1881, the Pastor's Association of Humboldt, Tenn., of which he was an honorary member, desire to place upon record its sincere appreciation of his worth as a man and a brother beloved in the gospel of our Lord Jesus Christ, to express our deep sense of the loss which we have sustained by his death, and to offer our heart-felt sympathy with his sorrowing family in their sad bereavement;

Resolved, That in the death of Brother Beard we mourn the loss of one who was in all the relations of life an upright man and a sincere Christian, whose character, transformed by divine grace with the image of his Redeemer, shone through a long life not only with steady but increasing brightness, manifesting in every day life those characteristics which mark the truly godly man. As his life drew near its close he gave evidence of that ripening of his Christian grace which forcibly to those who knew him best his speedy entrance upon his reward. As a minister he was through many years of arduous labors faithful to his holy calling, and received that best proof of his Master's approbation, a rich harvest of souls as seals to his ministry. As a preacher he was diligent, watching with singular fidelity over the flocks committed to his charge, and in the later years, though laid aside from the active ministry by increasing infirmities, he lost none of his great interest in the work of his life. As a minister and brother it was delightful to know him, for to know him was to love him. He was a sincere Methodist, and labored conscientiously to promote the cause of the Church of his choice; but his sympathies were large and his Christian charity embraced with unfeigned affection all who loved the Lord Jesus Christ, and his hearty co-operation and uniform courtesy won the hearts of his ministerial brethren of other denominations. While we mourn his death with no common sorrow, we rejoice with exceeding joy that our loss, which is only for a little while, is his eternal gain. To his bereaved family, as an association of ministers who knew him and loved him for his work's sake, we tender our cordial sympathy and condolence, and commend them to that sacred Word he loved and preached so long as an unfailing source of comfort and joy; and we do unite our prayers for the abiding presence of the Holy Spirit with them as a sweet comforter, and that at least they with ourselves may be made partakers of his joy through the rich grace of our common Lord in that blest land where sorrow and parting is unknown, for

Where the saints of all ages in harmony meet
Their Saviour and brethren transported to greet;
While the anthems of rapture unceasingly roll,
And the smile of the Lord is the feast of the soul.

W. G. JORDAN, Baptist Church; C. K. BROOKS, Methodist Church; F. P. FLEECKEN, Cumberland Presbyterian Church; R. A. FINLEY, Methodist Church; B. MELLHY, Methodist Church; H. M. FARR, Presbyterian Church.

FOLKES—MRS. MARY MAGRUDER FOLKES, late consort of Benjamin Folkes, Esq., of Warren county, Miss., departed this life on December 27, 1881 at the family mansion fifteen miles from Vicksburg. Mrs. Folkes was a model woman; a gentle, faithful, humble Christian. Her life and heart were early given to the cause of the Redeemer, and she held on in her useful Christian life in a most consistent and blessed course to the end. She passed away in the sixtieth year of her age. Her maiden name was Grayson. She was a granddaughter of the late Judge Covington of precious memory in our State and Church.

Her home was made a perpetual benediction by her genial care and painstaking effort to minister to the comfort and happiness of its inmates. Such a wife! Such a neighbor! Such a friend! Benevolent, forbearing, patient, good. The church is rapidly laying in the dust her noble women who have been pillars in our Zion, and whose administrations have given courage and zeal to our ministers, and support and comfort to the toiling membership of our church. Eleven such women perished in the yellow fever scourge in 1878 in Warren circuit. Our excellent Sister Folkes belonged to that blessed constellation of noble Christian women who, together, have given strength, time and spiritual vigor for many past years to the cause of the blessed Master. Peace to the memory of departed worth! Loved and honored by her husband and neighbors, she has left a fragrant name, and an example worthy the imitation of the Christian women who knew and loved her. "Blessed are the dead who die in the Lord."

C. K. MARSHALL.

Christian Advocate.

THURSDAY, MARCH 2, 1882.

HE LEADS US ON.

He leads us on
By paths we did not know,
Upward he leads us, though our steps be slow,
Though oft we falter and forget on the way,
Though storms and darkness oft obscure the day,
Yet when the clouds are gone
We know he leads us on.

He leads us on
Through all the mingled years;
Past all our dreams and hopes, and doubts and fears
He guides our steps. Through all the tangled maze
Of sin, of sorrow, and o'erclouded days
We know his will is done;
And still he leads us on.

And he, at last,
After the weary strife,
After the restless fever we call life,
After the dreariness, the aching pain,
The wayward struggles which have proved in vain,
After our toils are past
Will give us rest at last.

Southern Methodism and Six Million of Negroes.

BY W. W. BENNETT, D. D.

The attempt to arraign the Southern Methodist Church for neglect of the religious interests of the negroes in the South since the close of the civil war is one of the many strange things of the present day. The good intentions of those who have done this can not be doubted, but certainly they have not looked at the question in all its aspects and bearings.

If we are as guilty as it is claimed we are, hardly any punishment is too severe for us. If we have dropped these people deliberately and of choice, when we could have had access to them, and seen them sink deeper into ignorance, vice and the barbarous customs of their ancestors, without stretching out a helping hand, we merit the opprobrium of the civilized world.

But have we been guilty of such unchristian, such inhuman conduct? Nay, have we been guilty of any lack of duty to them more than to any other class, considering the circumstances that have surrounded them and us?

It is not wise to leap to conclusions, for in so doing we pass over essential facts that would, if properly considered, greatly modify, if not wholly change our opinions, and lead to far different conclusions.

At the risk of being charged with looking back to the works of "the fathers," and of laying "flattering unction" to our souls, drawn from their heroic labors for this class, and the splendid results, we may ask, What was the attitude of the Southern Methodist Church toward the negro at the close of the war? The answer is already recorded in history, and however the facts may be distorted or obscured by passion, prejudice, or overheated zeal, they are *facts*, and will so stand, to be known and read of all men. As the results of our Christian labors among this people we had over 20,000 members enrolled, and an equal number of their children under instruction in Sunday-schools. And to continue the work the church stood ready, according to the means and opportunities left her in her then shattered and disorganized condition. It was neither the wish nor purpose of the church to give up her work among this or any other class, but she was forced to do it in great measure by stress of circumstances. It is not pleasant to recall the strife and bitterness of that period, but the vindication of our character as Christian people demand it.

At the close of the war a wide chasm yawned between the whites and the blacks of the South. This chasm was not a necessary result of the issues of the war. It was dug by those who sought to use the negro to secure their own nefarious ends. This is plain to every man that lived in the South and noted the course of events.

Those best fitted to grapple with and to solve the social problems that rose out of the bloody struggle were the people of the South. But in the heat of passion and the flush of victory this idea was spurned by the dominant powers. It could not, or would not, be believed that the Southern people accepted the decision of the sword as honorable, though misguided, men, if any prefer so to regard them. No people in this country, or in the world, knew the negro character so thoroughly, and certainly no people had stronger reasons for treating the negro fairly. However sneeringly the declaration may be received, history shows that no portion of the black race was ever in better circumstances than that portion held in servitude in the Southern States. Those who lived far from the scene had neither the means nor the opportunity for forming correct opinions on the question of slavery. Almost every one knows this, and even ingenuous Northern men, after residing for a time in the South, have candidly confessed that they had never had a true idea of the real condition of our slaves. [illegible] had a young man from central New York to give me the idea of slavery as it had been formed in his mind at home, under the influence of sensational public lectures and books. He had been taught to believe that the slaves were kept in pens like cattle; that at the close of each day's work they were driven in gangs to their pens; food was then thrown over to them as it is thrown to hogs; and in the morning they were marched out to their work, and kept at it till dark at the end of the overseer's lash; and that such was the life of the poor negro, day in and day out, till death mercifully interposed, and freed him from a life of torment. When this man came to live in the South as a teacher, he was of course amazed that this part of his education was based on Munchausen stories.

Many fall into the error of drawing general conclusions from particular premises, and with all such persons special cases of oppression and cruelty are taken as fair samples of a general system. The unfairness of such reasoning is apparent to every thinking person. By such a process any interest may be condemned in which capital and labor are united. We must take the general average working of a system, and draw our conclusions from that, and not from exceptional cases picked out to suit a preconceived theory.

Now in Southern society, while proper distinctions were clearly marked and fully maintained, the best feelings existed between the white and the black race; and there was every natural reason why this should be so. They had grown up together on the same plantation; they had played, hunted, fished, and often worked together, and such strong attachments grew up between them that the negroes took the greatest pride in the families of their old masters, and counted themselves as an important part of the establishment.

The important fact, and one that fully illustrates this last remark, has been overlooked, or, if seen, has been underestimated by many, that the families of the whites were, in multitudes of instances, left to the care and vigilance of the negro servants on the large farms and plantations, while all the white men, except the feeble, old and sick, were in the field as soldiers. Those who were left in their care were almost utterly helpless, and yet not an instance occurred during the war in any part of the South of an insurrection among the negroes. If the system had been as cruel, and the masters as barbarous, as many have thought and asserted, surely there would have been St. Domingo scenes in some parts of the South. We had trained, Christianized, and, to a considerable extent, educated the negroes in our midst and under our rule until they were equal, and, in many respects, superior to the same class in other parts of the world. Let him deny it who will, the history of this country when it comes to be fairly written, will show this, and any history so-called, that ignores it, will be only fiction.

In the very red-heat of the war I have seen negro servants trudging their weary way homeward from Sharpsburg, Gettysburg, and other dreadful fields of death, bearing to the old homestead in Georgia, Alabama, Mississippi, and other States, the swords and other sad mementoes of their slain masters. The whites had no wrath to visit upon the negroes. If we chose to put it upon the mean, low ground of policy, it was to their interest to reach and conciliate them by every possible and proper influence. For they understood the agricultural work of the South, and were the best laborers that could be procured. There was scarcely a generous-minded master in the South that was not ready to say to his slaves: "You have been made free by the war, but here are your homes and here is the land; now, if you will go to work we will make what we can, and divide it fairly." There was a strong sympathy felt for the negro in his then helpless condition, and there is such a sympathy yet. The Southern people certainly had sense enough to see that he must be gradually raised to the position of a citizen, and they would have taken measures to secure this to him with as little friction and disturbance of the social order as possible. Men who are sceptical may pooh, pooh this if they please, but as soon as the shock of defeat passed off, this was the question to which the better class of people in the South began to direct their thoughts, and to help them in solving it they would gladly have received advice from any quarter. They were done fighting, and really wished to reconstruct their shattered social system on a new basis.

But instead of this what had we? Hardly had the echo of the last gun died away before it became plain that a policy was to be adopted with the motto, "To the victors belong the spoils," and with relentless energy this policy was pursued. No time was given the people "to the manner born" to think, to plan, to arrange any thing. The work of reconstruction was taken out of their hands, and put into the hands of a band of adventurers that poured into the South as to a new El Dorado. State governments and Christian churches became alike objects of prey. Why, some of our own people took the scare, and sought shelter from the impending avalanche by "going over." I recall the case of a friend of mine, and a brother minister, who left us sadly, perhaps, but because he felt sure that the only fate before our church was "disintegration and absorption," and this only a matter of time.

The negroes were taken in hand, and thoroughly manipulated. Their heads were filled with crude ideas of citizenship, and the rights it involved. They were alienated from those who were their best friends, and knew best how to develop them into thrifty, industrious and useful citizens. The "forty-acres-and-a-mule" idea was not a joke. They were taught by those who drilled them in "league meetings" that it was to be so. The forty acres were to be cut off the "old plantation" anywhere they wished, and the mule was to be of the best that "old master" had hid away in the hills, and saved from the bummers. To remain with those who had owned them, and to work for money, or a share of the crop, would be to deny their own freedom, and so they left their comfortable cabins, and wandered off to the towns and villages, crowding into the most wretched shanties, and suffering all manner of hardships. The ballot was thrust into their hands, and they were commanded to cast it only for those who sought for places in the South they never could have reached in a century of effort at their native homes, and who used the negro only as a stepping-stone to place and power. It is strange indeed if this foul mistake has not long since been seen and deplored by the more thoughtful people of the higher latitudes of this country.

And is the picture on its ecclesiastical side more pleasing? or, perhaps we ought to ask, is it less repulsive? If the negro could not be left to the care and control of Southern civil rulers, could he remain in connection with and under the guidance of Southern ecclesiastical rulers? Of course not; and hence all the churches we had were invaded, and by appeals which those who did the work know well how to frame and how to present to their hearers, were swept off into other communions. Suppose at the time we had gone before the negroes and tried to persuade them that they ought not to leave us, is there a man living or dead that believes we could have stopped or changed the course of a thousand in a stampede? All we could do was to look on and deplore; we were powerless to avert it. We gave them the best send-off we could at the time, by turning over to them the church-buildings wherever we learned that they were going into another denomination. And these gifts were not small gifts; many of them were churches that cost thousands of dollars, and had been built for them mainly by the liberality of the whites; and this was done at a time (General Conference of 1866), when many of us believed that a reaction would soon set in, and that we should need the churches for our own re-collected flocks, or for an independent Communion of their own under our fostering care. The simple truth is, and it is needless to disguise it, that for years after the war white preachers had hardly any access to the colored people of the South. Naturally inclined, under their new circumstances, to set up for themselves, they were constantly urged to do so by politicians for political reasons, and by religious leaders that came among them for other reasons. In many instances the most ignorant and superstitious among them took the lead as preachers, and the scenes at the meetings held by such bordered upon the wild and fantastic dance-worship of the African tribes in their most savage state.

It is a fact perfectly well known that in the South the negroes are nearly all churched. It would be difficult to find in any community any considerable number not connected with some colored church or congregation. In this state of affairs, if we had a thousand missionaries ready to go among them, and the money to support them, there would be no door of entrance for them. The only thing, and the best thing, we can do for them is just what we have been doing ever since the war closed—not as far as we could, probably, but still to a considerable degree—and that is to help them in all their church-enterprises, and particularly in their educational efforts. And while we do this, let it never be forgotten that many of the best elements in all the Southern negro churches were contributed to them by the white churches that had labored for the blacks so earnestly and successfully previous to the war. This is true especially of the Baptist and Methodist churches, for those had gathered a larger colored membership than any others.

In many respects the negroes have improved since the close of the war. They have become land-holders to an extent not thought of. In all the Southern States there are hundreds of thousands of acres held and worked successfully by them. They have built hundreds of churches, and there is not one, I will venture to say, in which there is not some white man's money. And not only so, it is also a fact that in multitudes of instances white teachers have gone into their Sunday-schools and taught them to read and understand the Scriptures. I know this is the case here in Virginia, and I presume it is so in other States.

We know in the South what the negro needs, and we are ready to supply that need to the fullest extent of our ability, consistent with other obligations.

In the Ecumenical Conference, when this subject was brought up in connection with another germane to it, Rev. David Morton, of Kentucky, said, referring to Rev. J. C. Price's (colored) remarks on the providence which he saw in the whole slavery question, and the training requisite to qualify the American blacks for missionaries to their brethren in Africa: "This training of the Southern negro is not being done as it should be done. There are reasons why it can not be done. We of the Southern States are poor; we are not able to help our friends as we desire to help them. There is not a colored church built in my community of which I dare speak the truth when I say that every Christian white church in the community contributes its mite to the building, and so in regard to every Christian effort and enterprise among them." And like testimony could be gathered all over the South.

The negro is free—we wish him to remain free, and to reach the highest degree of culture his nature is capable of, and as we have the means we ought to help him every way, for he has strong claims upon us. But to charge the Southern Methodist, or any other church, with willful delinquency in regard to strictly missionary work among the negroes, when they were cut off from us and walled in against us, is to make as groundless a charge as is recorded in the annals of the world.—Nashville Christian Advocate.

Religious Intelligence.

MISSIONARY.

—The latest news from the American Board's expedition to Bihe, Central Africa, is to the effect that Dr. and Mrs. Nesbit, who were lately sent out, have arrived at Benguela, where Messrs. Bagster and Walter were preparing for their journey into the interior. Messrs. Sanders and Miller were still at Bailundu, where, as will be remembered, the king had stopped them on their journey. They were preparing houses, to live in and for farming operations. Mr. Bagster thinks Bailundu is the best place for the large station. "Thence," he writes, "we can move on the country north of Bailundu, then to the north west part of Bihe, north of the Quito River, Kapobro's country, with its language half Ganguela and half Ambundu; then on into Ganguela and far beyond. We think shall follow the grand highlands up, perhaps, their greatest length inland and shall be on the line of thickest population toward the middle of Africa. The Ganguela language will take us almost across the continent, as we follow the trade of this people." He says the king of Benguela is a tyrant and will not allow the missionaries to travel at will. No carriers dare to start with them unless the king is willing for the white men to go. At present, therefore, it is not practicable to make excursions into the interior, as desired. He says the road to Dondo is open, and traveled by Bailundu men. As soon as possible a journey will be taken to the place and a station established. They will also have in view the opening of a station in the large country between the kingdoms of Bailundu and Dondo. The consul at Loando has offered the missionaries every facility in his power.—New York Independent.

—The Bombay Watchman says: "The present ruler of Abyssinia, King John, has banished all the missionaries who have arrived at Massowah, after a long and painful journey. Under the influence of the bishops and priests of the Church of Abyssinia, he caused diligent search to be made in the houses and huts of the people for copies of the Bible distributed by the missionaries. Whenever a copy of the Scriptures was found, the luckless owners were loaded with chains and cast into prison until their home burned down. The Swedish missionaries had a prosperous work on the eastern frontier of Abyssinia. The London Jewish Mission was working most successfully among the Falashas, or Abyssinia Jews, by native preachers, who were trained in Europe, and had two stations in the northern part of the kingdom. Two German missionaries are engaged in Shoa, the southern part of Abyssinia, under King Menelek's dominion. Now it seems that all these messengers of peace can not do anything on account of the overwhelming warfare and bloodshed of King John, who is really like a tiger."

—The Two Karens, of Burmah, are quite religious, but are not very particular what or who they worship. Some worship, says the Rev. J. T. Elwell, Burmah priests, idols, and pagodas. One man said: "We worship whoever comes along, whether Burmese, Romanist, or Christian. All good. We are sure to be right." Mr. Elwell met a woman suddenly in the jungle, when she jumped aside and exclaimed: "My Lord God." Mr. Elwell immediately set her right. In a backwoods village Mr. Elwell talked to a household about Christianity, when the woman of the house prostrated herself, saying she would worship God and she was scarcely restrained from worshiping the preacher. The people are ready to promise anything, but slow to perform.

—When Bibles and hymn books were allowed the Vaudois in their own valleys, their moderator had to sign an engagement that no one of them should be given to a Romanist. In 1870, when the city of Rome became a part of the kingdom of Italy, among the very front ranks of the soldiers who passed through the gates of Vaudois Colportour entered with a bundle of Bibles. This year the Vaudois have in Italy forty-one organized churches, thirty-four preaching stations, and visit for services one hundred and fifty places. They have thirty-nine pastors and seventy other agents and over three thousand two hundred communicants contributing over $10,500 for the work.

—Although one of the oldest cities in the world, the old Philistine city of Gaza, with a population of 20,000 people, has had no missionary until within three years. The Church of England now has a dispensary there where the poor receive medicines and advice free of charge. Each applicant is required to hear a portion of Scripture read and to carry away a Christian tract in Arabic. Four schools have been opened for Greek and Moslem boys and girls.

—The total cost of every kind for administering $691,245, the American Board's receipts for 1880-81 was, four and three-fourths per cent. distributed as follows: The cost of circulating intelligence, including agencies was two per cent. of correspondence, was one and one-fourth per cent. and of business administration one and one-half per cent.

—The South America Protestant missions, conducted by both American and European societies, are found in the Guianas, in Brazil and the Argentine Republic, in Colombia, Peru, Chili, and to a small extent in Southern Patagonia and Terra del Fuego, as well as in the Falkland Islands.

—A church in Deep Creek, Washington Territory, has a roll of nearly one hundred Spokan Indians. A number of the Umatilla Indians, who are under the care of the Catholics, have expressed a desire to have a Presbyterian Church on their reservation.

—There exists in India special mission societies for the care of lepers. Within a year twenty-eight of these unhappy sufferers have been baptized in several asylums in the north of India—nineteen at one place on a single day in September last.

—Dr. Jessup, of Beirut, Syria, reports that unusual crowds have been attending services in the Greek Church, and that it is the preaching of Mr. Moody's sermons, obtained from the Beirut press, that has caused the great stir.

—Bishop Crowther, Archdeacon Henry Johnston has been visiting the stations in the Niger delta. At St. Stephen's Bonny, he confirmed sixty-seven candidates, and at Nembe the Archdeacon baptized four women, one of them a former priestess to the gods and a great persecutor.

MISCELLANEOUS.

—What is called the "Caxton Brigade" has been started in London by Rev. Charles Bullock. Its object is to sell good and attractive penny publications in place of the "penny dreadfuls." The scheme was at once taken up by a first detachment of twelve boys dressed in appropriate uniforms. As in case of the Shoe-Black Brigade, the scheme is intended to be self-supporting.

—The English Congregational Year-Book for 1882 states that there are 4,397 churches of the order in Great Britain and 899 mission stations. Besides these, there are numerous churches under the care of the London Missionary Society in heathen lands, where there are 92,474 members and 343,708 adherents. The number of churches in London is 230, besides 127 mission rooms.

—An organization, known as the Children's Scriptural Union, was formed in London, England, in April, 1879, and has since spread through different parts of Europe, until now there are about 9,000 branches, comprising nearly 100,000 members. The object is to promote among children and young people the regular daily reading of the Bible.

—The Presbyterian Synod of Virginia has adopted resolutions stating that the South ought to have an increase of fifty licentiates annually, whereas the increase is now only six, and requesting pastors, elders and parents to instruct the conscience of Christian young men in regard to the claims of the ministry.

—There are, it appears, fourteen Lutheran Churches in Philadelphia belonging to the General Council, of which eight are German, besides ten missions, of which six are English. The churches and missions have a total of 8,785 members. The German Churches have parochial schools, with 702 scholars.

—An order has been issued in India that in the future all Protestant and Roman Catholic Churches which have been built by the government shall be repaired and maintained in proper order at the cost of the State, and be treated as State property.

—One of the prominent workers of a large charity school in San Francisco is a son of Dr. Guthrie, of Edinburgh. He is connected with a prominent business firm, and, like his father, is interested in the poor children.

—Rev. Stephen Foreman, a Cherokee Presbyterian preacher, is dead. He was very highly esteemed, and occupied various responsible positions in his nation. He was a missionary for many years of the Southern Presbyterian Church.

—In answer to an inquiry from the Savannah Presbytery, "Can one elder, where there is but one in the church, invite in a minister, and thus constitute a session?" the Presbyterian Assembly (South) returned an affirmative reply.

—The Arkansas Conference of the Union African Methodist Episcopal Church has been united with the Little Rock Conference (Colored) of the Methodist Episcopal Church. It had twenty-five preachers but only 350 members.

—The Reformed Presbyterian Church (Covenanters) has in this country 107 ministers, 122 congregations, 83 pastors. Of the congregations 31 are without regular pastors.

—Bishop Herzog, Old Catholic, has been re-elected pfarrer in Berne by a majority of 273 out of 276. The Roman Catholics abandoned the contest as hopeless.

—The General Conference of the Congregational Methodist Church, a body of about ten thousand members, has just been held in Fredonia, Ga.

—The Scotch Memorial to Dean Stanley is to take the form of a stained glass window in St. Giles' Cathedral, Edinburgh.

—The Southern Methodist Church reports a net gain of 7,620 members in Texas for 1881, the total being 82,170.

—One in every six of our 50,132,866 population is a church member.

Our Young People.

THE LITTLE BEGGAR'S BUTTON-HOLE BOUQUET.

'Twas on a bitter winter's day,
I saw a strange, pathetic sight:
The streets were gloomy, cold and gray,
The air with falling snow was white.

A little ragged beggar child
Went running through the cold and storm;
He looked as if he never smiled,
As if he never had been warm.

Sudden, he sped beneath his feet
A faded button-hole bouquet,
Trampled and wet with rain and sleet,
Withered and worthless, there it lay.

He bounded, seized it with delight,
Stood still and shook it free from snow;
Into his coat he pinned it tight,
His eyes lit up with sudden glow.

He sauntered on, all pleased and proud,
His face transformed in every line;
And lingered that the hurrying crowd
Might chance to see that he was fine.

The man who threw the flowers away
Never one-half such pleasure had;
The flowers' best work was done that day
In cheering up that beggar lad.

Ah me, too often we forget,
Happy in these good homes of ours,
How many in this world are yet
Glad even of the withered flowers!

—St. Nicholas.

Bob Ryan and Dandy.

"Never make an enemy, even of a dog," said I to Bobby Ryan, as I caught his raised hand and tried to prevent him from throwing a stick at our neighbor Howard's great Newfoundland. But my words and effort came too late. Over the fence flew the stick, and whack on Dandy's nose it fell. Now Dandy, a great, powerful fellow, was very good-natured, but this proved to be too much for him. He sprang up with an angry growl, bounded over the fence as if he had been light as a bird, caught Bobby Ryan by the arm, and held it tightly enough to let his teeth be felt.

"Dandy! Dandy!" I cried, in momentary alarm, "Let go! Don't bite him!" The dog lifted his dark-brown, angry eyes to mine with intelligence, and I understood what he said—"I only want to frighten the young rascal."

And Bobby was frightened. Dandy held him for a little while, growling savagely, though there was a great deal of make-believe in the growl, and then tossing the arm away, leaped back over the fence and laid down by his kennel.

"You're a very foolish boy, Bobby Ryan," said I, "to pick a quarrel with such a splendid old fellow as that. Suppose you were to fall into the lake some day, and Dandy should happen to be near, and suppose he should happen to remember your bad treatment and refuse to go in after you?"

"Wouldn't care, replied Bobby; "I can swim."

Now it happened, only a week afterward, that Bobby was on the lake in company with an older boy, and that in some way their boat was upset in deep water, not far from the shore, and it also happened that Mr. Howard and his dog Dandy were near, and saw the two boys struggling in the water.

Quick as thought Dandy sprang into the lake and swam rapidly toward Bobby; but, strange to say, after getting close to the lad, he turned and went toward the larger boy, who was struggling in the water and keeping his head above the water with difficulty. Seizing him, Dandy brought him safely to the shore. He then turned and looked toward Bobby, his young tormentor; he had a good many grudges against him, and for some moments seemed to be hesitating whether to save him or let him drown.

"Quick! Dandy!" cried his master, pointing to poor Bobby, who was trying his best to keep afloat. He was not the brave swimmer he had thought himself.

At this the noble dog again bounded into the water and brought Bobby to land. He did not seem to have much heart in the work, however, for he dropped the boy as soon as he reached the shore, and walked away with a stately, indifferent air.

But Bobby, grateful for his rescue, and repenting his former unkindness, made up with Dandy on that day, and they were ever afterward fast friends. He came very near losing his life through unkindness to a dog, and the lesson it gave him will not soon be forgotten.—Children's Hour.

How a Little Girl Suggested the Invention of the Telescope.

Some of the most important discoveries have been made accidentally; and it has happened to more than one inventor, who had long been searching after some new combination or material for carrying out a pet idea, to hit upon the right thing at last by mere chance. A lucky instance of this kind was the discovery of the principle of the telescope.

Nearly three hundred years ago, there was living in the town of Middleburg, on the island of Walcheren, in the Netherlands, a poor optician named Hans Lippersheim. One day, in the year 1608, he was working in his shop, his children helping him in various small ways, or romping about and amusing themselves with the tools and objects lying on his work-bench, when suddenly his little girl exclaimed:

"Oh, papa! See how near the steeple comes!"

Half-startled by this announcement, the honest Hans looked up from his work, curious to know the cause of the child's amazement. Turning toward her, he saw that she was looking through two lenses, one held close to her eye, and the other at arm's length; and, calling his daughter to her side, he noticed that the eye-lens was plano-concave (or flat on one side and hollowed out on the other,) while the one held at a distance was plano-convex (or flat on one side and bulging on the other.) Then, taking the two glasses, he repeated his daughter's experiment, and soon discovered that she had chanced to hold the lenses apart at their exact focus, and this had produced the wonderful effect that she had observed. His quick wit and skilled invention saw in this accident a wonderful discovery. He immediately set about making use of his new knowledge of lenses, and ere long he had fashioned a tube of pasteboard, in which he set the glasses firmly at their exact focus.

This rough tube was the germ of that great instrument the telescope, to which modern science owes so much. And it was on October 22, 1608, that Lippersheim sent to his government three telescopes made by himself, calling them "instruments by means of which to see at a distance."

Not long afterward another man, Jacob Adrinsz, or Metius, of Alkmaar, a town about twenty miles from Amsterdam, claimed to have discovered the principle of the telescope two years earlier than Hans Lippersheim; and it is generally acknowledged that to one of these two men belongs the honor of inventing the instrument. But it seems certain that Hans Lippersheim had never known nor heard of the discovery made by Adrinsz, and so, if Adrinsz had not lived, we still should owe to Hans Lippersheim's quick wit and his little daughter's lucky meddling, one of the most valuable and wonderful of human inventions.—St. Nicholas.

Bits of Natural History.

A naturalist claims that most animals laugh just as well as human beings, only not in the same manner. He also claims that they know how to play practical jokes. Among the instances mentioned in proof of his assertion is that of a certain cat. This cat had an enemy—a dog, of course—and the dog happened to be chained, because he had bitten a man. As soon as the cat saw that the dog was chained, she drew near and began to blink at him. A curious grin spread over her face. As for the dog, he was much cowed, and pretended to look the other way. Then the cat brought a large bone and placed it about one foot from the end of the dog's chain. That was too much for the latter, and he grew furious. The louder the dog barked, the more amused the cat seemed. Having teased her enemy several minutes the cat withdrew, taking the bone with her. The same writer tells a still more laughable instance. A dog owned by a gentleman in Stonington, Ct., knew that his master dreaded snakes. Whenever he would see a snake, he would stop as if alarmed, and "point" in a peculiar manner. One day, he got it into his head that he would play a joke upon his master. Seeing the cast-off skin of a snake, he sprang back and "pointed." The gentleman, in alarm, stumbled over a log of wood, spilled his powder and upset things generally. When he saw what had caused the trouble, he looked at the dog and found him laughing. When a dog laughs, he opens his mouth as widely as possible and, with his tongue hanging out, utters a sound resembling both a bark and a whine. The expression on his face, meanwhile, shows that he is enjoying himself.

Few hunters have such a thrilling experience as that which befell Mr. James Bradley, on the Malay Peninsula, in Asia. Mr. Bradley and two other gentlemen—Mr. Grant and Capt. Lacy—together with several natives, were hunting in a jungle, when a full-grown tiger passed them at a gallop. Mr. Bradley and Mr. Grant fired, but without effect. The tiger stopped, and began to tear bark from a tree with his paws, just as a cat claws the leg of a chair. Mr. Bradley, who was several yards away, fired again, and before he could take the gun from his shoulder, felt himself hurled to the ground, with the tiger standing above him. In another moment the tiger seized him in his jaws and bounded through the jungle. How far Mr. Bradley was dragged he could not say, but it was at least a half-mile; then the tiger stopped, put his victim down, and looked back, listening to the approach of the other hunters, who were following as rapidly as they could. Mr. Bradley quietly gained his all-fours, and tried to creep off, but the brute seized him by the shoulder, and shook him as a cat shakes a mouse. Then the tiger began to dab his paws about Mr. Bradley's face. At that moment a bullet whistled overhead. The hunters were drawing near. Suddenly the beast seemed to be seized with rage. He knew that the hunters were in sight. Just as he seized the poor man Mr. Grant fired, and the bullet entered the tiger's brain. He fell heavily, and Mr. Bradley was saved. Mr. Bradley's life was despaired of for several days, but in a few weeks he was almost as well as ever.

In England, not long ago, some footpads attacked a traveling musician, injured him severely and robbed him of all his money. The musician had several monkeys, all of which were killed except one. That one escaped by climbing a tree. As soon as the robbers had disappeared, the monkey came down the tree and ran to the nearest house. Its antics and cries induced a man to follow him to the spot where the musician was. Afterwards some men were arrested on suspicion of the robbery. The monkey was brought before them. As soon as the little animal saw the men, he began to scream and leap toward them, which convinced the officers that the prisoners were guilty of the crime.

Travelers who went up the Shasta River, in California, last fall, report that there is a wonderful beaver dam at the "Old Meyer ranch." The dam extends across the river, is ten feet high and a quarter of a mile wide. The beavers were very numerous, and appeared to be collecting their food for the approaching winter. The dam probably is the largest one of the kind within the limits of the United States.

Not long ago, a gentleman who lives in the north of London was taking his daily horseback ride, accompanied by his hunting-dog. The horse managed to throw his rider and get away. The dog, upon seeing this, ran after the horse, seized the bridle and held it until his master came up.

The Siamese nation was shocked recently to hear of the death of "his sublime grandeur, the court and body elephant of the king." Such was the official title of the white elephant of the kingdom of Siam. One morning, after a hearty breakfast, the elephant went mad, and trampled five of his attendants. To shoot him would have been considered a great crime, so an attempt was made to place a ring of "holy bamboo" around his body. But the mad beast broke the ring and furiously assailed every object within his reach. The hundreds of people about the court were in a great way. Suddenly the huge animal toppled over and gave his last gasp. The king punished every one about the court severely, as if they were responsible for the antics of "his sublime grandeur."—Golden Days.

FORGIVENESS.—A little boy and girl were playing by the roadside. The boy became angry and struck his playmate a sharp blow on the cheek, whereupon she sat down and began to cry. The boy stood looking on, and presently said—

"I didn't mean to hurt you, Kate; I am sorry."

The little girl's face brightened instantly. The sobs were hushed, and she said—

"Well, if you are sorry, it doesn't hurt me."

Christian Advocate.

ORGAN OF THE MISSISSIPPI AND LOUISIANA CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

LINUS PARKER, D. D., Editor.

Corresponding Editors:

REV. J. W. ROSE. REV. W. L. C. HENNICETT
REV. C. B. GALLOWAY. REV. C. W. CARTER, D. D.
REV. J. T. SAWYER.

THURSDAY, MARCH 2, 1882.

The time for church fairs and entertainments comes along with the balmy air and flowers of spring. We would caution our Methodist friends especially against all doubtful expedients for raising funds. Beware of juvenile theatricals in the Sunday-school, and of all other devices which tend to inspire the love for unchristian diversions.

Now and then we hear of entertainments given for charitable or religious objects, in which some features are intruded that bring reproach upon the church, and that offend the more conscientious followers of Christ. If some professors of religion, with lax views of duty, or in ignorance of their obligations as Methodists, stray into forbidden paths of sinful diversions, we must insist that such diversions, or anything like them, be kept out of the church. Harmless entertainments are possible, but there is always a risk in them. Worldlings or worldly church members, are apt to assume the direction of these entertainments, and scandal and great harm are the consequence.

We do not question the charitable motives of many excellent people who spend their time and money in providing these church socialies. It is a most unfortunate way of raising money for Christ, and by no means as necessary as some imagine. If, however, it is adopted, we must insist that it be not made a nursery of worldliness. Too much carefulness can not be exercised in regard to this matter. Amateur theatricals, raffles and dancing are not uncommon in fairs and entertainments given under the auspices of some churches. Methodists have need to beware of such corrupting examples.

These entertainments, when conducted with strict propriety, are, at best, no friends to grace. Mr. Moody says that there can be no revivals where church fairs are held. And he is not far from the mark in this matter. They are about the most effectual means that can be fallen upon to drive the Holy Spirit away from the church, and out of the hearts of the people. The young people, and the old also, need to be converted rather than amused. A good revival in any charge is worth more, even financially, than forty sociables. But the main interest is the spirituality of the church, and the salvation of souls. Anything that hinders this work is to be condemned, and to be avoided.

The floods now overflowing the valley of the Mississippi are destroying millions of property, and involving thousand of people in destitution and suffering. Congress has authorized the War Department to expend one hundred thousand dollars in provisions and other supplies for the relief of the sufferers.

We do not know that these great inundations can be entirely prevented, but it is probable that a tithe of the values destroyed, expended in a judicious system of levees and river improvement, would generally insure the country against these terrible disasters.

Much of all this ruin and trouble is due to the negligence and penurious management of the levee system. As several States are interested in the matter, and as they must unite in the work of protection, nothing very effectual is likely to be done. The property owners are not willing to stand the amount of taxation necessary, and it is not easy for the different State authorities to work together harmoniously. It is an affair of national magnitude and interest, and probably there will never be adequate measures taken, until the whole business is given over to the United States government.

It is almost certain that the cost to the country of the present overflow, in money expended for the relief of the destitute, in the destruction of stock and improvements, and the loss of crops, would have sufficed to protect the regions now temporarily ruined. What is done by local authorities, and by individual effort to strengthen the levees, is usually inadequate, and begun too late. Unfortunately the lesson of a great inundation is soon forgotten. The notion is cherished that it will be many years before another comes, and that possibly this is the last that ever will come. And yet, if past experience is worth anything, these deluges are certain to sweep down upon us every few years.

The section overflowed thus far is the richest and most productive cotton land in the world. The water may retire in time for planting, so that a part of a crop may be made, but, at the best, the devastation is immense, and it will be years before the country will recover from the effects of this almost unprecedented calamity. If it shall lead to an effective interstate or national system of protection for the Mississippi valley, good will come out of this present misfortune. The jealousy and competing interests of other sections, and the feuds and conflicts among the politicians, are likely to hinder legislation, but this great valley must ultimately compel what justice has so long in vain demanded. Such an inundation as the present is a national calamity. Besides the thousands of people immediately affected, all classes, and almost all pursuits, will feel it.

Forty days spent in special religious services and devotion may be a good thing for anybody. Even a light diet, an occasional fast, or abstaining from meat now and then, may be wholesome for the bodily health. Lent may therefore be a good thing for the soul and the body. After the carouse and dissipations of the gay season, and the intemperate indulgences of the carnival, it must be restful to enter upon even extra religious duties.

The trouble lies, however, in the notion that these lenten observances, without any genuine repentance or permanent renunciation of the world, the flesh and the devil, do wash off the dust and filth of past excesses; and, so far from restraining, rather open the door of impunity for excesses of riot in the future.

It is in this spirit, and with this conception of the season of Lent, that many enter upon a forty days' course of bodily temperance and extra religious duty. It is a compensation to conscience and to God for the unrestrained frivolities and pleasures of a fashionable season, and a sort of bribe for immunity in days to come. The extreme of worldliness is followed by an extreme of affected and formal austerity. This type of religion is scarcely a blessing to the world, and can be of no saving use to its votaries.

Of course there are consistent self-denying Christians, who are not of the world, and who keep Lent. To such spiritual souls it may be a means of grace, a great comfort, a blessing in many ways.

Advantage is sometimes taken by our pastors, of this lenten pause and lull in worldly diversions, by holding special religious services. The only gain is that there are fewer things to attract the people in the way of popular amusements, and their attention to the gospel is more easily secured. In this way we might improve the lenten season of Roman Catholic and Episcopal Churches, and turn it to some account in the awakening and conversion of souls. The Sabbath is the only Holy Day with us, but all days and all seasons may be improved, as circumstances warrant, for the spread of the truth.

True religion is not a religion of days and festivals, but it incorporates into its habitual life a perpetual unworldliness and spirit of devotion. Its canon of worship is to "pray always," and its rule of conduct is to let our conversation ever be "as becometh the gospel of Christ." The observance of days tends probably to a religion of form rather than power. It is characterized by Paul as "the weak and beggarly elements." He says: "Ye observe days, and months, and years. I am afraid of you, lest I have bestowed upon you labor in vain."

The best church calendar is that which distinguishes the Sabbath alone from other days. This is in accord with the letter and the spirit of the New Testament, and best for the spirituality of the church. The true believer will, at all seasons, lead a consecrated and holy life, and keep himself unspotted from the world.

The Mormons.

The Mormon question has lately occupied much public attention, and has been extensively discussed. A bill has been passed by the United States Senate for a radical reconstruction of the territorial government of Utah, the provisions of which strip the Mormon element of its political power and influence, and make the enforcement of the law against polygamy practicable and possible. This bill has not yet passed in the House of Representatives, and its fate in that body is doubtful. Political influences, backed by abundant pecuniary resources, may defeat it.

From an article in the New York Independent, by Prof. E. D. Morris, D. D., we gather some interesting and significant items concerning the "Christian elements in the Mormon delusion." He says that the population of Utah is 144,000; the aggregate wealth, $25,000,000; the school system, in which 20,000 children are enrolled, is supported at an annual cost of $142,000, and there is a university—the University of Deseret—sustained, in part, by the territorial Legislature. There are fifteen newspapers. The membership of the Mormon Church is reported at 56,000, the Mormon population at 120,000. The native element in the Mormon population is equal to if not greater than the foreign, and the native element has always been and is now entirely predominant.

Dr. Morris says of the *Mormon* membership:

> A very large part of it is a contribution from other Churches—notably the various Baptist and Methodist communions in the South, where the Mormon missionaries have of late labored so earnestly and so successfully. Taking all the obtainable facts into consideration, it will be safe to conclude, that as the large majority of the Mormons of foreign birth were, at least, nominally Christians in their own lands, a very large proportion and possibly a considerable majority of the native Mormons, outside of those born within the Church itself, were once members in some Protestant denomination. And it cannot well be questioned that hundreds of those people, both foreign and native, though laboring under this grotesque delusion and though so greatly misled by the hierarchy, are still sincere believers in Christ and his Gospel.

It needs also to be remembered that there are also some Christian elements in the Mormon scheme of doctrine. Public attention is naturally attracted to the strange errors which are found in that scheme, such as the conception of God as having a form like ours, the pre-existence of all souls, the design of the incarnation of these souls in the flesh, the fall of man as a blessing, rather than a curse, the remission of sins in baptism, a continuous revelation in the Church, and an inspired priesthood invested with divine authority. But in the Book of Mormon itself (as might be expected from the fact that it was written chiefly by a Christian minister) there is much that is taken directly from the Bible, as the Decalogue, and the Sermon on the Mount, and other teachings of our Lord. While the Book is not largely doctrinal, but claims rather to be a narrative simply, and is, in fact, a fiction, much of biblical truth was intermingled with such fiction, in order, doubtless, to give it character and weight.

The chief strength of Mormonism is, as Dr. Morris thinks, in this religious element. In it is its greatest vitality. The notion of a continuous revelation through an inspired priesthood he regards, and we think truly, the initial vice and mischief of the whole system. This leaves the way always open for the influx of new errors, and for the crushing out of what Christian truth there is in the system.

The number of polygamous marriages is not as great as we had supposed.

> The number of polygamous marriages is variously estimated from 7,000 to 20,000. If we bear in mind that the whole membership in Utah is but 56,000, and that a considerable proportion of these are young persons, and also that there are in the territory 5,032 more males than females, we may reasonably indulge the hope that the smaller of these figures is much more nearly correct. Twenty thousand such marriages, if such polygamist had but two wives, would make an aggregate larger by several thousands than the entire membership. But, taking human nature as it is, we may presume that, despite unfavorable conditions, such a practice will grow even more rapidly than the organization that permits it, until it involves the Church, the family, the people in one common ruin.

Manifestly, the basis of Mormonism is religious fanaticism rather than lust. Probably there are many hypocrits, especially among the leaders and high dignitaries, but the most of the members of the Mormon Church are sincere. The writer seems to endorse the bill recently passed by the Senate for the suppression of polygamy, but he reminds us that if polygamy be trampled out Mormonism remains.

How to deal with an organization having in it such elements alike of strength and of corruption is a much more complicated, delicate, difficult task than is generally supposed. It is to be a much harder task than most imagine to suppress polygamy by law so long as the people regard it as having divine warrant, and especially so long as the Mormon women regard it as their only safe avenue to blessedness and honor in another life. Let the most rigid legal processes be applied, so far as our Constitution permits; let the polygamous Mormon be excluded from Congress, and from all Federal office in the territory. Let such marriages be treated as illegal wherever any rights of property are involved; let the territorial legislature be dissolved, if need be and the authority of the General Government be every where established as the only guardian of civil order; but let us remember that, after all this, though polygamy were trampled out and Utah were stricken from the map, Mormonism remains.

The idea that Mormonism, as a religion, is to be stamped out by force, or that polygamy among them is to be destroyed, without regard to constitutional and legal process, is justly condemned. He says:

> It may be well, also, to remember that we are bound as Americans to deal with this pernicious system on American principles, and, as Christians, to deal with it on Christian principles. If the Mormons were simply a company of immigrants, drawn together into that distant region by the influence of some common religious error, we could not invoke civil power to prevent their growth, any more than in the case of the Russian Mennonites or of the colonies of German Amish recently settled in the nearer west.

The central problem, and some faint hope of light ahead, are thus stated:

> The existence of an assuming and dangerous hierarchy will not justify us in blotting the Mormon Church out of existence by civil process, while we tolerate a more powerful hierarchy in the Papal communion. And if there be any element remaining in that Church which can properly be called Christian, no one who bears that sacred name could for a moment advocate restorative measures of any sort which are out of harmony with the law of Christ. Here is the most central problem in the case; the most difficult task to perform. After all is secured that either civil power or public sentiment can effect, there will remain a yet higher work for the spiritual Christianity of this land to do. For one, I am not without hope that the better elements in Mormonism may yet assert their force and work out through grace a religious reformation. It is well known that many Mormons do not countenance polygamy, and the time may yet come when this view shall prevail, notwithstanding the pretended revelations in the case. And there may come a time when, with polygamy, other false tenets will be questioned, or when there shall come through the Gospel a division in belief, in which the Mormon organism shall be rent asunder.

The sum of the case would seem to be that polygamy must be put down by law, as best it can be, in accordance with our political institutions; that Mormonism may reform itself, or disintegrate and go to pieces from the operation of internal dissensions; and that the Christian churches must counteract Mormon missionary work abroad, and in Utah, by exposing its errors, and endeavoring to reclaim its ignorant votaries. This is about all there is in the Mormon question, as it presents itself to the American people for practical treatment. The only way that legislation can touch it is in regard to the crime of polygamy. As a religion, the government can not interfere with it. It is a system of religious error and fanaticism, which, as a religion, can be overthrown only by the light and power of the gospel of Christ.

Louisiana Items.

MR. EDITOR: By way of pointed suggestion to the hundreds of Louisiana Methodists who plead poverty as an excuse for not taking the ADVOCATE, I clip the following from the Shreveport Daily Times:

> HOW IT WAS DONE.—Newspapers are so cheap that people have come to regard them as almost without any value at all. There are a great many people who think they cannot "afford" to pay $2 a year for a newspaper—less than four cents a week—and will spend fifty or a hundred times that much for mean whisky. Apropos to this subject the Christian Mirror relates the following to prove how easy it is for a man to pay for his papers:
>
> An editor was sitting in his office one afternoon when a farmer friend of his came in.
>
> "Mr. Editor, I like your paper, but the times are so hard I can't pay for it."
>
> "Is that so, friend Jones? I am very sorry you are so hard up. I will give you my paper."
>
> "Oh, no! I can't take it as a gift."
>
> "Well, then, let me see how we can fix it. You raise chickens I believe?"
>
> "Yes, a few; but they don't bring anything now hardly."
>
> "Don't they? Neither does my paper cost anything. Now I have a proposition to make you. I will continue your paper, and when you go home you may select from your lot one chicken and call her mine. Take good care of her and bring me the proceeds, whether in eggs or chickens and I will call it square."
>
> "All right!" And the farmer chuckled as he went out at what he thought a clever bargain. He kept the contract strictly, and at the end of the year found that he had paid about four prices for his paper. He often tells the joke on himself, and says he has never had the cheek to say he is too poor to take a paper since.

The Red river, and all the streams and bayous in this country, are, as Dr. Mathews would say, "on a boom," and, though yesterday there was reported a fall of four inches at Fulton, it rose here more than that. Some think the worst is over, and, while many places below and above us on the river are under water, or within an inch or two of being, yet it must be that before many days the waters will subside, and permit of plowing and planting to result, after all, in good crops. It does no more good to grumble over the flood than over the drought, or the worms, or the rust, when these come upon us. I have been struck with one thing in reading the papers lately in regard to these floods. It is the *value of an inch*. A short while back the reports had the river rising one or two or more feet, and yet there was no great concern about it. Why? It was still far below the highest water mark. Now, for some days, an inch rise has become more alarming than one of five feet, six or seven weeks ago. Why? It takes only one inch in many places to fill the banks, to overflow them and flood the lands, possibly drown the cattle and destroy much property. So many a Christian in your city and this is within an inch of an overflow from the Mardi Gras carnival. The invitation to the ball has been sent and received. "Surely there can be no harm in witnessing the tableaux in the opera house or theater." I have never been, and every person should see the wonderful representation at least once in their lifetime. I don't know that I shall dance, and, anyhow, I can not be greatly injured by one night's pleasure. Bro. P. and Sister T. never fail to go. He is a steward, and she is prominent in the Woman's Missionary Society; they are excellent people, and how can I be hurt by going?" The party thus soliloquizing raises not an extra levee by prayer to God for guidance, but goes to the tableaux, stays to the ball, and, dancing or not, comes home in the early morning conscious of self-degradation, and that "the light of life" has been darkened, if not actually put out within him. Sometimes it may be, but such cases, I feel certain, are rare; the flooded soul may rise up from the filthy waters of this tide of sin to a hearty repentance, renewed faith and consistent living. My observation, however, is that the soul that is flooded by the devil's carnival at Mardi Gras goes on afterward as his willing slave. How sensitive and appreciative of an inch are men's souls when the waters threaten their material interests, and how callous and dull to value the step, the inch that brings the sea of iniquity in upon them, to the ruin of every spiritual interest. How ought our pulpits to sound forth no mincing denunciation of this foreign deviltry, but, in strongest terms, denounce it, and warn church members against soiling their garments and risking their souls. Candidly, Mr. Editor, ought not pastors, in all kindness to their flocks, an leaning on God, *to enforce Discipline* in regard to these things?

J. T. SAWYER.

The Theater Arraigned.

We commend the following to the dispassionate and conscientious attention of our readers, especially to those who sometimes patronize the theater. The Chicago theater is certainly not worse than the theater in New Orleans and most other large cities. The article is by Dr. Herrick Johnson, in the Inter-Ocean:

> But are there no clean plays? Yes; there are clean plays and clean players; but they are like Gratiano's "two grains of wheat hid in two bushels of chaff." Plays must be sensational to be effective, must be a representation of active passions to be popular. There is a whole class of plays that turn on criminal passion between the sexes, while murder, abduction, marital infidelity, injured honor and revenge abound in the drama. Even "Pendragon" hinges on adultery, and, pure as the character of Arthur is, it must have forsooth the foil of his wife's shame and dishonor. So the proof of Arthur's most honored knight's guilt is found in the woods, and the knight himself is caught in Arthur's wife's bed-room. Adultery is bad enough on trial before a court, where it is necessarily arraigned for punishment. But it is immeasurably worse in its demoralizing effects set forth on the stage, where the story of the iniquity is often told with voluptuous heat of illicit love and amidst thrill of music and gorgeous scenic surrounding.
>
> This is no new thing. Ever since Euripides play-writers have delighted in the representation of criminal and unnatural passions. It is true, villainy is commonly punished in these plays; but the villainy is often given such dash and daring and bravado, and is so set round with attractions, and is pursued with such utter abandon and intoxication of delight, that many a youth is led to prefer the way to destruction and the devil, because the journey can be made in such a blaze of glory. Take "Led Astray," for example, and, though the crime is followed by the penalty, the whole tone and coloring show that "the treatment is that of a hater of the penalty, and not that of a hater of the crime."
>
> Christians of Chicago, moral men and women, lovers of clean homes and pure, sweet lives, what do you think of all this? Look at the record! Face the facts and judge ye!
>
> I charge that the theater is often a murderous assault upon all that the family circle holds most holy and sacred."
>
> I charge that it strips young women of their ordinary attire, and exhibits them to the public gaze, so clad that to the eye of the audience they seem and are meant to seem almost naked! You do not need to be told why that is done.
>
> I charge that the shafts of wit flowing across the stage are often feathered from very obscene fowl.
>
> I charge that the theater is the channel through which the filth and pollution of lewd and lascivious play-writers is poured into the minds of young men and young women, thus poisoning the very springs of our social life.
>
> I charge that the great mass of what has been put upon the boards of Chicago's theaters the last year has been trash of the most unadulterated description, often passing into the realm of the filthy and the vicious; and off the hand-bills of the theaters, and out of the mouths of theatrical press-writers, I have brought the proof that these charges are true.
>
> What if it be also true that this dark programme of the theater is padded here and there with the so-called standard drama, to win the countenance and patronage of the most respectable and decent? I do not need to be told that to some extent it wins them; but neither do you need to be told, moral and Christian men and women of Chicago, thus drawn to see an exceptional play of high and chaste form and tone, that you are duped and paraded as friends and supporters of the establishment—an establishment three-fourths or nine-tenths of whose influence is pernicious and poisonous. Your patronage goes to swell the receipts of and to give countenance to the house whose common and most characteristic features are an offense to purity, to religion and to God.
>
> Now and then is heard a cry of reform; but a radical, permanent reformation of the theater is a phantasm, a dream. The ideal stage is out of the question. Just as pure, chaste, public human nudity is out of the question—*i. e.*, with men and women as they are now constituted—the nature of theatrical performances, the essential demands of the stage, the character of the plays, and the constitution of human nature, make it impossible that the theater should exist save under a law of degeneracy. Its trend is downward; its centuries of history tell just this one story.
>
> The actual stage of this city is a moral abomination. It is trampling on the Sabbath with defiant scoff. It is defiling our youth. It is making crowds familiar with the play of criminal passions. It is exhibiting woman with such approaches to nakedness as can have no other design than to breed lust behind the on-looking eyes. It is furnishing candidates for the brothel. It is getting us used to scenes that rival the voluptuous and lecntious ages of the past. Go to Naples, and look on the gathered proofs of Pompeii's profligacy and lust if you would see whither we are swiftly tending. It is a startling question asked by one of the theatrical play-writers of the time: "To what extent will a continued progress in the same direction take us in the next twenty-five years?" To what extent, indeed! Good citizens, is it not full time we caught the alarm at these assaults on decency with which now the very streets are placarded? Is it not full time for every respectable man and woman to withhold countenance of the unclean thing, and to enter indignant protest against its gross immoralities?

The Roman Catholics are no friends to the public schools. Archbishop Perche, of New Orleans, in a recent pastoral letter to the clergy and faithful of the diocese, refers to the public schools in terms of unmistakable condemnation. This is the attitude of Roman Catholic authorities everywhere. They approve of Catholic schools only. Archbishop Perche, in his pastoral letter, says:

> We cannot however, refrain from addressing to the Catholics of this diocese which is so dear to us, a few words of exhortation and encouragement, especially on a subject that has always claimed our anxious care—the education of our children.
>
> The Catholic education of our children is the necessary condition to prepare them for a seriously Christian life and to perseverance amid the seductions and dangers of the world. Now we have often reminded you that the Christian education of our children requires the concurrence of three co-operators; the priest, who has a special grace to instruct in catechism, the teacher in the school-room and the parents at home. Catholic parents should send their children to the parish schools, which happily exist in many parishes, or at least to schools kept by Catholic teachers.
>
> With regard to catechism it is to be desired that the children should attend the instructions given in their respective parishes, so that they become early acquainted with their pastors and their pastors with them, and grow accustomed to the church which they shall have to frequent habitually.
>
> Children, who through the fault of their Catholic parents, attend the public schools should not, on this account be rejected, since they are not responsible for the fault of their parents, but rather this should be an additional reason to attract and win them to God by kindness and charity, and to guide them to the good way with that gentleness and mildness which are the distinctive characteristics of the priest according to the spirit of Jesus Christ.

An Earnest Appeal.

To the preachers and members of the Methodist Episcopal Church South, the Board of Missions, earnestly desirous to continue and carry forward without interruption or embarrassment the work which has been committed to it, makes appeal.

Very urgent demands are made upon the Treasury of the Board, to which early response must be made upon peril of forfeiting advantages gained, and sacrificing interests dear to the Church. It would be no difficult matter to lay before you the special requirements in behalf of which we call upon you; but the statement in detail at this time would be wearisome, and perhaps only deter you from giving attention to this notice. It will suffice to speak in reference to one class of interests involved.

The entire amount appropriated for building uses in all our foreign missions, at the last annual meeting in May, 1881, was held subject to the order of the Board, from time to time, as the conditions of the treasury should indicate the propriety and safety of drawing upon it. Without this fund Dr. Patterson will be compelled to abandon work projected in his rapidly extending field in Mexico, and, indeed, will find himself under serious embarrassment in the maintenance of work begun and well advanced; Dr. Allen will be hindered, and the progress of his work in China grievously afflicted; the enterprise in Brazil must be stayed at a critical moment. The effect of all this upon the missionary enterprise of the Church will be serious and far-reaching.

Other fields are opening to us to which we are imperatively called, and yet will not dare to enter unless we can command a larger interest and a higher measure of liberality in the Church.

With these things in view we make our appeal upon two points: First. We call your attention to the fact that, while the system of appropriations upon which our work now proceeds was made at the last annual meeting in May, 1881, the assessments corresponding thereto were not made upon the annual conferences until their next ensuing sessions; the effect of which is to throw us back upon collections made on the basis of the assessments of May, 1880, and which as yet are not all reported. Thus, upon the narrower estimate of 1880 we are compelled to carry forward the larger plans in 1881. In order to meet this difficulty it is necessary that collections on the last assessment of 1881 be taken at the

earliest possible day, and remitted to the treasury.

We therefore earnestly request all our preachers to make collections without delay, and remit to the Treasurer, J. W. Manier, Nashville, Tenn., not later than May 1, at least one-half the amount assessed to their respective charges. This will enable the Board, without borrowing at high rates, to meet the claims of our missions.

Second. In view of the daily increase of the work wherein the Church has sent her representatives, we invoke an enlarged liberality upon the part of our members. Give heed, brethren, to these calls of the Lord, and let not his cause suffer for want of the means with which he has so largely blessed you for these uses.

May you prosper as those who love his Church.

A. W. WILSON,
Sec. B'd of Missions.

WAS IT THE FIRST TIME?—"C.," writing in the New York Christian Advocate of Bishop Peck at New Orleans, says:

But perhaps the most remarkable service of the day was the one held at night in Carondelet Street Methodist Episcopal Church, South. The pastor of this church, the Rev. Felix Hill, invited the Bishop to preach for him, and at the same time asked the pastor of Ames' Methodist Episcopal Church and his congregation to join in a union service. The devotional exercises on this occasion were conducted by Dr. Hill and W. C. Webb, and Bishop Peck preached an earnest and eloquent sermon from 1 Cor. iv, 20: "For the kingdom of God is not in word, but in power." The effect of the sermon was wonderful. Responses came from all parts of the church, and it was evident that the large congregation was both pleased and profited by the Bishop's discourse. There was this peculiarity about the occasion—it was the first time that a Bishop of the Methodist Episcopal Church had preached in a pulpit of the Methodist Episcopal Church, South, in New Orleans. There can be no doubt that the result of this service will be to draw the members of the two churches closer together in the bonds of true fraternity.

The occasion referred to by C. was a very agreeable one, but he may be in error in stating that "it was the first time that a bishop of the Methodist Episcopal Church had preached in a pulpit of the Methodist Episcopal Church, South, in New Orleans." Our Northern brethren invoked the military power not many years ago, and by that authority took possession and occupied our churches in New Orleans for some time, and among them this very church in which Bishop Peck was invited to preach. They seemed disposed to hold on to these churches and did so until President Johnson compelled them to give them up. The "Stanton-Ames order" must always be connected with the history of the Methodist Episcopal Church. We do not know, as a matter of fact, that Bishop Ames, who was mainly instrumental in seizing our churches, ever preached in any of them. Dr. Newman can testify on that point. It may be that no Northern bishop ever did preach in them until Bishop Peck's recent visit. Be this as it may, we rejoice in fraternity, and greatly enjoyed Bishop Peck's lecture, though we did not hear his sermon.

OUR MEXICAN MISSIONARIES.—After further reflection Dr. Patterson, whose arrival from Mexico was noticed last week, concluded to proceed at once to Tennessee, and to make another visit to New Orleans some time in April. Accordingly he left with his family Thursday evening, February 23, for Memphis. He expects to be present at the session of the Baltimore Conference at Fredericksburg, March 8. On Thursday morning, the day of his departure, Dr. Patterson met an impromptu gathering at the Carondelet Street Church, and gave a most interesting account of our mission work in Mexico. The outlook there is most encouraging. Our Church there has 1150 members, six hundred children in Sunday-schools, thirty-five preachers, six church edifices and sixty preaching appointments. There are twenty-three day-schools and 530 pupils connected with the mission, a school for training and instructing the preachers, and a mission press on which two monthly papers—one for the children—are printed and also tracts for general distribution. Dr. Patterson exhibited samples of hymn books printed in the mission press, and the work is certainly not excelled by our presses at Nashville. Sister Patterson and her little daughter Bessie, with the cabinet organ accompaniment, gave us a specimen of singing in Spanish. This was a most delightful feature of the occasion. Methodism is evidently at home in Spanish, as it is in every tongue, and every where.

A brother, sending us a notice of his marriage and a year's subscription to the ADVOCATE, says:

DEAR ADVOCATE—Being no longer a transient man, I think you may count me as a permanent subscriber to your precious columns, which will be gladly received into my little home and carefully perused. May the Lord bless and prosper you in all of your efforts to do good.

We heartily congratulate our friend on his double blessedness, and, in view of his taking the ADVOCATE, on his threefold blessedness. Let all young married people go and do likewise. Let them take the ADVOCATE, and read it, if they would prosper. A religious paper is a necessity in all well ordered homes.

—The Secretary of War is ordering supplies to different points for distribution among the sufferers from the overflow. From latest accounts the upper Mississippi and the Ohio rivers are falling. There is some hope that the worst is over, but the rains have been incessant and heavy here for several days, and the levees, at many points on the lower Mississippi, are in a precarious condition. Considerable anxiety has been felt in New Orleans, as the levee in the neighborhood of Carrollton is reported as almost ready to break. A large force has, we understand, been at work there night and day, and it may be tolerably secure now. A few thousand dollars expended in September would have averted this peril, and possibly in the end have saved millions of dollars. Such is the management, or mismanagement, of public affairs!

—We publish on our third page this week a masterly article from the Nashville Christian Advocate by Dr. Bennett, president of Randolph-Macon College, on Southern Methodism and the negro. It is in harmony with what we have said on this subject, only it is more in detail and every way better. The truth of this matter ought to be stated, and our people ought to be informed. Let us by all means do what we can for the negro while we vindicate the church from unmerited condemnation.

—We regret to learn that Rev. T. H. McClendon, presiding elder of the Shreveport District, Louisiana Conference, will probably be compelled to retire from the district on account of ill health. We hope and pray that Bro. McClendon may be speedily restored and that he may be able to continue on the district.

—We are gratified to learn by a private note from Rev. W. H. Leith that his wife's health has greatly improved since their removal from Mississippi to East Tennessee. Bro. Leith sends us an interesting letter for publication which will appear next week.

From North Louisiana.

Rev. J. A. Parker, writing from Homer, La., February 16, says:

Rains almost incessant since the first of January. Roads nearly impassable—waters very high—business in the towns almost suspended. Bradley was eight days on the road with the dear wife and little ones in the rain, mud and snow. Brown was four or five days logging down, swimming creeks and caring for his little ones on the road, and twice stopped and forced into quarters by the weather. Miller, Stone and the writer hereof were permitted to stay at home during the bad weather. Small pox is reported all around, but no case in sight yet. The country physicians seem quite slow in procuring vaccine for their patrons and if a case or two should appear the disease would have "free course" and a clear field.

On the circuits, as in the fields, very little is being done and but little can be done anywhere till the weather clears up a little. I am just from Minden, La., and found it almost impossible to go alone behind a pair of good horses and on a light buggy.

Can Women Sign?

MR. EDITOR: We have been written to by parties to know if it is proper for ladies to sign the petition to the Legislature to propose amendment to the Constitution to prohibit the whisky traffic.

We reply, women are important factors in this government, and though not allowed a vote they are the sufferers and ought, by all means, to be permitted to express their sentiment by signing this petition.

JOHN PITES.

MARSHALL, La., Feb. 21, 1882.

L. J. G., writing from Morgan City, La., February 22, says:

The "Ladies' Aid Society" of Morgan City, under the auspices of the Methodist Church, held an entertainment in Whitney Hall, on the 15 16 17 instant; the proceeds of which was to be used to clothe and educate the poor and indigent of this city. Our citizens will be pleased to learn that this enterprise was a complete success. The total sum received above all expenses amounting to $140.

TO OUR AGENTS.—The publisher would be greatly obliged if all agents would remit promptly collections for subscriptions, or, at least once a month, send amount on hand with names from whom collected. It is hoped that extra efforts will be made this year to secure a large number of new subscribers, and as the General Conference will meet in May the paper will be unusually interesting and of great value to every member of the Church.

Personal and Other.

—The so-called gold axe of King Kollog, of Ashuntoo, recently sent to Queen Victoria, has been deposited, at the Queen's order, in the museum at South Kensington. It is not a beautiful thing to look upon, nor is there so much gold about it as its name would imply. The blade was apparently cut originally from a piece of boiler iron, and is roughly fashioned, with a clumsy handle of oak which is covered with leopard skins and badly stained, apparently with blood. Around the handle are bands of thin gold, badly hammered into ornamental relief. A piece of tiger skin forms the blade a sheath, attached to which is an object hanlon from gold and shaped like a cockle shell.

—Burns never composed a lyric without first crooning a melody to himself, in order to kindle his emotion, and regulate the rhythm of his words. Sometimes he got an old woman to hum the tune to him; sometimes the village musician to scrape it on his fiddle, or a piper to drone it on his lag-pipe; oftimes his own wife sang it aloud to him, with her wood-note wild. And so his songs are not, like many modern ones, set to music; they are themselves music, conceived in an atmosphere of music, rising out of it, and with music instinct to their last syllable.—Principal Shairp.

—It is proposed to erect at Zurich a statue of Zwingle, the reformer. Sculptors of all nations have been invited to compete for the work, the cost of which is not to exceed 80,000f. In a Zurich churchyard, the use of which has been abandoned, have just been exhumed the remains of Lavater, which were then reinterred in St. Peter's square.

—Gov. John P. St. John, the temperance-loving governor of Kansas, is of rather short stature. He wears a heavy moustache and his keen eyes are set deep under bushy eye-brows. In conversation he is earnest and he has a modest western manner; but when he speaks from the platform people feel they are in the presence of an orator.

—There is still living a lineal descendant of Martin Luther in the person of one Herr W. Wolters, of Stuttgart. He was formerly a court actor and claims descent through Luther's daughter Anna. The male line has long been extinct, the last representative of it having died in 1720. This was Prof. Luther, of Leipsic.

—Spurgeon in noticing Dr. Parker's "Ingersoll Answered," says:

We neither care for Ingersoll nor the answer to him. There is enough to do in England with cutting up our own brambles; nine out of ten know nothing of this American briar, and there is no need they should.

—People of Lewiston, Idaho, tell with some emotion the story of *Eagle, an old Nez Perce Indian*, who, having the small-pox, and being deserted by his tribe, calmly dug his own grave, lay down in it and died.

Books and Periodicals.

THE MINISTRY OF HEALING, or Miracles of cure in all ages. By A. J. Gordon, pastor of Clarendon Street Church, Boston. Boston: Howard Gilmore.

The author believes that miracles have not ceased, and that they may still be wrought by faith. He believes that supernatural healing of the sick still occurs, and that the church may in its members still possess and exercise the gift. The testimony of Scripture, of reason, of the church, of theologians, of missions, of the adversary, of experience, and of the healed is adduced. Here is an open door for fanaticism. We would not exclude the supernatural from the physical world, nor would we doubt that the prayer of faith is often the means of healing the sick, but have believers in this age power to work miracles? The moral miracle is greater than the physical—and this, as exhibited in the conversion of sinners, is the highest attestation of the truth of the gospel.

THE HALL IN THE GROVE. By Pansy. Boston: D. Lothrop & Co.

Pansy is one of the writers whose books are always entertaining and edifying. This work is chiefly about Chautauqua and the remarkable educational movement connected with it. The publishers say: "Fully half the book is taken up with a vivid description of life at Chautauqua during the summer season, and many real characters are introduced which give a strong feeling of reality to the whole story. Dr. Vincent, Dr. Meredith of this city, George H. Stuart, of Philadelphia, known for his work as connected with the Christian Commission during the war, Gen. Fisk, and others whose names are 'household words' throughout the length and breadth of the land, take active part in its pages." 12mo, 431 pages, cloth binding, price $1 75.

THE PAPAL POWER IN POLITICS; or Bulls against liberty, by Rev. B. F. Tefft, of the Louisville Conference, Owensboro, Ky. For sale at the Southern Methodist Publishing House, Nashville, Tenn. Price $1.

The author in separate chapters treats of: Infallibility of the Pope; The Temporal Sovereignty of the Pope; The Encyclical Letter of Pope Pius IX; The Syllabus of Errors Condemned by Pope Pius IX; The Roman Catholic Church and the Public schools; The Papal Power in prophecy. It is a good book to read and circulate. Protestants need to be informed on the subject of Roman Catholicism, and to keep on the watch against the insidious enemy of civil liberty.

THE WOMANHOOD. Hints on the formation of Womanly Character. By Rev. Frank Hir Johnson, D. D. Cambridge, Mass. Moses King.

The volume contains a series of sermons or lectures on the topic described in the title. The author treats of Character Building; Character and Reputation; Selfishness; The Love of Home; Duty; The Government of the Affections; Purpose; The Masculine Woman; Little Faults; Piety. It is a well written book, judicious, instructive, and worthy the study of the men and women of the time.

THE USE OF TOBACCO, by J. T. D. Hinds, Ph. D.; printed for the author by the Cumberland Presbyterian Publishing House, Lebanon, Tenn. Price 75 cents.

The author treats of tobacco comprehensively, tells its history, its botanical description, chemical analysis, physiological action, cultivation, production, adulterations. The users of the weed, specially young users of it, will do well to read the book. The author gives no quarter to the vile stuff and those who indulge in its use.

THE CLASS OF '76. By Helena V. Morrison. Boston: D. Lothrop & Co. Price $1 25.

A bright and attractive story in which the author shows the weakness of some of the methods employed by temperance workers, and combats the arguments of a certain class of the opposers of the temperance movement. Lukewarm Christians and derelict preachers receive some pungent blows.

THE ENGLAND OF SHAKESPEARE. By E. Goadby. Cassell, Peller, Galpin & Co., New York.

The work is a description of the times of Shakespeare, the underlying idea being that the mind and genius of Shakespeare were rooted in the age and circumstances in which the great poet lived.

THE WIT AND WISDOM OF THE BENCH AND BAR. By Hon. F. C. Moncrieff. Cassell, Peller, Galpin & Co., New York.

It is of the English Bar that the author writes. A very entertaining work.

BEPPIE.—May I confer a favor upon your readers by calling their attention to Beppie, by Miss E. T. Dissosway, author of Marguerite, etc.?

Beppie is a story illustrative of the times of the introduction of Methodism into Virginia. Its merits are these: 1. It is not sectarian; 2. It is not sectional; 3. It throws light on an interesting part of American history; 4. Its literary style is superior to that of most of our Sunday-school books; 5. It is interesting from beginning to end; 6. It rebukes bigotry and formalism and exalts spiritual Christianity. The little book is worthy of a place in every Sunday-school and home in the land. Published by the Southern Methodist Publishing House, Nashville, Tenn.

Respectfully,

EDWARD M. DEEMS,
New York, February, 1882.

—A plain talk about the theatre, by Rev. Herrick Johnson, D. D., F. H. Revell, publisher, Chicago, is a 12mo of 59 pages, and well worth reading. It is indeed a plain talk, and as true and convincing as it is plain. We give a sample of it in this number of the ADVOCATE.

—The Magazine of Art, March, 1882, has the following articles: The Nuremberg Madonna—"The Madonna at the foot of the Cross"—"Frontispiece"; John Bagnold Burgess, A. R. A., with portrait and two engravings; L'Atelier-Bonnat; Alnwick Castle, eight engravings; Book Decoration, Historical and Artistic, six engravings; Belgian art, four engravings; Unfulfilled renown, two engravings; Color in dress; Antique spoons, four engravings; Pictures of the Sea; Nuremberg Art, ten engravings; Byways of book illustration, Bagster's Pilgrim's Progress, twenty engravings; A Note on Japanese Art; Art Notes; American Art Notes, Cassell, Petter, Galpin & Co., publishers, London, Paris and New York. Price $3 50 a year.

LITTELL'S LIVING AGE.—The number of the Living Age for the week ending January 28 contains Peasant Proprietors,—Jottings in France in September and October, Contemporary Review; The Boers at Home,—Jottings from the Transvaal, Blackwood; The Freres, by Mrs. Alexander, author of "The Wooing O't," etc., Temple Bar; More Diversions of a Pedagogue, Macmillan; Robin, by Mrs. Parr, author of "Adam and Eve," etc., Temple Bar; Juliet, by Helena Faucit Martin, Blackwood; A Sheep-Eating Parrot, Chambers' Journal; together with the usual amount of choice poetry and miscellany. This is the fourth weekly number of the new volume. New subscribers can begin with the volume.

THE SOUTHERN PULPIT.—The Southern Pulpit for February has such contributors as Rev. A. A. Lipscomb, D. D., L.L. D., Vanderbilt University; Dr. Pratt, of Louisville, Ky.; Rev. Mr. Whitley, Chaplain University of Virginia; Dr. Mullally, of Lexington, Va.; Rev. Wm. Carey Crane, D. D., L.L. D., president Baylor University, Texas; Prof. Alexander, Union Theological Seminary. It has the Preacher's Note-Book of Sketches, by Rev. Thomas Spencer; Editorial Suggestions on Texts, and a large department of Illustrations for Sermons and Lectures. It is a number of rare value. The printing is superior. Subscription, $1 50. Specimen, free. JACKSON & LAFFERTY, Richmond, Va.

—Theological and Homiletic Monthly, R. N. Sledd, D. D., editor, James and Sledd, publishers, Richmond, Va., has the following articles: A Dream and what followed; Not alone in the Valley of Shadows; The Temptation of Christ; A True Ministers Testimony; Sermon Outlines; Editorial Miscellany. This able monthly with the present number closes its third volume. With the beginning of volume 4, the size will be enlarged by sixteen additional pages, and the price reduced to two dollars. We are glad to note these indications of progress and improvement.

—Popular Science Monthly, March, 1882, has: Science and the Woman Question; Muscular Expression of Nervous Conditions; Sir Charles Lyell; To Eat and to be Eaten; Materialism and Positivism; The Sirens of the Sea; The Machinery of Elective Government; Sound and Radiant Heat; Effects of Lightning on Rocks and Soil; Longevity of Plants; The Gulf Stream and the Panama Canal; Recent Wonders of Electricity; Quackery within the Profession, and other articles. D. Appleton & Co., publishers, New York. Price $5 a year.

The North American Review, March, 1882, has: 1. The Conduct of the Guiteau Trial, Senator George F. Edmunds; 2. The Progress of the French Republic, Gen. Edward F. Noyes; 3. Trial by Jury, Judge Edward A. Thomas; 4. The True Lesson of Protestantism, John Fiske; 5. Law for the Indians, William Justin Harsha; 6. The Fallacies of Homœopathy, Prof. A. B. Palmer; 7. Results of Prohibitory Legislation, Neal Dow.

—Wide Awake, March, 1882, is a charming number of this delightful monthly. Among the articles are: The Sixpence of a Princess; The Sawing Match; Their Club and Ours; The Story of Maple-Sugar; The Misfortunes of Yankee Robinson's Family; From the Hudson to the Neva; A School for Elves; Door-Yard Folks; Old Ocean; Ways to do Things; The Traveling Law School; Chautauqua Young Folks Reading Union.

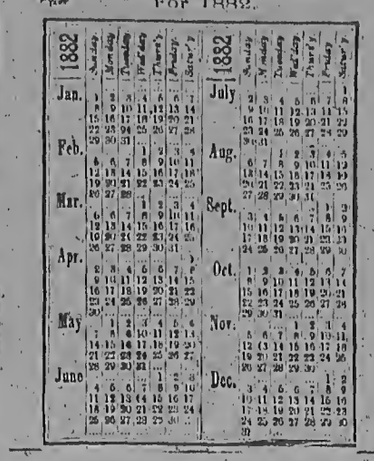
—The Century, March, 1882, is splendidly illustrated. Among the articles are: From Morelia to Mexico City on Horseback; A Ramble in old Philadelphia; The Copyright Negotiations; William Dean Howells; Opera in New York; Leigh Hunt; Has Utah a Republican Form of Government? Bryant and Longfellow; The Black Bear; Lord Beaconsfield; Broken Banks and Bank Directors; A Woman's Secret.

—"The People's Adviser" is the title of a weekly journal, published at Jackson, Miss., by the publishing company of the Independent Order of Good Templars. The paper is published in the interests of temperance, and as the organ of the Independent Order of Good Templars. May it live and prosper.

—The Homiletic Magazine, February, 1882, is an excellent number of this able and instructive publication. One of the best magazines of its kind published by Kegan Paul, Trench & Co., London. By Anson D. F. Randolph, New York. Published monthly. Price 12 shillings.

Advocate Calendar,

For 1882.



Publisher's Department.

We shall do our best to exclude fraudulent advertisements of every description from the ADVOCATE, *and trust our friends, in ordering goods from the leading merchants of New Orleans and elsewhere, as represented in our columns, will mention having seen the advertisement in the* ADVOCATE. *We will also take pleasure in attending personally to any commissions for our friends in the country with which we may be favored, while endorsing our advertisers as being worthy of their patronage.*

'Twixt the old-fashioned rushlight
And the new-fashioned Brush light
The difference is mighty, indeed;
But yet there is one light,
The God-given sunlight,
That science can ne'er supercede.

Governor Vance, of North Carolina, was in Philadelphia the other day, and while there met in the person of a hotel-waiter a Negro, advanced to middle age, whom he had known down South. He made a few pleasant remarks to the colored man, and got led into twitting him about religious matters, on which the darkey spoke with some fervor. "Well, now, Joe," said the Governor, "do you really believe in this election by God, that you speak of?" "Deed I do, Massa Vance," said the Negro, seriously, with a shake of the head. "Well do you think I am elected to be saved?" "Scasely know, Massa Vance, but I nebber heerd of any one being 'lected what wasn't a canderdate."

A correspondent writes and asks if it is healthy to eat nights. We can't tell him. We never ate a night, nor do we know now anyone who has any more experience than we have. We should imagine, however, that ordinarily such food would not be what might be called "light food," yet of the same time, we think a man would have to eat a very large hole into a dark night before he would be weighed down with oversafety.

Beneficent nature seems to have planted in every clime the proper remedies for the diseases incidental to it. Laplace's Iodine Turnip Pectoral Balm is made of an herb which grows all over the Gulf region, and it has never failed yet to cure all kinds of coughs and colds.

The Rev. Dr. McCosh, of Princeton College, tells a story of a Negro who prayed earnestly that he and his colored brethern might be preserved from their upsetting sins. "Brudder," said one of his friends, at the close of the meeting, "you ain't got de long ole dat ar word. It's howetin', not upsettin'." "Brudder," replied the other, "if that's so, it's so; but I was prayin' de Lord to save us from de sin ob toxication, in' of dat ain't an upsettin' sin I dunno what am."

Mr. Philip Werlein, 135 Canal street, New Orleans, can sell you a good Hale piano for $225, $75 cash and $10 monthly for fifteen months, no interest, including stool and cover. They are guaranteed for six years. This piano will be shipped to you on the condition if you are not suited there is to be no sale, and he pays all charges of freights. This is certainly very fair and shows the confidence that Mr. Werlein has in his pianos. A good organ with 9 stops will be sold for $75, payable $25 cash and $5 per month for ten months, if not satisfactory no sale. Write at once and supply your family with an instrument of one kind or another.

Ask your neighbors to subscribe for the ADVOCATE.

"What I want to get at is the animus of the transaction," said the judge. "But your honor," said the complainant, "there wasn't any at all. He came up quiet like and grabbed the coal and was off with it before I saw what he was at. No, sir, there wasn't any animus."

It is one of the unexplainable things of moral ethics how people decide so promptly as to how little rain and bad weather it takes to keep them away from prayer-meeting and how much is required to keep them away from a good show.

For all pulmonary, urinary and digestive diseases, and affection of the heart and brain use Brown's Iron Bitters. It strengthens every part, and cures by its soothing and refreshing effect.

This is the Man who has had a Notice to the paper. How Proud he is. He is Stepping Higher than a gilded Horse. If he had Wings he would Fly. Next week the Paper will say the Man is a Measly old Fraud, and the Man will not Step So High.

Little Alice was crying bitterly, and, on being questioned, confessed to having received a slap from one of her play-fellows. "You should have returned it," unwisely said the questioner. "So I returned it before," said the little girl.

Send the ADVOCATE to your friend for the next year and you will not regret it.

A man who was sentenced to ninety-nine years' imprisonment in Texas appealed for clemency, and the kind-hearted judge, much affected by the scene, took off six months.

"Who's this ere Oscar Wilde? said a street Arab to his mate. "Oh! he's only a lad nick that's put in here to show people how mean a man looks with his little brother's pants on."

Charles Dudley Warner says that, while the country is filled with people unable to pay for a newspaper, he has never heard of anybody unable to edit one.

The following inscription may be seen on a gravestone in a cemetery in Dorchester, Mass.: "Here lies the body of John Jones, lost at sea and never found."

This is a Picture of Freddy's Rabbits, but it is the Picture of a Fox. The Fox is very Fat. Where are Freddy's Rabbits? Freddy's Rabbits are in the Fox.

Have you read the new version? Boston Post. Yes. Have you read the old one?—Philadelphia News.

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Agricultural.

ONIONS FROM SEED.—It is of great advantage to sow onion seed early, and the best way to insure it is to do all that can be done in the fall to make the soil ready; for, if left until spring, it will take longer to dry than if it is left light and loose in the fall, and then there is not only the time required for its preparation, but very probably considerable delay by frequent storms at that season. In order to bulb well, onions should have all the chance possible to make their early growth while the ground is cool. Seed sown late, when the mean daily temperature is already high and increasing, may vegetate promptly, but the young plants make a very spindling growth and never produce as good bottoms. Old onion-growers understand all this and do not need to be reminded of the importance of the early preliminary work.

Good onion crops can be produced on a variety of soils, from sandy loams to clayey loams and alluvial bottom-lands, containing a large amount of carbonaceous substance of vegetable mold. Soils of the latter character are probably best, but the land must be well drained. This last remark is true of all land on which onion culture is to be undertaken; but it is not so frequently necessary on rolling uplands to underdrain as on the lower-lying bottom-lands. Good crops are often secured on such lands by a system of draining with open ditches. Generally it may be considered that this method is more expensive ultimately than substantial underdraining; but there are localties where it can be adopted to advantage. On most clayey loams underdraining may be considered absolutely essential to secure the best crops of onions, and this preparation should be made with full confidence that the expense will soon be repaid in extra crops. A good sandy loam is a very desirable soil for onions, and good crops may be raised on quite sandy soils, with proper management and manuring. Level ground is more desirable than that having much slope, as on the latter the washings by heavy rains would be injurious. Land should be selected, if possible, that has just been in some hoed crop, and that has thereby been left free from weeds.

Deep plowing and harrowing the surface until fine are operations essential to a good crop. It is well to delay the fall plowing as late as possible; but it should be done when the ground is dry and the ground can be left in rough furrows all winter. Old or well-rotted stable-manure should be used at the rate of twenty cords to the acre on most soils. Fresh manure should be carefully avoided, as it contains many weed-seeds, which would immediately germinate, and, consequently, cause much extra work in weeding, after the crop is up.

When barn-yard manure of sufficient quantity or of proper quality can not be procured, artificial fertilizers may be used. Of these Peruvian guano and bone-dust can probably be used to best advantage, and should be applied in the spring and worked in during the course of pulverization. Ashes are sometimes used at the rate of one hundred to two hundred bushels to the acre. It is generally agreed by experienced onion-growers that mellowing the soil deeply is a disadvantage, rather than a benefit, as in that case the roots strike deep and the onions do not form good bulbs, many of them being what are called bull-necks, or scallions; consequently, if the cultivator is used in working the soil, it should be set so as to run more than about five inches deep, and on light soils the use of the harrow will be all that is necessary. This work should be done as early in spring as the ground is dry enough to work. It requires about three weeks for onion seed to germinate, and it should be got in with the least delay possible. Having the soil in proper condition, fine and mellow, the seed can be sown very rapidly with a good seed-drill. It should be in rows about twelve inches apart. If the seed is to be sowed by hand, a line should be used, to keep the rows straight. Draw a drill by the side of the line, about half an inch deep, and drop the seed as evenly as possible, about a quarter to a half inch apart, and then cover by drawing a little soil over or by spreading sand along the drill. Another way of sowing is sometimes practiced, and is thought to facilitate weeding and hoeing the crop. This is by distributing the seed in little clusters or circles, about six inches in diameter, keeping the centers twelve inches apart each way. However, drilling in continuous rows is the generally accepted method. If all the work of cleaning and cultivating were to be done by hand and hoe, the cluster or hill method might present advantages; but with wheel-hoes and hand-cultivators there is none. The implements referred to are now offered in forms so improved and perfected and are such valuable aids in cultivation that no one having much work to perform, of the kind to which they are adapted can afford to be without them.

Onion seed is a crop of considerable uncertainty to raise, and the amount of it produced from year to year is quite variable. As it is poor seed to keep, retaining its vitality but a short time, the price of it is subject to great fluctuations. It may be offered one season at a dollar or a dollar and a half a pound, and the very next spring be worth from four to five dollars. A little reflection will enable our readers to perceive that there is no safety in turning aside, in time of scarcity, from respectable dealers, who have a reputation to maintain, in order to buy onion seed at a low price. No one can afford to carry his stock over at any time, on account of its poor-keeping qualities, and, if it is unusually valuable, the necessity is there for him to sell. To fix an exorbitant price, therefore, and to maintain it would be practically impossible. On the other hand, the temptation is very great at such times for irresponsible parties to pour into the market old seed at a comparatively low price. One can not afford to take any risks in purchasing onion seed as the expense of propagation and the value of the prospective crop are too great to admit of any avoidable chances.

The staple varieties for general crops are the Wethersfield Red, and the Danvers Yellow. Particular markets may demand white varieties to some extent, when White Globe can be raised for the main crop and the Silver-skinned for very early use.

As soon as the young plants are fairly up, cultivating and weeding should commence, and be persistently continued until the crop is out of danger. A delay of a few days in weeding may result in the loss of a great portion of the crop. If any appearance of wilting or turning yellow of the plants is noticed, immediate inspection of them must be made, for this indicates the work of the onion maggot, which sometimes does considerable damage. The onion-fly (*Anthomyia ceparum*) lays its eggs on the onion, and the larvæ when hatched gnaw into the center of the little onions and destroy them. All affected plants should be pulled up and burned. Soot is the best [illegible] that can be applied to prevent the work of the insect, and next to this is powdered charcoal. Lime, salt, and ashes will all do good.—Vick's Magazine.

THE FOLLY OF FARMING TOO MUCH LAND.—Many sermons have been preached to farmers upon this fruitful topic. Books have been written to show the good sense of having "small farms well tilled." One man entitled his book "Ten Acres Enough," and still another, we believe, "Five Acres Too Much." But if one will travel through many of the farming regions of the West he can not fail to see that most farmers are trying to till too much land. Many corn-fields are thickly matted with weeds and foxtail grass, while that "nuisance of nuisances," the cocklehurr, is literally "taking" whole fields. Where such a state of things exist it is too true that the owner is "scalling it" over too much land! But we intend no sermonizing over this subject at this time, but merely to give the experience of one of the solid farmers of Iowa in keeping "Five Cows on Five Acres." The writer, Mr. S. G. Davenmore, a most intelligent gentleman, of Cedar Rapids, Iowa, relates his experience in the last Iowa Homestead.

I have five acres, about two and three-fourths in pasture, mostly blue grass.

I have a strip fourteen rods long and four rods wide, that consist of timothy and clover, which I cut twice, and sometimes three times a season. As soon as it will do to cut I feed it regularly to the cows twice each day, and it lasts until the corn is ready to use. There is a strip fourteen rods long and ten rods wide, which I plant with sweet corn for fodder. I made a dropper that I attach to a two-horse planter, which makes the stalks about two inches apart in the row. I plant at three different times, so as to have it early and late. About the first of July I commence to thin it out, leaving a stalk about once in a foot. By the time I get over, the piece that is left is nearly eared out. Then I commence cutting it up clean. When I get it half cut up I plow the ground and sow winter rye. I sow the balance as soon as the corn is off. This makes good pasture late in the fall and early in the spring.

We feed our cow six quarts of corn meal and bran, mixed equal parts by weight each day. This is the way I summer five cows on five acres, and have done so for three years past. I have four Jersey cows and one Guernsey. I have raised five calves and have made 1,300 pounds of butter each year, after using cream and milk for a family of four during that time. I manure the ground high, and that is what makes good crops. The first planting of corn this season is about eight feet high, and the last about two and one-half feet, and growing at the rate of four inches daily.—St. Louis Journal of Agriculture.

THE HORSE IN HARNESS.—A few hints may be acceptable to persons not used to putting the horse in harness, as follows:

1. The collar should fit neatly. If it is large and loose, permitting the passage of one's arm between it and the neck, it is unsuited for the horse to work in. Then, in addition to fitting as nicely as a lady's glove, it should be soft and supple—with these conditions perfect no fears of gall need be entertained.

2. The hames should exactly fit the collar. A common error is to have them too wide apart at the top. Another common error is to have the staples holding the hooks to which are attached the traces too high. No horse can draw well when the traces are so attached as to bring a strong pressure upon the back of his neck.

3. When moving the horse from the cart to the plough do not, as is a common practice, neglect to change the backband, which being too short for the plough will, most likely, gall the back.

4. Horses with tender skin and liable to gall despite all precautions taken should have exposed parts bathed daily in an ooze made by boiling white oak bark. It will have a tendency to soon toughen the skin.

5. Remember, always, that a little care in preventing an ill is cheaper and better than much labor expended in an attempt to cure it.

ROTATION OF CROPS.—In a well planned system of farming, the subject of crop rotations should be carefully considered, as one of the essential elements of success in its highest and best sense. It seems to be the prevailing opinion that the alternation of crops, in systematic order, is a modern invention that was gradually developed as a direct result of the applications of science to the art of agriculture. The early writers on agriculture, even from the times of the Greeks and Romans, have, however, quite uniformly urged the teachings of experience. They were satisfied that a variety of crops grown in succession, all other conditions being equal, would give a greater aggregate yield than could otherwise be obtained. The reasons for the success of the system could not, it is true, be given, but practical men were fully agreed in urging its importance, and many systems of rotation, more or less perfect, were planned, some of which became the prevailing rule of farm practice in particular localties. That these practical rules of alternating crops of different habits and modes of growth are based on correct, but not fully explained, principles, has been shown by direct experiment.—American Agriculturist.

PASTURING ORCHARDS.—An exchange gives the following statement of an orchard successfully pastured by sheep and hogs: "The orchard occupies thirty-two acres and is made the run of thirty hogs and one hundred and fifty or two hundred sheep and lambs during the summer. Enough grain and bran are given them to place them in good condition. They eat every blade of grass and green things close down and every fallen apple as soon as dropped, for which purpose sheep are better than hogs, which sleep so soundly as not to hear an apple fall, but sheep are always on hand and devour everything as soon as it touches the ground. The fruit each year grows fairer, with fewer worming specimens, and the manure, from feeding so much grain, has given a healthy growth to the trees. To prevent the animal from gnawing the bark the trunk is washed over once a month with a mixture of soap suds, whale oil and sheep manure. If the animals are given a constant supply of fresh water they have less disposition to eat the bark. The profits of this treatment consist in placing the sheep in the best condition, in finely growing lambs and in heavy crops of fruit for market.

Household.

HOW TO MAKE PEPPERMINT DROPS.—Take a convenient quantity of granulated sugar, place it in a pan having a lip from which the contents may be poured or dropped; add a very little water, just enough to make the sugar a stiff paste, two ounces of water to a pound of sugar being about the right proportion; set it over the fire and allow it to nearly boil, keeping it continually stirred; it must not actually come to a full boil, but must be removed from the fire just as the bubbles, denoting the boiling point is reached, begin to rise. Allow the syrup to cool a little, stirring all the time; add strong essence of peppermint to suit the taste, and drop on tins, or sheets of smooth, white paper. The dropping is performed by tilting the vessel slightly, so that the contents will slowly run out, and with a small piece of stiff wire the drops may be stroked off on to the tins or paper. They should then be kept in a warm place for a few hours to dry. If desired, a little red coloring may be added just previous to dropping, or a portion may be dropped in a plain, white form, and the remainder colored.—Confectioner and Baker.

A GOOD BREAKFAST.—Food and Health gives this timely advice on the above subject: "The breakfast we take in winter will determine our efficiency for work during the day, and will so influence our whole being for that period of time that no after meal can correct it. It must contain more nitrogenous food than in summer; it is absolutely needed. You must store heat to furnish material for absorption and for maintaining vitality; add to this nitrogenous food something that will disengage heat from the blood, and keep up temperature, and you may defy the coldest day. Your face may feel it, your hands may feel it, but your body will be impervious to it and go on disengaging that inward heat which alone withstands the lowered temperature without. If this first meal has been properly attended to, we may presume that vital action can be maintained in full force for five hours at least before it needs replenishing."

BOILED CODFISH AND OYSTER SAUCE.—Wash two pounds of fresh codfish in cold water, then boil it for twenty minutes with a little salt and vinegar, and a bit of onion added to the water. Lay a folded napkin on a hot platter, and on this serve the slice of cod, accompanied by oyster sauce. Put two dozen oysters, with their liquor, into a sauce-pan and place it on the fire. Bring it to a full boil, remove immediately and drain off the liquor. Put an ounce of butter into a sauce-pan, and, when it melts, stir in half an ounce of flour; when smooth add by degrees the oyster liquor, and stir until the mixture is thick and smooth, then put in two tablespoonfuls of sweet cream and season to taste with pepper and salt.

EGG PLANT.—*How to Cook it.*—Purple ones are best. Take them fresh, pull out the stem, par-boil them to take out the bitter taste, cut them in slices an inch thick without peeling them, dip them in the yolk of an egg and cover them with grated bread and a little salt and pepper. When one side has dried over the other in the same way; then fry them nice and brown. They are very delicious. The egg plant may be dressed thus: par-boil it after scraping off the rind, cut a slit the whole lenght and take out the seed, fill the space with rich, fine meat, stew it in well, eat with seasoned gravy, or bake and serve it up with gravy in the dish.

MANGO PICKLES.—Select smooth skinned melons; when ready to put them in a weak brine, and let them remain in it about ten days; then take out in a preserving kettle, cover with cold water, and place upon the stove and bring to a scalding heat, but do not let them boil; then take out, and after removing the seed, sprinkle the inside well with mustard seed, and fill up with small cucumbers, previously soaked in brine, nasturtion, onions, if you like, fine cut cabbage, and any spices that you prefer; tie up well and place in good cider vinegar, and you will soon have fine, tender mangoes.

BEEF SOUP.—Take a nice beef shank or soup bone, wash it clean and chop it into three or four pieces. Place it in boiling water and let it boil up. Skin well; add a few pepper corns and allspice berries, and two onions sliced fine. Let it boil slowly for five or six hours. Four or five quarts of cold water, according to size of bone, should first be used, and let it boil down to two quarts or three pints. An hour before it is to be dished, add two carrots and two small turnips, chopped very fine. Mutton bones from roast meat will make excellent soup if they are prepared in same way.

COOKING CHICKENS.—Cut them into pieces, sprinkle with pepper and salt and dredge with flour. Have ready a sauce-pan, with hog fat extracted from salt pork, in which fry, or rather sauce the chickens, covering them, and watching that they may not burn. Take up, drain and set aside in a hot covered dish. Pour into the gravy left in frying-pan a cup of rich milk, thicken with a tablespoonful of flour, add a lump of butter, some parsley and a young celery plant minced, boil up, season to taste and pour over the hot chicken.

PRESSED CHICKENS.—Boil the chicken until the meat will separate from the bones readily; use just as little water as possible to cook it in; after you have taken the chicken out and removed the bones cut it in small pieces, and put back into the kettle with the broth and boil until very tender; then put it into a basin and turn what little broth remains in the kettle over it, put on a press and leave until cold. When cold slice it thin and serve for tea or lunch.

BOSTON PIE.—(Without shortening.)—Three eggs, one coffee cup of coffee sugar, one and one-half cups of flour, one teaspoonful of cream-tartar, one-half teaspoonful of soda, salt. Bake on two round tins, when cold split and fill. Filling—two eggs, one half cup of flour, one cup of coffee sugar, stirred in a pint of boiling milk. Flavor with vanilla. Stir constantly to keep from scorching; put half in one pie; but on the top and sift pulverized sugar on, or put on frosting.

BROWNED PARSNIPS.—Wash and scrape the parsnips nicely and cut them in pieces, lengthwise. Parboil them slightly, then put them in a baking-pan, season with salt, pepper and plenty of butter, set them in the oven until done and nicely browned.

Scientific.

—Students of phisiology see that a final and conclusive law can not yet be [illegible] from the differences in brain weights and measurements, because of the present imperfection of such data. But there is an even broader and better foundation from which to build up a conclusion, and I propose to stand on this more general ground. In order, however, that such phisiological details may have due influence upon the general argument, I give a few of the best-established facts. Professor Bastian's work on the brain, published in 1880, sums up his studies of this organ as affected by sex. I condense or quote from him the following statements: "Difference of sex, in its influence over capacity of skull, is often greater than difference of race. * * * Difference of cranial capacity between the sexes increases with the development of the race, so that the male European excels much more the female than the negro the negress. The difference in the average capacity of the skulls of male and female among modern Parisians is almost double that between the skulls of the male and female inhabitants of ancient Egypt. * * * The general superiority, in absolute weight of the male over the female brain exists at every period of development. In newborn infants the brain was found by Tiedemann to weigh from 14½ ounces to 15½ ounces in the male, and from 10 ounces to 13½ ounces in the female, maximum weight of the adult male brain, in a series of 278 cases, was 65 ounces; the minium weight, 34 ounces. The maximum weight of the adult female brain, in a series of 191 cases, was 56 ounces; the minimum 31 ounces. In a large proportion the male brain ranges from 46 and 53 ounces, and the female between 41 and 47 ounces. A mean average weight of 49½ ounces may be deduced for the male, and 44 ounces for the female brain." It is further given, on the authority of Gratiolet and others, that the male brain can not fall below 37 ounces without involving idiocy; while the female may fall to 32 ounces without such a result. All accepted authorities agree that the average male brain exceeds the average female brain in weight by about ten per cent. Professor Thurnam also adds, "The brain-weight of the male negrow is the same as that of the female European."—Miss M. A. Hardaker, in Popular Science Monthly.

—WHERE THE BOULDERS COME FROM.—All have seen the immense boulders called "lost rock" in some sections, scattered over the northern part of the United States, which have little or no resemblance to any mass of rocks any where in the vicinity, and have perhaps asked the question: Where did they come from? Also the heaps of sand, gravel, and cobble stone of various sizes, which form many of our ridges, knolls and hills, and which are totally unlike any fixed rock near them. All these phenomena are attributed to a single cause, and that is the great sheet of ice which nature stored up ages ago without the necessity of protecting it in an ice-house. According to Agassiz, the sheet of ice extended in this country as far south as South Carolina or Alabama, and was thick enough to cover all the mountains of the eastern part of North America, with the exception of Mt. Washington. This peak projected, a lone sentinel on that vast waste of ice, two or three hundred feet. In the latitude of northern Massachusetts, he conceives the ice to have been two and three miles thick. The boulders were all torn off by the advancing ice sheet, from the projecting rocks over which it moved, or pushed as "bottom drift," scratching and plowing the surface over which they passed, and being scratched and polished themselves in return, till they were finally brought to rest by the melting of the ice. They were not carried as far south as the ice sheet extended, seldom beyond the parallel of forty degrees north. The native copper of Lake Superior was drifted four or five hundred miles south; and the pudding stones of Roxbury, Mass., were carried as far south as the Islands of Penikese.—Scientific American.

—THE COLORS OF THE SKY.—The explanation of the colors of the morning and evening skies, is thus stated by Sir John Lubbock, in his Presidential address before the British Association: Tyndall has taught us that the blue of the sky is due to the reflection of the blue rays by the minute particles floating in the atmosphere. Now, if from the white light of the sun, the blue rays are thus selected, those which are transmitted will be yellow, orange, and red. Where the distance is short, the transmitted light will appear yellowish. But as the sun sinks toward the horizon, the atmospheric distance increases, and consequently the number of the scattering particles. They weaken in succession the violet, the indigo, the blue, and even disturb the proportions of green. The transmitted light under such circumstances must pass from yellow, through orange to red, and thus, while we at noon are admiring the deep blue of the sky, the same rays, robbed of their blue, are elsewhere lighting up the evening sky with all the glories of sunset.

—PEARL HUNTING IN TENNESSEE.—The search for pearls in the mussels of Ohio has been a considerable industry for years. The Nashville American reports an outbreak of pearl hunting in Stone river, Rutherford county Tennessee. Not less than five hundred people were engaged daily in raking the bottom of that stream; delving down in the mud for mussels, which are piled along the banks, opened, and critically examined for the treasurers contained in many of them. One pearl is reported for each eighty dollars was paid in New York. The general range of value, however, is said to be from fifty cents to twenty-five dollars.—Eclectic.

—C. W. Siemens has recently presented to the Royal Society a paper of much interest upon the effect of the electric light upon vegetation. He finds it to answer perfectly the purpose of sunlight. Chlorophyll is formed, and all the functions of plant life are perfectly carried on under its influence; and, what is interesting and important, he finds that plants need no rest or sleep for their perfect growth. So that, by illuminating a hot house at night with the electric light, the fruits and flowers can be brought forward with great rapidity and without injury to the plant, tree, or vine.

—The number of microscopic organisms seem to be nearly as numerous as the multitude which are prominently visible to the naked eye, and new species continue to be added to the number already known. From the cellar of an old ruin at Lehigh Gap, Pennsylvania, Mr. Edward Potts found four species of minute fresh-water sponges, all of which appeared to him to be new.

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Christian Advocate.

The Sacred City of Northern Africa.

The French people are very fond of quoting their favorite proverb, *C'est le premier pas qui coute*—"It is the first step which costs"—but practically they are quite inclined to take this step without counting the cost. This was very emphatically the case when they began the invasion of Tunis under the pretense of punishing a few predatory Kroumirs who annoyed them in their Algerine territory adjoining. In the conflict they have been led on step by step, as under the influence of the siren's song, until they have finally taken the dangerous step of seizing the sacred city of Islam for all Northern Africa, a measure that may stir up against them a bitterness of feeling on the part of the Moslem Arabs that will not be soon or easily allayed.

This fact will make Kairwan the centre of observation for a time, and virtually reveal it to the world, which has scarcely been aware of its existence. It was once the seat of a caliphate, and was so sacred that the Moslems called it one of the four gates af Paraillse, and consigned to it a very valuable relic in the beard of the prophet. This city is not large, though it looks so while approaching it. It has a population of about 15,000, but its houses can scarsobe seen because of the multitude of cupolas and the forest of minarets that rise from its sacred edifices. It is the most genuinely Moorish and Oriental city on earth, being not at all disfigured by the modern architecture of the unbelievers. Like all sacred cities of Islam, it is protected from defilement by a law that prevents all infidels from entering it, and therefore but few Europeans have trodden its streets, and these only in the disguise of Mohammedans. To enter its mosques was death to these intruders. Even the Bey of Tunis could not protect the officials of other countries from the violence of the inhabitants. The German African traveler, Maltzan, who visited it some twenty years ago with a goverauntent permit, could appear in the streets only in Oriental garb; otherwise the governor of the city was unwilling to guarantee his safety. This authority declares it the cleanest and neatest city of all Islam, being free from the ordinary filth and ruins of most African cities, and containing many large buildings devoted to the purposes of schools and other religious objects. Kairwan of Northern Africa as regards the immense number of its sacred edifices, of which the most important is the mosque of Owaib, who was a companion in arms of the prophet, and who brought his beard from Mecca to Kairwan in a holy war. He fell at this point, and begged that he might be buried near this sacred relic, and thus arose the mosque that contains his bones and the sacred beard.

Kairwan is not only a sacred city, but is also devoted to some prominent industries. In its bazars may be found beautiful specimens of copper utensils, that are exported to great distances, and the finest manufactures in leather. The skilfully embroidered Arabian saddles often command the sum of five hundred dollars. The famous yellow slippers of Africa are manufactured here in the greatest perfection. But all these industries are overshadowed in value by the essence of roses, or, as it is called, the oil of roses of Kairwan. This precious unction may here be obtained pure and comparatively cheap. The history of Kairwan is at the same time the history of all Mohammedan Africa in the period of its brilliancy, for in the Middle Ages this city, that now only lives in its fanaticism and its sacred places, was the mighty capital of a broad realm that was little less than Europe in extent. From here went forth the decrees that ruled all Africa from the Red Sea to the Straits of Gibraltar, and from the Mediterranean to the borders of the desert, while Sicily, Corsica, and a portion of Southern Italy did obeisance to it. But, after the long struggles of various dynasties, it became finally an unimportant and hidden city, whose existence was scarcely known to the world.

The mighty change that it must now undergo under French rule can scarcely be conceived. As the French forces approached, the inhabitants withdrew, as it seems, without much resistance, with little destruction of the city and its monuments. The French have, therefore, a great treasure, for the meanest stone is a relic to the moslem, and scarcely a structure is without its story. The most interesting portion of the capture to the Christian world will be the stores of Moslem lore supposed to be gathered in the libraries of its great school, for here is found the most celebrated school of the Koran in all Africa, if not in all the realm of Mohammed. Here the most celebrated scholars of Islam deal in their hair-splitting subtleties; here are found the best expiatis of the Koran. In the eyes of the orthodox Moslems, Kairwan is still what it once was—the school of divine wisdom which the profane may not enter and desecrate with impunity. And they believe that the justice and just vengeance of Allah will punish every infidel who dares to desecrate the sacred city. It will thus be seen that the French have taken upon themselves a burden but will not be easy to carry.—Methodist Quarterly.

The Popes Palace at Avignon.

The popes are gone from Avignon, but their ancient palace remains, the monument at once of their glory and their shame, their power and their cruelty. If one would learn the spirit of the church of Rome in the Middle Ages, let him spend a day in the palace of the popes at Avignon. It is an enormous pile, not unworthy to be compared with the Vatican, extending, I should think, over several acres, and with its massive walls and lofty towers looks more like a fortress than the peaceful abode of the vicar of christ. Indeed, it is not at all unlikely that it was built with the idea that it might some day have to stand a seige. For the same purpose Avignon was surrounded with a wall like the fortified cities of the Middle Ages.

In the palace, the consistory—the place of meeting of the conclave, or college of cardinals—is (or was) a magnificent hall, more than a hundred feet long, spanned by great arches, supported by columns like those of a cathedral. The effect of this is lost since the palace was turned into barracks, and even this stately and sacred apartment has been cut into dormitories, and soldiers now sleep on their camp bedsteads or burnish their arms where once cardinals deliberated on the interests of the Catholic church. But the eye still traces the proportions of the massive columns, and the exquisite finish of their capitals, and other signs of former magnificence and splendor.

All this is very grand, but there other parts of this ancient and sacred edifice in which the beauty of the architecture cannot hide the terrible purpose of their construction. The residence of the popes—like that of the doges in Venice—was both a palace and a prison. At one end of the great architectural pile stands a tower seven stories high, which was devoted to the inquisition. Here sat that ghastly tribunal, in silence and secrecy, bringing before it those accused of heresy, extorting confessions by torture, and hurrying its victims to execution. There was the chamber of question, and the chamber of torture, which was so constructed that no sound could escape through the thick walls, and no one without could hear the shrieks of the wretched victims, or imagine the work of hell that was going on within. There one may still see the chamber of the holy office, in which the accused made their last confessions before going to punishment. This, strange to say, adjoins the banquet hall, for in those "good old times" popes and cardinals feasted while the victims of their cruelty were dying so near them. There was a hall in which those condemned to suffer by fire were burnt. The vault is still blackened with the flames. And there is a small window, which is as significant as the lion's in the Doge's palace at Venice: for it opens into the Oubliette, and through this the condemned were pushed to fall to a tremendous depth, to be received on the points of spears and spikes turned upward from below.—Henry Field in Evangelist.

The Old Scotchman's Prayer.

I was pleased the other day with a story which an aged Scotch minister told me about an old Scotchman, who, many years ago, was on his way to a meeting of the people of God, held in a tent or some such temporary structure.

The old pilgrim was poor, and ill clad, and partly deaf, but he trusted in the Lord whom he served, and rejoiced in his kind providence. On his way to the meeting, he fell in with another Christian brother, a younger man, bound on the same errand, and they travelled on together.

When they had nearly reached the place of meeting, it was proposed that they should turn aside behind the hedge, and have a little prayer before they entered the meeting. They did so, and the old man, who had learned in everything to let his requests be made known unto God, presented his case in language ke the following:

"Lord, ye ken weel enough that I'm deaf, and I want a seat on the first bench, if ye can leave me have it, so I can hear thy word. And ye see that my toes are sticking through my shoes, and I don't think it much to your credit to have your children's toes sticking through their shoes, and, therefore, I want ye to get me a pair of new ones. And ye ken I have nae siller, and I want to stay there during the meeting, and, therefore, I want ye to get me a place to stay."

When the old man had finished his quaint petition, and they had started on, his younger brother gently suggested to him that he thought his prayer was rather free in [illegible] expression, and hardly [illegible] proper to [illegible] the Supreme Be[illegible] d may did not accept the in[illegible] tion of irreverance.

"He's my Father," said he, "and I'm well acquainted with him, and he's well acquainted with me, and I take great liberties with him."

So they went on to the meeting together. The old man stood for a while, in the rear of the congregation, making an ear-trumpet of his hand to catch words, until some one near the pulpit noticed him, and, beckoning him forward, gave him a good seat upon the front bench. During the prayer the old man knelt down, and after he rose, a lady, who had noticed his shoes, said to him:

"Are those the best shoes you have?"

"Yes," said he, "but I expect my Father will get me a new pair very soon."

"Come with me after meeting," said the lady, "and I will get you a new pair."

The service closed, and he went with her to her house.

"Shall you stay during the meeting?" said the good woman, as they went along.

"I would, but I am a stranger in the place, and have nae siller."

"Well," said she, "you will be perfectly welcome to make your home at our house during the meeting."

The old man thanked the Lord that he had given him all the three things he had asked for; and, while his younger brother's reverence for the Lord was right and proper, it is possible that he might have learned that there is reverence that reaches higher than the forms and conventionalities of human taste, and which leads the believer to come boldly to the throne of grace to find all needed help in every trying hour.

MONEY AND ITS USE.—One celebrated writer gravely exhorts another his countrymen, in order to banish all vice at once, to "throw all their money into the sea." But is not all this mere empty rant? Is there any solid reason therein? By no means. For let the world be as corrupt as it will, is gold or silver to blame? "The love of money is the root of all evil;" but not the thing itself. The fault does not lie in the money, but in them that use it. It may be used ill; and what may not? But it may likewise be used well; it is full as applicable to the best as to the worst uses. It is of unspeakable service to all civilized nations, in all the common affairs of life; it is a most compendious instrument of transacting all manner of business, and (if we use it according to Christian wisdom) of doing all manner of good. It is true, were man in a state of innocence all men "filled with the Holy Ghost," so that, like the infant Church at Jerusalem, no man counted anything he had his own," but "distribution was made to every one as he had need," the use of it would be superceded—as we cannot conceive there is anything of the kind among the inhabitants of heaven. But in the present state of mankind it is an excellent gift of God, answering the noblest ends. In the hands of his children it is food for the hungry, drink for the thirsty, raiment for the naked; it gives to the traveller and the stranger where to lay his head. By it we may supply the place of a husband to the widow, and of a father to the fatherless. We may be a defense for the oppressed, a means of health to the sick, of ease to them that are in pain; it may be as eyes to the blind, as feet to the lame; yea, a lifter up from the gates of death! It is, therefore, of the highest concern, that all who fear God know how to employ this valuable talent; that they be instructed how it may answer these glorious ends, and in the highest degree.—Rev. John Wesley.

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Personal experiences in the

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Office, Cor. Carondelet and Gravier Streets

The capital of the Company is TEN MILLION DOLLARS, to which there must be added the unlimited liability of the proprietors.

STATEMENT OF THE COMPANY,
JANUARY 1, 1881.

Gross fire assets	$12,187,558 11
Fire liabilities, including paid-up capital	6,875,957 54
Net surplus	$ 5,261,580 97

STATEMENT OF THE F. N. BRANCH,
JULY 1, 1881.

Assets	$4,149,248 18
Liabilities	2,350 186 52
Surplus	$2,012,061 66

Fire risks of all kinds [illegible]
Board of Directors [illegible]
pay all losses from this [illegible]
party one or even more [illegible]
Charters [illegible]

BOARD OF DIRECTORS.

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HENRY V. OGDEN,
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CLARENCE F. LOW, Deputy Ass't Resident Sec'y.
New Orleans, October 20, 1881. novem

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BOY'S SILVER WATCHES, $12 and upward
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TRAINS WEST.

	Freight and Accommodation.	Mail and Express.
New Orleans, leave		8 00 A. M.
Algiers	7 00 A. M.	8 20
Gretna	7 15	8 37
Company Canal	7 40	8 40
St. Charles	10 36	9 31
St. John	11 10	10 06
Vacherie	1 00 P. M.	10 37
St. James	1 45	10 59
Donaldsonville	2 50	11 55
Bayou Goula	4 15	12 27 P. M.
Plaquemine	5 15	12 56
West Baton Rouge, arrive	7 00	1 30

TRAINS EAST.

	Freight and Accommodation.	Mail and Express.
West Baton Rouge, leave	2 00 A. M.	2 30 P. M.
Plaquemine	3 27	3 54
Bayou Goula	4 14	4 27
Donaldsonville	10 41	4 20
St. James	12 00 M.	4 59
Vacherie	1 08 P. M.	5 17
St. John	2 26	5 47
St. Charles	3 13	6 17
Company Canal	6 02	7 11
Gretna	6 32	7 26
Algiers	6 45	7 35
New Orleans, arrive		8 00

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New Orleans, October 15, 1881.

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PRICES CURRENT.

REVISED AND CORRECTED WEEKLY.

ADVOCATE OFFICE,
New Orleans, Monday, Feb. 27, 1882.

Our readers should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher prices must be paid.

SOUTHERN STAPLES.

	To-day.	Sat
Cotton, ₱ lb.		
Low ordinary	8¾	8¾
Ordinary	9¾	9¾
Good ordinary	10⅝	10⅝
Low middling	11⅛	11⅛
Middling	11⅝	11⅝
Good middling	11⅞	11⅞
Middling fair	12⅜	12⅜
Sales to-day	6,800 bales	
Receipts since our last	4,986 bales	
Receipts previously	1,65[illegible] bales	
Sugar, ₱ lb.:		
Fair	@	6¼
Fully fair		7⅛
Prime		7⅝
Choice		7¾
Yellow clarified		8⅛
White clarified		8⅞
Powdered		
Crushed		
Molasses, in hhls., ₱ gallon:		
Common	40	44
Fair	46	51
Prime		
Choice	70	72
Rice, Louisiana, ₱ lb.:		
Common	4	5
Fair	5¾	6
Prime		6¾
Choice		6¾

GROCERIES.

Butter, ₱ lb.:		
Western	13	16
New York		
Coffee, ₱ lb.:		
Rio ordinary	8¾	8¾
Rio, fair	9¾	10
Rio, prime	11	11¼
Cheese, ₱ lb.:		
Western factory		
English dairy		
Candles, ₱ lb.:		
Best brands	14¢	15
Corn Meal, ₱ bbl.:		
Choice Kiln D	4 75	4 90
Flour, ₱ bbl.:		
Superfine		
XX	5 00	5 25
XXX	5 25	5 50
Choice	6 00	6 25
Choice fam.		
Fish:		
Mackerel, No. 1, in bbls.	8 25	9 00
Half barrels	4 50	5 00
Kits	77	82
Mackerel, No. 2 in bbls.	7 40	8 00
Half bbls	4 00	4 50
Kits	70	77
Mackerel, No. 3, in bbls.	7 10	7 75
Half bbls.	3 85	4 10
Kits	64	73
Codfish, ₱ lb.		
Herring, ₱ box		
Oils, ₱ gallon:		
Coal, in cases		
Coal, in bbls		
Linseed, raw		
Linseed, boiled		62
Cotton seed		55
Lard	38	42½
	75	1 00
Soap, ₱ box:		
Magnolia		2 25
Olive		2 50
Palm		
Castell		2 60
Soda, ₱ lb.		
Starch, ₱ lb.		3½
Salt, ₱ sack:		
Coarse	75	85
Fine	95	1 20

GRAIN AND FEED.

Corn, in sacks, ₱ bushel:		
Yellow		
White		74
Mixed	82	84
	72	73
Oats, ₱ bushel:		
Western		
Red rust-proof	52	54
		61
Bran, ₱ 100 lbs.:		
Choice		1 35
Hay, ₱ ton:		
Prime	20 00	21 00
Choice		22 00
Cow Peas, ₱ bushel:		
Mixed	1 75	1 80
Clay	1 90	2 00

PROVISIONS.

Bacon, ₱ lb.:		
Breakfast	11	12½
Shoulders		7½
Sides, clear rib		10½
Sides, clear		11½
Ham, sugar-cured	12	13
Mess Pork, ₱ bbl.	18 25	18 37½
Dry Salt Meat, ₱ lb.:		
Clear rib sides	10½	10¾
Clear sides		10¾
Shoulders		8¾
Lard, ₱ lb.:		
Choice, in kegs		12½
Choice, in tubs	11¾	11¾

ESCULENTS.

Potatoes, ₱ bbl:		
Irish	3 25	4 25
Sweet	2 00	2 50
Onions, ₱ bbl.	4 25	4 50
Apples, ₱ bbl.	3 50	5 00
Cabbages, ₱ ton		
Sour Krout, ₱ bbl.	8 00	12 00

BALING STUFFS.

Bagging, ₱ yard:		
India		
Jute		
Baling Twine, ₱ lb		15
Ties, ₱ bundle:		
30 lbs and buckles		1 50

SUNDRIES.

Poultry, ₱ dozen:		
Grown chickens	3 50	3 75
Young do		2 50
Ducks		3 00
Geese	4 00	4 25
Turkeys	12 00	15 00
Eggs, ₱ dozen:		
Western	24	25
Southern	22½	23
Honey:		
Strained, ₱ gallon		
Comb, ₱ lb		
Pecans, ₱ lb.		
Louisiana	5	14
Texas		
Oranges:		
Louisiana, ₱ bbl.		
Foreign, ₱ box	1 75	4 00
Wool, ₱ lb		
Louisiana	20	22
Texas		
Feathers, ₱ lb		
Geese		
Hides, ₱ lb		
Country green	5	7
Dry salted		10
Dry flint		12
Ox Horns, each		6
Tallow, ₱ lb	6½	7¼
Cotton Seed, ₱ ton:		
In sacks		
Meal	26 00	26 50
Oil cake	36 00	37 00
Cooperage, ₱ each:		
Sugar hogsheads	2 50	2 75
Molasses barrels		1 35
Half barrels		1 60
Kegs		70
Oak Staves, per 1200:		
Kegs		60 00
Barrels	70 00	75 00
Extra claret	130 00	165 00
Extra hogshead	140 00	145 00
Extra pipes	190 00	200 00
Tobacco:		
Low lugs		
Medium		6
Good to fine		7½
Low leaf		
Medium		8
Good		9½
Fine		10
Selections		12½

SWEET BREATH AND GOOD DIGESTION.

The breath sweetened, foul odors from the body removed, food thoroughly digested, good health permanently maintained, by using Brown's Iron Bitters. A trite strengthener; a sure reviver.

—It is reported by the Religious Tract Society of London, that for the past twelve years the Spanish people have purchased a larger number of the Scriptures in proportion to their population, than the French or Italian.

NEWS OF THE WEEK.

DOMESTIC.

MEMPHIS, Feb. 21.—A Helena (Ark.) special says: The day opened with a strong wind blowing from the north, and many congratulated themselves that the cold snap would have a tendency to check the volume of water from the upper rivers, but their hopes were dashed to the ground on receipt of dispatches which announced the floods pouring down the Ohio and Missouri rivers. The river here declined one-half inch, but further material decline is not looked for.

The situation is one that calls for relief from some quarter. Every day reports reach here of numerous cases of almost actual want among the people, both white and black, in the submerged districts. Our citizens are becoming more reconciled to the situation and rapidly adapting themselves to the inconveniences that surround them.

CHICAGO, Feb. 22.—Reports from points throughout the West all tell the same story of flood and disaster. Rain has been general and in many places accompanied by wind and sleet. Telegraph wires last night in every direction were down and many railroads badly washed out.

Between Cairo and Memphis the following points of land only are visible above the surging flood: The bluffs at Columbus, the hills back of Hickman, land on the Tennessee side, opposite Island No. 10; New Madrid, Point Pleasant, Tiptonville, Fulton Bluffs, Randolph, Richardson's Islands 35 and 36 and Dean's Island, above the head of Centenial Cut Off, forty miles above Memphis.

The results, however, except from river floods, will not be disastrous. The most serious inconvenience is from the suspension of traffic. Along the Ohio and lower Mississippi, however, the disastrous effects of the floods seem to be increasing.

SENATE.

WASHINGTON, Feb. 23.—The Senate to-day passed the bill to place Gen. Grant upon the retired list by a vote of 35 to 17. Five Democrats, namely, Messrs. Davis, of West Virginia, Call, Brown, Ransom, and Jones of Florida, voted in the affirmative. The remainder of the Democrats voted in the negative. Mr. Bayard offered a substitute, the proposition being to put the ex-Presidents on the pension list at one-fourth of their salary; but this was voted down overwhelmingly. The debate was very general. Some of the speeches made in support of the bill by Democrats were most extraordinary. The feeling of most of the Democrats was that the brutal and corrupt despotism of the Grant administration constituted a valid reason why Congress should not go out of its way to compliment this man. Senator Jonas, of Louisiana, in a very spirited and forcible manner, gave expression to this feeling, referring in his remarks to the oppressions heaped by Grant upon the people of Louisiana. The bill passed by a vote of two to one, and is pretty certain to pass the House at an early day. When informed gentlemen say that Gen. Grant is now getting about $15,000 a year income out of the fund raised for him by George Jones, and an equal sum from his own property. The pay of a retired general of the army would swell his income to nearly $50,000 per year.

Mr. Logan reported back from the Military Committee the joint resolution introduced earlier in the day by Mr. George, to provide relief on account of overflow of the Mississippi, with an amendment in the nature of a substitute. The joint resolution was at once taken up, the substitute adopted and the same passed without debate.

It appropriated $100,000 to be used by the Secretary of War in the purchase and distribution of subsistence stores for the relief of destitute persons in the district overflowed by the Mississippi and its tributaries, and authorizes the Secretary to co-operate with the authorities of the several States of which such district is part, in making the distribution of the same as reported. The measure provided this relief for the laboring classes, but upon the suggestion of Messrs. Hoar and Sherman the change was made as stated. Executive session. Adjourned.

HOUSE.

WASHINGTON, Feb. 23.—On motion of Mr. King, of Louisiana, the Senate joint resolution appropriating $100,000 to enable the Secretary of War to issue rations for the relief of destitute persons in the district overflowed by the Mississippi river was taken from the Speaker's table and passed.

The house then, at five o'clock, took a recess until 7:30 P. M., the evening session to be for the consideration of the District of Columbia Code bill.

PHILADELPHIA, Feb. 23.—The steamship Illinois, with the 325 Russian Jewish refugees on board, arrived in the river to-day. They bear marks of hardship and tell distressful stories. The relief committee met them at Newcastle and informed them of the plans for their benefit. They are profoundly impressed with what they have heard, particularly of offers of homes in the South. Most of them are tradesmen and a few are farmers.

WASHINGTON, Feb. 24.—The amounts allowed by the committee to audit the expenses of the sickness and burial of President Garfield, and to the attending surgeons, are stated by a member of the committee as follows: To Dr. Bliss, $25,000; to Drs. Agnew and Hamilton, $15,000 each; to Drs. Boynton and Boynton, $10,000; to Mrs. Dr. Edson, $5000; Mr. Crump, the steward, is allowed $3000, and the other employees of the Executive Mansion two months' extra pay. The committee recommends the appointment of Surveon General Barnes to the rank of Major General and his retirement at that grade, and the promotion of Dr. Woodward to the rank Lieutenant Colonel. The committee has also agreed to grant to Mrs. Garfield the remainder of her husband's salary for the current year. The report will not be unanimous. Messrs. Springer and Blackburn will submit a minority report opposing most of the items allowed.

The President to-day sent to the Senate the following nominations: Roscoe Conkling, to be Associate Justice of the United States Supreme Court; A. A. Sargent, to be Minister to Germany; Walter H. Johnson, Collector of Internal Revenue, Second District of Georgia; Harry F. Gilsoom, Postmaster at Chattanooga, Tenn.

CINCINNATI, Feb. 25.—The contract for building the gap of fifty miles in the Vicksburg, Shreveport and Texas Railroad, belonging to the Erlanger system, extending from Arcadia to Shreveport, was to day signed by the contractors, Messrs. Rogers, Rexford & James, of New York and New Orleans, whose office is at Shreveport. The road is to be completed by November 1, 1882.

VICKSBURG, Feb. 26.—The steamboat Bertie Claiborne burned to the water's edge yesterday at Whiting Lake Landing, Steel's Bayou. The cargo, consisting of 166 bales of cotton and 300 sacks of cotton seed, was totally destroyed. Loss $15,000. Insurance not known. One negro man and three children drowned.

MEMPHIS, Feb. 27.—The river at this point now marks 35 feet 3 inches, which is up to the highest point this season, and continues to rise slowly. Reports from Crittenden, Miss., St. Francis and Phillips counties, Ark., are to the effect that great distress prevails among the inhabitants in the inundated districts. Appeals for assistance are daily received, and the picture drawn of the situation is gloomy.

LITTLE ROCK, Feb. 27.—The river continues to rise at this point at the rate of half an inch an hour. The steamer Woodson, from Pine Bluff, reports the banks having been overflowed at Pattey's levee, forty miles below here. Adamsburg, fourteen miles above Pine Bluff, is inundated, and the whole of Pastoria county is under water.

CAIRO, Feb. 27.—The Ohio and Mississippi rivers began falling last evening, and up to this time have each fallen five inches. Though the people feel more encouraged, the prospects of danger upon the Mississippi levee is still great.

NEW YORK, Feb. 27.—The widow of Daniel Webster, American statesman, died at New Rochelle, last night. She was Webster's second wife.

WASHINGTON, Feb. 27.—Attention has turned from Conkling to Blaine, whose Garfield memorial address today was heard by an audience as large as the Representatives' Hall could accommodate, and composing such an assemblage of distinguished persons as only the capital of the nation can furnish. President Arthur and his Cabinet, Justices of the Supreme Court, Gens. Sherman, Sheridan, Hancock, Howard and Meigs. The historian Bancroft, the philanthropist W. W. Corcoran and Cyrus W. Field occupied seats of honor in front of the Speaker. Back of these sat Admirals Porter and Worden, the English, German, French, Japanese, Chinese and other diplomats, the judges of the Court of Claims, Gen. Sherman's staff and Dr. D. W. Bliss, chief surgeon to the late President. On the right were grouped the Senate, who were accommodated by the removal of about half of the desks on the Democratic side. Representatives and distinguished persons admitted to special privileges filled up the remainder of the hall.

FOREIGN.

VIENNA, Feb. 26.—It is officially announced that the Austrian common encountered 1000 insurgents at Krosta on Thursday, and after nine hours' fighting carried of a large number of their dead. Two Austrians were killed and six wounded.

SWANS—There are ten varieties of the swan, four of which belong to England. The tame or mute swan, is the most familiar species known in the British Isles. This elegant and graceful bird has long been partially domesticated there, and enjoys legal protection to a certain extent. The swan is presumed to be a royal bird—that is, the property of the crown, and only to be possessed by a subject under a special grant. To each licence thus granted was attached a "swan mark," which was cut on the upper mandible of the birds, in order to show the right of the owner. The marks are of endless variety, partly heraldic, and are contrived so as to pain the bird as little as possible. The process of marking the swans is called "swan-upping." It is conducted with much ceremony.

The food of the swan consists mostly of vegetable substances, and the bird can be readily fattened on barley, like ordinary poultry. Sometimes they will feed upon animal food, and have been seen to catch and swallow small fish, such as bleak and the roach. In the spawning season the swan is a terrible enemy to the fish, haunting all the spawning grounds, and swallowing the eggs until it can eat no longer. For this reason they are to be removed from the Thames, where they annually destroy large quantities of eggs.

The nest of the swan is a very large mass of reeds, rushes and grasses, set upon the bank close to the water's edge. The mother is very watchful over the nest and young, and, in company with her mate, assaults any intruder upon her premises—any bad boy, for instance, in search of eggs.

If in the water, the swan is able to sink herself so low that the young can scramble upon her back; and if on land, she helps them up by means of one leg.

A MONKEY TRAP.—An old, hard cocoanut is taken, and a very small hole made in the shell. Furnished with this and a pocketful of boiled rice, the sportsman sallies into the forest, and stops beneath a tree tenanted by monkeys. Within full sight of those inquisitive spectators, he first eats a little rice, and then puts a quantity into the cocoanut, with all the ostentation possible. The nut is then laid upon the ground, and the hunter retires to a convenient ambush. The monkey may be sure that no sooner is the man out of sight than the monkeys race helter skelter for the cocoanut. The first arrival peeps into it, and seeing the plentiful store of rice inside, squeezes his hand in through the tiny hole and clutches a handful. Now, so paramount is greed over every other feeling connected with monkey nature, that nothing will induce the creature to relinquish his hold. With his hand thus clasped, he can not possibly extract it; but the thought that, if he lets go, one of his brethren will obtain the feast, is overpowering. The sportsman soon appears upon the scene. The unencumbered monkeys fly in all directions; but the unfortunate brute, who still will not let the rice go, is thereby handicapped beyond hope with a cocoanut as large as himself—a state of affairs quite fatal to rapid locomotion, either terrestrial or arboreal. The sequel is that he falls an easy capture to the hunter, a victim to his own greed. Even when caught, he reads in the actions of his captor a design to rob him of his rice; and he clutches it the harder, and the very first thing he does when the nut is cracked and the hand released, is to cram its contents into his mouth. Thoughts of escape come afterward.—London Field.

THE CHANNEL TUNNEL.—The works in connection with the Channel Tunnel experiments at the new heading at Shakespeare Cliff, Dover, have been so successful that the first quarter of a mile is now completed. What looks especially encouraging is that the engineers are able to gradually increase the rate of progress. It has attained the excellent average of thirty-six feet per day, and in addition to this the soil is now quite dry, there being a total absence of springs, the presence of which proved a source of much delay in the Abbot's Cliff heading. There are about eighty men engaged on the works. They are employed in two night and day shifts, but it is proposed shortly to have an extra shift working eight hours each to expedite the work. No boring is done on Sunday, the men being chiefly employed on that day in lengthening the double line of metals in which the trollies carrying the output travel. The tunnel has advanced several yards under the sea in the direction of the Admiralty Pier.

THE LIBRARIES OF EUROPE.—According to an English authority, Vienna possesses 577 libraries, containing altogether 5,500,000 volumes, without counting manuscripts. The nation which comes next to Austria is said to be France, which boasts 500 libraries, containing 4,500,000 volumes. Italy is not far behind, with 1,350,000 volumes; and next Prussia, with about 400 libraries and above 2,500,000 books. Great Britian is reported as having only 200 libraries, but they are allowed to contain nearly a quarter of a million more printed books than Prussia. As to the individual libraries, the largest in size is that of Paris, with something over 2,000,000 volumes; the British Museum comes second, but a long way behind, with 1,000,000; Munich third, with 800,000; then Berlin, with 700,000; Dresden, with 500,000; and Vienna can be set down as containing only 30,000 printed books, but is very rich in valuable manuscripts, the total of which is reckoned at 25,000. The most celebrated and largest of the university libraries are the Bodleian, at Oxford, and that of Heidelberg, each of which is set down as possessing about 500,000 volumes.—Appleton's Journal.

Du Maurier, of the London Punch, was recently at a musical party, and applied a test to discover whether or not a singer was an amateur or a professional. He said to the lady, in his benevolent manner: "Are you in a good voice?" She replied: "Capital voice. Never better." Du Maurier said: "She is a professional. If she had been an amateur, she would have had a cold."

Mr. Alexander Grunnell, of Albany, N. Y., says: "I have been for years troubled with great weakness of my digestive organs, which seemed to be always out of fix. Most usually I suffered from constipation, and at other times a severe running-off at the bowels would set in. No remedy I ever tried would regulate this function until I tried Brown's Iron Bitters. It really benefitted me from the first day I used it. My habits are now perfectly regular, and as a strengthener of the digestive organs, I think Brown's Iron Bitters is worth its weight in diamonds."

Quarterly Conferences.

ALABAMA CONFERENCE.

GREENSBORO DIST.—SECOND ROUND.

Greensboro station	Mar. 4, 5
Newberne circuit, at Mt. Hermon	11, 12
Greensboro ct., at Mt. Pleasant	17
Havana circuit, at China Grove	18, 19
Green circuit, at Pleasant Grove	25, 26
Livingstone and Eutaw, at Eutaw	Apr. 1, 2
Gainsville circuit, at Sumpterville	8, 9
Cuba circuit, at Carl's Station	15, 16
Demopolis station	29, 30
Forkland circuit, at Trinity	May 6, 7
Belmont circuit, at Belmont	13, 14
Gaston circuit, at Cake Chapel	27, 28
Choctaw circuit, at Mt. Ararat	Jun. 3, 4
Butler and Mt. Sterling, at Mt. Sterling	10, 11

District Stewards will meet on Saturday, April 1, at Eutaw.

G. D. PRICHART, P. E.

MONTGOMERY DIST.—SECOND ROUND.

Auburn station	Mar. 4, 5
Tuskegee station	11, 12
Tallapoosa mission	18
Tallassee station	18, 19
Hurtsville circuit, at Harrisboro	25, 26
Elmore circuit, at Loreen	Apr. 1, 2
Salem circuit, at Chapel Hill	8, 9
Crawford circuit, at Dickinson Chapel	15, 16
Montgomery station	22, 23
Opelika station	29, 30
Tuskegee circuit, at Cotton Valley	May 6, 7
Franklin mission	13, 14
Loachapoka circuit, at Armstrong	13, 14

T. F. MASTIN, P. E.

PENSACOLA DIST.—SECOND ROUND.

Pensacola	Mar. 18, 19
Warrington	19, 20
Milton	25, 26
Stockman, at Wilson Sta.	Apr. 1, 2
Pollard	8, 9
Flowerton, at Byrnes	15, 16
Mill Creek, at Rose Point	19
Perdido, at Hilton's	22, 23
Escambia, at Repton	29, 30
Evergreen, at Castleberry	May 3, 4
Monroeville, at Pleasant Ridge	6, 7

Bishop J. C. Keener will hold the District Conference at Brewton April 5, members will please arrive on the train of Thursday, April 6. Bring up your Sunday-school and Educational collections and full reports from your charges.

The District Stewards will meet at Brewton April 8, 9.

S. B. COX, P. E.

LOUISIANA CONFERENCE.

DELHI DIST.—FIRST ROUND.

Waterproof, at Waterproof	Jan. 21, 22
Tensas, at Jordan Chapel	28, 29
Monroe, at Monroe	28, 29
Trenton, at Trenton	Feb. 4, 5
Lake Providence, at Lake Providence	18, 19
Whitesboro, at Whitesboro	25, 26
Delhi, at Delhi	Mar. 4, 5
Bayville, at Bayville	11, 12
Oak Ridge, at Prairie	18, 19
Lind Grove, at Bartholomew	25, 26
Bastrop, at Bastrop	Apr. 1, 2
Floyd, at Floyd	8, 9

R. J. ALEXANDER, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Washington	Jan. 21, 22
Plaquemine Brulee and Klinfall's chapel	28, 29
Lake Charles	Feb. 4, 5
Abbeville	11, 12
Sugartown	18, 19
Opelousas	25, 26
Patterson ville and Morgan City	Mar. 4, 5
New Iberia	11, 12
Franklin	18, 19
Vermillionville	25, 26
Calcasieu mission	Apr. 1, 2
Grand Chenier	8, 9

L. S. REED, P. E.

HOMER DIST.—SECOND ROUND.

Farmerville circuit	Feb. 18, 19
Downsville circuit	25, 26
Indian Village circuit	Mar. 4, 5
Rochester circuit	11, 12
Arcadia circuit	18, 19
Tally circuit	25, 26
Hunter circuit	Apr. 1, 2
Bluaria circuit	8, 9
Webster circuit	15, 16
Minden circuit	22, 23
Hayneville circuit	29, 30

District Stewards meeting at Arcadia, March 18, 19.

A. A. CORNETT, P. E.

APPORTIONMENT BY THE DISTRICT STEWARDS, DELHI DISTRICT, 1882.

	PRESIDING ELDER.	BISHOP.	CONFERENCE CLAIMANTS.	FOREIGN MISSIONS.	DOMESTIC MISSIONS.	TOTAL
Waterproof	$100	7 00	$60	$30	$15	$242 00
Lake Providence	100	7 00	60	30	15	242 00
Trenton	100	7 00	60	30	15	242 00
Bastrop	100	7 00	60	30	15	242 00
Lind Grove	100	7 00	60	30	15	242 00
Oak Ridge	100	7 00	60	30	15	242 00
Floyd	70	5 60	40	30	10	165 60
Winnsboro	70	5 60	40	30	10	165 60
Bayville	70	5 60	40	30	10	165 60
Delhi	70	5 60	40	30	10	165 60
Monroe	70	5 60	40	30	10	165 60
Tensas	70	5 60	40	30	10	165 60
Total	$1000	$75	$600	$300	$150	$2425

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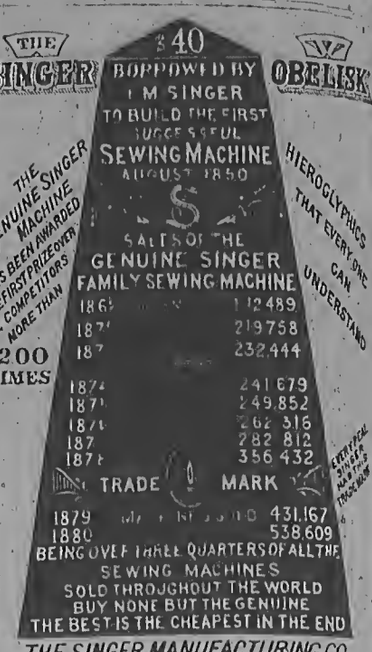

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YEARS AGO.

Near the bank of that lone river,
Where the water-lillies grow,
Breathed the fairest flower that ever
Bloomed and faded years ago.

How we met and how we parted,
None on earth can ever know;
Nor how pure and gentle-hearted
Beamed the mourned one years ago.

Like the stream with lillies laden
Will life's future current flow,
Till in heaven I meet the maiden
Fondly cherished years ago.

Hearts that love like mine, forget not.
They're the same in weal or woe
And the stars of memory set not
In the grave of years ago.

Short Articles on Providence—No. 1.

MR. EDITOR: The following articles have been suggested by an article in the Southern Review, for January, 1882, written by Dr. D. C. Kelley in reply to one written by Dr. C. W. Miller on "Fraternity." In the controversy between them on "Fraternity" I wish to take no part. Your short editorial in the ADVOCATE, for February 9, is exactly to my taste, and, no doubt, reflects the sentiment of nine-tenths of our people. But Dr. Kelley has incidentally wrung Providence into the matter in such a way that I think it not out of place in me to review him. I should ask a place in the Review but for the reason that Dr. Miller will doubtless occupy that in the "Fraternity" discussion. But I must here quote a most objectionable paragraph:

"It is freely allowed (1) that in the battle of the past both parties thought they were in the right, and deserve the praise which belongs to honest men; (2) that in the history of these years much has been done on both sides which illustrates the weakness of good men; (3) that slavery has come to be so universally recognized as a great moral wrong, that the effort to relegate it to the State as a purely civil institution can only be regarded as a temporary parallax of good men under great trial; (4) that God in his providence used the cupidity of the English and Northern slave trader to bring the negro to America, as he did the cupidity of Joseph's brethren to bring him to Egypt; (5) that he used the surroundings of the slave owner to retain him in contact with the superior race through years of needed tuteluge, which tuteluge was to him a necessity as a preparation for future growth, as was Israel's stay in Egypt; (6) that this temporary need of the negro many good men mistook as indicative of a permanent divine purpose; (7) that these were good men we affirm now and forever; that God used the "fanatical abolition" sentiment of the North for the emancipation of the negro, as surely as that he called Moses to the work of Israelitish deliverance from Egypt; (8) that so far as continuing to hold the doctrine that the church must abstain from all teaching on civil questions, the true doctrine is that wherever a moral question has been adversely acted on by the State, the necessity for fearless outspoken truth becomes the more urgent upon the part of the church."

The doctor tells us that this does not mean to be an endorsement of all that the abolitionists have done, and I am very glad he told us, for I should have misunderstood him. I have numbered the members of this long sentence for the sake of easy reference without requoting language. Of 1 and 2 I have nothing to say, only that it must have cost intense labor to have reached the conclusion as stated. The objectionable feature of 3 is the implication that formerly our leaders and people denied the moral wrong of slavery while now they affirm. As a historical fact neither implication is correct. Our leaders did not deny, but admitted that it was an evil, and deplored it as such. But they held its immorality to consist not in "the abstract," but in "the concrete." They held that there were evils attending the freeing of the slave worse than that of bondage. They insisted that agitation postponed rather than accelerated the consummation of the freedom of the slave. On the other hand, we do not now affirm the evil of slavery. Our authorities are silent. Our speakers and writers have little to say of it. A few converts to negrophilism, as typed by the North, are zealous in regard to the great evil. But most of us think little, and care less, of the matter. We notice that the statutes of Moses are still in the Bible, and that some of them define the relation of master and slave. The revisionists have left unmarred the beautiful story of the pious centurion, whose servant (slave) Jesus healed and declared the master to be a better man than any of the church members! We still read Paul and Peter, who instruct both master and slaves as to their relative duties. And, finally, I do not hesitate to say that if any part of the United States allowed slavery, and a member of our church, where slavery was tolerated, owned a slave, and was otherwise unimpeachable, he would not be expelled. Not that our church advocates slavery; but it never did and does not now hold that the fact of being a slave holder will of itself "exclude a man from the kingdom of grace and glory." Yet the Southern Church never voted slavery in or out.

Number 4, 5, 6 and 7 put a vast deal of dirty work on Providence. I do not know how many "freely allow" all that wonderful tangle of providences and counter-providences of enormous crimes and needed tutelage, and the befogging of the clearest minds of the Anglo-Saxon master in order to the expansion of the contracted cranium of the Afro-American. I am willing for the doctor to put it all into his confession of faith; but I ask him to excuse my infirmity of doubt, when I say that I do not believe that Providence ever had any use for all the villainies of the slave catcher, nor all the evils of bondage for the emancipation of the negro! If that be true, then why not allow the slave trader to be a co-worker with us in the evangelization of the world? If Providence can use such abominable agencies to effect good, why may not man? "Shall man be more pure than his Maker?". I think it time that we were throwing away this God-dishonoring relic of Calvinism, which lays all the crimes of the ages on Providence, who waits to wind up the whole game of heartless rascality and diabolism by showing how nicely he can do a thing when he gets everything ready! Here endeth the first lesson!

T. A. S. A.

"Distribution of the Conference Fund."

In a former article I have given some reasons for making time of service the basis of the division of the Conference fund. In that article the reasons stated are: 1. Such a basis will be in harmony with the universally accepted principle that all remuneration ought to correspond with, and depend upon, the amount of service rendered. 2. It will encourage habits of economy among the preachers, and will not, as the present law seems to do, offer a premium on prodigality. 3. It will keep out of our Conferences men who, by reason of age or infirmity, are unable to do *full* work in the ranks of the itinerancy. Articles in our church papers of recent date advocating the same law, and letters of approval and commendation received, confirm me in the belief that the change in the law recommended will not only give general satisfaction, but is really demanded as an act of simple justice to men, who, under the present law, are ignored in the distribution of this money. One case has been brought to my notice, where an aged brother, who has served the church for more than fifty years, has not received anything from the Conference collection, though, for several years, he has been among the superannuates of his Conference. He does not press his claim, and, though in need so as to be embarrassed, his brethren pass that claim by in silence, from year to year, all because he has a home and seems to be comfortable. If it is just to deprive a superannuate of his right to an acknowledgement of the services he has given to the church, because he has some property, or may be at little expense, why is it not equally just to take the amount of their salary from men in active work, who may have a fortune, or who may have no family dependent on them. Boards of Stewards, now-a-days, rarely take a man's circumstances into consideration in fixing his salary. Men who own property, who are unmarried, or who being married, are without children, receive, as a rule, as much for their service as those who are poor, or are burdened with large families. Why should this rule be set aside in the case of superannuated preachers? If claimants do not need the amount due them, they, and they alone, are the ones to dispose of it. If they have a choice, and surely they have, let them designate the persons to whom *their* money is to go. Financial boards, except with their consent, ought not to act for them.

All that is necessary to make the law correspond to the views I have presented, is to strike out from the instructions given to the "joint board" the words, "their best judgment of their several necessities," and insert in their place, "the number of years said preachers, or deceased members of the Conference, have served the church in the work of the ministry." Each Board of Finance ought to be left to its own discretion in arranging the scale of division. I suggest that the following scale is a fair one. Superannuates whose term of service has been from ten to fifteen years to receive $200; from fifteen to twenty, $250; from twenty to twenty-five, $300; from twenty-five to thirty, $350; from thirty to thirty-five, $400; from thirty-five to forty, $450; from forty and upwards, $500. Preachers whose term of service does not reach ten years not to be placed on the list of superannuates, until it is clearly shown that their inability to work has resulted from exposure, or necessary labor, as itinerant preachers. Of course, claims of widows and orphans of members of Conference will be the same as if such members should be alive.

Such a scale as the one here presented was adopted some years ago in one of our Conferences, and gave satisfaction to preachers and people. It was at last abandoned, however, as one of the Bishops decided that it was not according to the law of the church.

Hoping what I have said, Mr. Editor, will do no harm, if it does no good, I am as ever,

Truly yours,

HENRY D. MOORE.

Letter from East Tennessee.

MR. EDITOR: Holston Conference, in extent of territory, is very large. In length, it lies along the Memphis and Charleston, the East Tennessee, Virginia and Georgia, and the Norfolk and Western railroads, from southwest to northeast, some four hundred miles; while from the line of South Carolina, on the southeast, to its highest point in the State of West Virginia, on the northeast, the breadth is little, if any, less than the length. The width of the East Tennessee part is not so great. It lies like a wedge between two mountain ranges. It embraces a portion of Middle Tennessee, a small corner of Georgia, all of East Tennessee, a large portion of Western North Carolina and Southwestern Virginia and a portion of the State of West Virginia. Within this territory there is greater variety of climate than in any other Conference in our connection; greater than in the old Alabama Conference, which extended from the mountains of North Alabama to the Gulf of Mexico. The climate of Chattanooga and the valleys of lower East Tennessee is not unlike that of Vicksburg; while at Wytheville, Va., it is as cold as at Boston. East Tennessee is sheltered from the bleak northwest winds by the Cumberland mountains; while Wytheville, being twenty-three hundred feet above the sea, is exposed to all winds, and is therefore very cold. Wytheville, on account of its pure air, is a favorite place for persons seeking health. The Cumberland mountains stand along the line between Tennessee and Kentucky, with numerous spurs shooting out into our territory; while the grand old Alleghanies stand along the line between Tennessee and Georgia, and between Tennessee and North Carolina, and extend up through the North Carolina and Virginia portions of our territory. The highest peak of the latter range is nearly seven thousand feet above the sea. Between these two great mountain ranges there are valleys, as beautiful as the eye ever rested upon, and as fertile, many of them, as any part of our great country; while the scenery of our mountains and rivers is unsurpassed by anything on the American continent. God has piled up these grand mountains, and has sent cool refreshing breezes to skip over their summits and play along their sides, and has made springs of living water, containing great variety of minerals in almost every conceivable combination, to gush forth from their sides, and run down through these smiling valleys for the health and comfort of his creatures.

But Holston Conference has large men as well as mountains. Some of them are small in stature, but they have large heads and large, warm hearts. They know just how to take a stranger by the hand and make him feel at home among them. The church was planted in this country before we were born by such men as James Axley and Thomas Stringfield, and its growth, through the intervening years, has been steady and healthy. There are now within this territory 173 travelling, and 280 local preachers, and 43,638 white members, besides some black members and Indians. The District Conference of Chattanooga district was held at this place last week. It was presided over by Rev. John Boring, P. E., whose close examination of the different charges, on the lines indicated in the Discipline, brought out the fact that the health of the church in this country is not [illegible] that the promise of future growth and usefulness is very flattering. Our colleges were well represented and were reported as doing well. D. Sullins, D. D., president Emory and Henry; E. E. Wiley, D. D., president Martha Washington; Rev. D. S. Herron, president Sullins's Female, and Rev. F. M. Grace, president Victoria Female College, were present during the session and spoke cheering words in regard to the institutions over which they preside. The Holston Methodist, a necessity to this country just as the dear old ADVOCATE is to your country and to me, was represented by its wide awake and very efficient editor, Rev. F. Richardson. Dr. Wiley, by request, delivered an address on his visit to and his impressions of the Ecumenical Conference, which was thought by some to be the happiest effort of his life. It was greatly enjoyed by the large audience. News of the death of dear Bishop Wightman reached us during the session and appropriate memorial services were held. Words were spoken softly, for a great sorrow filled our hearts.

We have just been blessed with a gracious revival of religion in our church at this place, resulting in some thirty conversions. Brethren in attendance at the Conference did valuable work both in the pulpit and altar.

In my next I will speak of the colleges of this part of Tennessee. God bless you and the dear ADVOCATE.

W. H. LEITH.

SWEETWATER, TENN., Feb. 24, 1882.

Letter from Georgia.

During the years of my sojourn in Mississippi, Mr. Editor, the now famous Gilderoy was my presiding elder. He used to say that some men were weatherwise and some were otherwise. A friend of mine, the other day, went into the dangerous business of prophecy and declared that what the floods of this spring season did not wash away the winds would blow away. It verily seems as if he was under some kind of an "inspiration." We have not suffered, of course, as has your own section of beautiful and fertile country, but we have seen but very few days of sunshine since the coming of the new year. The constant rains have been seriously damaging almost everywhere, and the farmers are further behind in the preparation of their lands than for several years. March made her *debut* in the midst of thunder and lightning and storm and hail. But neither clouds nor wind nor rain have hindered the progress of the gospel. In many directions we hear of increased attendance upon the preached word, some gracious revivals already begun and a general expectation of a season of unusual awakening. Our people everywhere throughout the State are already deeply interested in the approaching session of the General Conference and many, I know, who are praying regularly in their closets that God would guide in all that is done. This is, above everything else, what the Conference needs. If the delegates at Nashville represent a praying church, and themselves come up under the influence of a fresh baptism of the Holy Ghost, we shall, this year, be spared everything that would cause us shame, and the many and difficult problems will find, if not an easy, a correct solution. We deeply mourn the departure of beloved and gifted Bishop Wightman. No man ever gave more general satisfaction as the presiding officer of our Conference. He was a model bishop. Will our Episcopal college ever have such a trio again as our now sainted Marvin and Doggett and Wightman? Yes. As hard as it will be to fill their places we have faith enough to believe that out of a great church full of cultivated, consecrated holy men, God will raise up their successors in every way worthy to wear their mantles.

The Southern District Sunday-school Convention closed on Wednesday night, 1st inst., its session in Atlanta. It was composed of delegates from the States of Kentucky, Tennessee, Georgia, Alabama, Florida, South Carolina and North Carolina. Its object was to promote the cause of organized inter-denominational Sunday-school work. Several distinguished workers were present from the North and West, among them Mr. B. F. Jacobs, of Chicago, and Mr. E. Peyson Porter, of Philadelphia, both officers of the International organization. The exercises were of the most interesting character, and the power of the Holy Ghost rested upon the Convention from the opening to the closing service. A thrilling scene occurred on Wednesday afternoon. Mr. Jacobs delivered an address upon the necessity for more aggressive work on the part of the church in this field. It was masterly and crowned with divine unction. I have scarcely seen any audience more moved. At the close Governor Colquitt sprang from his seat, his eyes streaming with tears and his soul flooded with powerful emotion, to return thanks for the brother's speech and visit. They met in the aisle, grasped hands and embraced one another. The effect was electrical. A mighty wave rolled over the assembly. Several shouted aloud for joy, while from every tongue the melody of that soul-inspiring song, "Gather in the golden sheaves," went swelling up to heaven. The delegates will doubtless return to their homes with a new zeal, and this divine sowing yield in the early coming days a glorious harvest.

Dr. Edwards, in the Theological and Homiletical Monthly, draws quite a gloomy picture of the future of our denominational colleges under the overshadowing influence of richly endowed universities. I am indeed sorry if our church colleges in other States have such a discouraging outlook. But here in Georgia, at least, it is not "a bootless game for the colleges to try to compete with universities." Emory College is the joy and pride of all our people. Within forty miles of the State University, which is richly endowed by larger annual appropriations, and where education is free, she has almost twice as many students—there being now two hundred and forty-nine upon the roll. This is a success far beyond that of her palmiest *ante bellum* days. But then Emory College has Dr. Haygood for president. But I must hold my pen.

W. W. WADSWORTH.

NEWMAN, GA., March 2, 1882.

Eulogy on Garfield.

The following is the conclusion of Mr. Blaine's eulogy on Garfield, delivered before Congress in the hall of the House of Representatives, Washington, February 27:

On the morning of Saturday, July 2, the President was a contented and happy man—not in an ordinary degree, but joyfully, almost boyishly happy. On his way to the railroad station to which he drove slowly, in conscious enjoyment of the beautiful morning, with an unwonted sense of leisure and a keen anticipation of pleasure, his talk was all in the grateful and gratulatory vein. He felt that after four months of trial his administration was strong in its grasp of affairs, strong in popular favor, and destined to grow stronger; that grave difficulties confronting him at his inauguration had been safely passed; that trouble lay behind him and not before him; that he was soon to meet the wife whom he loved, now recovering from an illness which had but lately disquieted and at times almost unnerved him; that he was going to his alma mater to renew the most cherished associations of his young manhood, and to exchange greetings with those whose deepening interest had followed every step of his upward progress from the day he entered upon his college course until he had attained the loftiest elevation in the gift of his countrymen.

Surely if happiness can ever come from the honors or triumphs of this world, on that quiet July morning James A. Garfield may well have been a happy man. No foreboding of evil haunted him; no slightest premonition of danger clouded his sky. His terrible fate was upon him in an instant. One moment he stood erect, strong, confident in the years stretching peacefully out before him. The next he lay wounded, bleeding, helpless, doomed to weary weeks of torture, to silence, and the grave.

Great in life, he was surpassingly great in death. For no cause, in the very frenzy of wantonness and wickedness, by the red hand of murder, he was thrust from the full tide of this world's interest, from its hopes, its aspirations, its victories, into the visible presence of death—and he did not quail. Not alone for the short moment in which, stunned and dazed, he could give up life, hardly aware of its relinquishment, but through days of deadly languor, through weeks of agony, that was not less agony because silently borne, with clear sight and calm courage, he looked into his open grave. What blight and ruin met his anguished eyes, whose lips may tell what brilliant, broken plans, what battled, high ambitions, what sundering of strong, warm, manhood's friendships, what bitter rending of sweet household ties! Behind him a proud, expectant nation, a great host of sustaining friends, a cherished and happy mother, wearing the full, rich honors of her early toil and tears; the wife of his youth, whose whole life lay in his; the little boys not yet emerged from childhood's day of frolic; the fair, young daughter; the sturdy sons just springing into closest companionship, claiming every day and every day renewing a father's love and care; and in his heart the eager, rejoicing power to meet all demands. Before him, desolation and great darkness! And his soul was not shaken. His countrymen were thrilled with instant, profound and universal sympathy. Masterful in his mortal weakness, he became the centre of a nation's love, enshrined in the prayers of a world. But all the love and all the sympathy could not share with him his suffering. He trod the wine press alone. With unfaltering front he faced death. With unfailing tenderness he took leave of life. Above the demoniac hiss of the assassin's bullet he heard the voice of God. With simple resignation he bowed to the Divine decree.

As the end drew near his early craving for the sea returned. The stately mansion of power had been to him the wearisome hospital of pain, and he begged to be taken from its prison walls, from its oppressive, stifling air, from its homelessness and its hopelessness. Gently, silently, the love of a great people bore the pale sufferer to the longed-for healing of the sea, to live or to die, as God should will, within sight of its heaving billows, within sound of its manifold voices. With wan, feverect face tenderly lifted to the cooling breeze, he looked out wistfully upon the ocean's changing wonders; on its far sails, whitening in the morning light; on its restless waves, rolling shoreward to break and die beneath the noonday sun; on the red clouds of evening, arching low to the horizon; on the serene and shining pathway of the stars. Let us think that his dying eyes read a mystic meaning which only the rapt and parting soul may know. Let us believe that in the silence of the receding world he heard the great waves breaking on a further shore, and felt already upon his wasted brow the breath of the eternal morning.

Good Words.

Not a flower
But shows some touch, in freckle, streak, or stain,
Of his fair hand's live pencil. He inspires
Their balmy odors, and imparts their hues,
And bathes their eyes with nectar, and includes
In grains as countless as the seaside sands,
The forms with which he sprinkles all the earth.
Happy who walks with him! whom, what he finds
Of favor or of scent in fruit or flower,
Or what he sees of beautiful or grand
In nature, from the broad majestic oak
To the green blade that twinkles in the sun,
Prompts with replenishrance of a present God.
—Cowper.

THE FULLNESS OF CHRIST.—God has light for all dark lives, patience with all wayward souls, pity for all men who are distressed; teaching—easy, gradual teaching for all who will learn; a place and a welcome for outcasts; forgiveness even for those long impenitent; work which he will trust even to those who have long been untrustworthy; riches for poor souls, strength for weak souls, love which can kindle love even in the unloving; and *all these he has in his son.*

—Cloudy days are many; bright days are few. We must catch each ray of sunshine as it comes. The clouds gather, and as they roll they hide the distant shores from our sight. The clouds that hide our future never lift, blessed shadow! Who would wish to see one step along the way? An unseen hand will guide us safely to the other side, if we take firm hold and cast our care on him. It is better to trust than to see.—Payson.

—We seem to live in great peace and serenity of mind, when things are done according to our own will and opinions, but if things happen otherwise, then are we straightway moved and much vexed. Let us therefore humble our souls under the hand of God in all temptations and tribulations, for by them is man proved. Thomas a Kempis.

The tree will not only be as it falls, but will fall as it leans. And the great question every one should bring home to himself, is, What is the inclination of my soul? Does it, with all its affections and powers, lean toward God, or away from him?

—Without the way, there is no going; without the truth, there is no knowing; without the life, there is no living. Christ is the way which thou oughtest to follow; the truth which thou oughtest to trust; the life which thou oughtest to hope for.

Perfect happiness, I believe, was never intended by the Deity to be the lot of one of his creatures in this world; but that he has very much put in our power the nearness of our approaches to it is what I have steadfastly believed. Jefferson.

The greater your wants, the greater God's goodness in supplying them; the greater your enemies, the greater the display of God's power in subduing them; and the greater your unworthiness, the greater his grace in saving you.

Joining in the amusements of others is, in our social state, the next thing to sympathy in their distresses, and even the slenderest band that holds society together should rather be strengthened than snapt.—Landor.

I love to think that we are here for a little while, with precious opportunities of saving souls, which may hereafter add to our harvest of joy and glory. I never find lack of work to be done in the Lord's vineyard.—Adelaide Newton.

—Where the peace is that Christ gives, all the trouble and disgust of the world can not disturb it. All outward distress to such a mind is but as the rattling of hail upon the tiles of him who sits within the house at a sumptuous banquet.—Leighton.

—In the highway of every life there is a lion. Who wrestles with us strengthens us. Some of the finest light dawns upon our souls from successful conflict with secret sins. E. Paxton Hood.

—There is nothing more pathetic than the thought of how generations come and go, and empires rise and fall, while the scene on which they play their brief parts (God's earth) remains the same.

—The question is not, What must we do to inherit eternal life? but, How shall we enter heaven with the highest possible welcome?—W. J. Tucker.

—The man who has in him the elements of a worker for Christ will find a field or make one. Paul, when a prisoner, made converts in Cesar's household.

—A mind can never be happy unless its first objects are outside of himself.—Anthony Trollope.

—No one loves to tell of scandal except to him who loves to hear it.

—Forgiveness and a smile are the best revenge.

Christian Advocate.

THURSDAY, MARCH 9, 1882

CONSECRATION HYMN.

BY FRANCES RIDLEY HAVERGAL.

Take my life, and let it be
Consecrated, Lord, to thee;
Take my hands, and let them move
At the impulse of thy love.
Take my feet, and let them be
Swift and beautiful for thee.

Take my voice, and let it sing
Always only for my King.
Take my lips, and let them be
Filled with messages from thee.
Take my silver and my gold,
Not a mite would I withhold.

Take my moments and my days,
Let them flow in endless praise.
Take my intellect, and use
All my powers as thou mayst choose.
Take my will, it shall be thine
It shall be no longer mine.

Take my heart, it is thine own—
It shall be thy living throne.
Take my love. O Lord, I pour
At thy feet its treasure store.
Take myself, and let me be
Ever only all for thee.

Sunday-School Lesson.

PREPARED BY REV. CHRISTIAN ROHNER.

First Quarter—Lesson XI.

SUNDAY, MARCH 12, 1882.—MARK v. 1-10.

GOLDEN TEXT.—"*For this purpose the Son of God was manifested, that he might destroy the works of the devil.*"—1 John iii, 8.

POWER OVER EVIL SPIRITS.

1. And they came over unto the other side of the sea into the country of the Gadarenes.
2. And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,
3. Who had his dwelling among the tombs; and no man could bind him, no, not with chains;
4. Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces; neither could any man tame him.
5. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.
6. But when he saw Jesus afar off, he ran and worshipped him,
7. And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the Most High God? I adjure thee by God, that thou torment me not.
8. (For he said unto him, Come out of the man, thou unclean spirit.)
9. And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many.
10. And he besought him much that he would not send them away out of the country.

After the tempest was stilled the disciples proceeded on their journey, and arrived in the country of the Gadarenes early in the morning. Their night's experience prepared them to witness the quelling of a greater storm than that they had just witnessed. They were in something of the same frame of mind as that Jonah experienced when he was cast up on the shore from the great fish's mouth. They, like he, had come from the jaws of destruction. The Lord has just shown himself to be the peacemaker of the storms and tumults of the outer world. But there is something more fearful and wilder than winds and waves in their fiercest mood. Even the spirit of man, when it is broken loose from all restraints, and has yielded itself to be an organ, not of God, but of him who brings utter most confusion wherever his dominion reaches. Christ has brought them to this wild and desert coast to be witnesses of a work yet mightier than stilling a tempest. He will speak, and it his potent word this insulder strife and blinder rage which is in the heart of a man will allay itself and there will be a great calm. As soon as they landed there met the Saviour coming out of the tombs—a man with an unclean spirit, not a *ghost*, but a veritable man, whose haunt was the deserted caves once used as tombs a frantic maniac, naked and scarred with many a wound. His case was of long standing; he had been bound with chains and fetters, but with his wild and superhuman strength had broken the fetters. No man could tame him. He had chosen this wild and unclean place, a deserted graveyard as his resort, where he roamed and cried with unearthly yells day and night, a sleepless, dangerous maniac. He saw Jesus a long way off, and came running to the Saviour, crouched at his feet, and cried with a loud voice: "What have I to do with thee, Jesus, thou Son of the most high God, I adjure thee by God that thou torment me not." Christ spoke at once to the devil in the man in tones of authority: "Come out of the man, thou unclean spirit." The man, with the instincts of man, was impelled by the magnetic presence of Jesus. He who draws all men to him drew this poor demoniac, and he came running, and, by the desperate need of his case, dragged the devil along. A man in the presence of Christ is always more than a match for the devil. The devil used the man's mouth and voice to utter his protest at being dragged into the very presence of his Conqueror. Like some ferocious beast submitting to the spell of human authority, he runs and crouches at the feet of Jesus, the devil using the man's organs of speech, protesting all the while. This was devil worship. The man wanted help, and with an instinct of self-preservation sought it in Jesus; the devil trying to overpower him, and hold him back, produced the paroxysm of conflict which uttered itself in loud cries. He was compelled, however, by the superhuman strength of the man to come up to the very presence of Christ, and he worshiped him. The words of address show how completely this man was enthralled by the demon spirits; he was thoroughly *bedevilled*, so that his own identity was inextricably confused with that of the demons in him. This devil was a stout redoubtable giant, six thousand strong, a demon for every fibre, every nerve, every muscle in the man's body. He delayed to obey, and argues the case with the Prince. "I adjure thee by God that you torment me not. This was not profanity, but a plausible argument, about the best and only one he could bring. I implore you to treat us no worse than God, your Father; deal with us as he does. Do not precipitate our final doom, but prolong the respite we now enjoy; do not send us out of the country; do not banish us to the pit. Christ permits the delay, and asks a question, not for the devil's sake so much as for the man's. To have brought the devil out of him by sudden force would have been to have taken the man's life; but the Master, with consummate skill, gains a little hint by a few questions. What is thy name? The man answers, at the devil's suggestion, "Legion," for we are many. No doubt the man struggled to think of his family name, but the devil was too quick for him, and substituted his own, and tried, by the very name, to further confuse him. "*We are legion*;" that is, I-and man; we are many. There is no more natural way of awakening a man who is beside himself to the consciousness of his own personal identity than to make him tell his own name. This was the Saviour's object in this question, and in this permitted delay. The first condition for this man's cure was to bring him back to a distinct realization of his own personality. The man was asked, but the demon answered, showing how entire was his mastery over him. The demon earnestly besought him that he would not send him away out of the country. Now, there was near by a great herd of swine feeding, and the demons asked that they might be permitted to enter into the swine. Why should devils want to enter these swine? We answer why should they not. Maybe they would rather play a small game than none. They love to produce ruin; they know of no better way of setting the Gadarenes against the Saviour than by destroying their property; the loss of their herds would go far to neutralize the greatness of the work done for this man by the minds of these losers. The Master permitted them; the devil can not enter even a hog without permission. Why should the Lord permit this destruction of these innocent brutes? Because he needed this very ocular demonstration to convince the demoniac of the departure of the devils from himself. When he heard the word given, and saw the effect of the demons on the swine, he had ocular proof that the devils had left him. A human spirit is worth more than twice two thousand swine. We notice three prayers made to the Saviour; two are granted and one is refused.

The devils' prayer he answered just as they made it, and the result was just what they feared; they were driven to the abyssmal deep, which they so dreaded. They overreached themselves in their prayers. These Gadarenes, who suffered the loss, came out and formally asked the Saviour to depart off their coasts. The Master did, and we never hear of his returning to Gadara. This prayer is offered by many a selfish covetous people by starving out their preacher. Men calculate just how much they can afford to lose by the gospel, and, when that is reached, they are ready to offer the prayer of the Gadarenes, and, as a usual thing, God answers them.

The healed man prayed him that he might be with him. Was he fearful that the demons would come back, and felt only safe in the Master's presence? or did he, out of gratitude, wish to be a follower of him to whom he owed this mighty benefit? Whatever his motive, Jesus suffered him not, but told him to go home to his friends, and tell how great things the Lord had done for him, and had compassion. To be a home missionary for Christ, in regions where he was best known and so long dreaded, was a far nobler calling than going where nobody ever heard of him. We all ought to be missionaries in this sense. The healed man became a preacher in regions where Christ was rejected, and could not come. His message was his own experience. If we are ever saved we must be such a preacher. The Saviour has a right to expect that we will tell to our friends this divine experience, and reproduce it in other souls. We must do something more than go to church and prayer meeting. Something more than sit at the feet of Jesus. We have thousands among our good church members, who enjoy intensely the church and her solemn services, who, in the great day of his coming, will be dismissed as unprofitable servants, as foolish virgins shut out from the marriage feast.

Burning of Dr. Linfield's House.

MR. EDITOR: By way of answering numerous letters of inquiry concerning our misfortune and disaster, and for the enlightenment of many friends who probably feel anxious to hear of us, lest some should be misled or a wrong impression conveyed, I beg an excuse for obtruding a short letter on the ADVOCATE. The story has several editions out, and some of them none the better for little or much revision.

About the origin of the fire supposition and suspicion have refused to agree. I think the idea of an incendiary is somewhat unnecessary. From a woman's standpoint, there is so much wickedness inside of a saloon, and those outside, who are inimical to the institutions, are those who come nearest the possession of unimpeachable character.

The owner of the establishment is reported to have been intoxicated when he left on the twelve o'clock train for "Mardi Gras." The fire broke out about two hours after he left, and from the fact that he had considerably over a hundred dollars in silver *melted*, we conclude he was careless about his fire or lamp. Three saloons went up, and all who *felt* the *need* of "a little toddy" had enough for once.

We considered burning an almost inevitable fate for our home, and had frequently arranged how and what we should do in such an event. Strange to say, we carried out the planning almost to the letter. Thanks to our apprenticeship to the itinerancy, we all were expert at packing, and the putting away hurriedly of many things would have done credit to the preacher who has moved, on an average, every two years.

I presume that the experience of getting my father's books down stairs will be remembered by two of us till the day we "lay down this mortal coil." The saddest and most deplorable loss of all comes in right here. We either lost or misplaced my father's sermons. Six hundred and sixteen of them were tied in two packages on top of his book case; some of them were saved from the burning at Alexandria during the war. I do not know that they would have done for publication, for they were principally notes. I looked over them a few weeks since, and so many of them I recognized and could almost elaborate from memory the mighty truths that those little notes contained. Each sermon had its three hymns and two reading lessons marked on the outside leaf. His diary was burned also, and now we have him alone, a wreck, left to us of all that he was and all that we thought him. Surely he will "only be remembered by what he has done."

The night of the fire two gentlemen almost carried him to the house of the Presbyterian minister as the nearest place of safety. He had been quite unwell for a week or two, and had been unable to walk. As he went out he asked if the house was on fire. He seemed very much fatigued when he reached the house, but has not realized any change in his home.

With the assistance of the good people of Hazlehurst we were enabled to save most of our household effects. I mean those in use. Occasionally in straightening in our new home we missed a part of different pieces of furniture; the contents of the kitchen were all demolished.

Although the house was insured, there were numberless little conveniences that could never be replaced by the money, and the difference in living in a rented house and one's own is perceptible, though this one is a very nice roomy house.

In looking back we consider ourselves not altogether unfortunate; the weather was not cold, and we were all well. In answer to an oft-repeated prayer around our hearth, we were aroused in time of sudden calamity, and not overly excited. We ponder heartfelt thanks to a kind Providence, who has led us out of all our calamities with his own mighty hand, and raised up friends to us in time of need. To every one who assisted us in any way we are very grateful. To the ladies of Hazlehurst we feel that we are under many obligations. They assisted nobly. Whoever deprecates woman's help will never know what a power she is in distress calls her out, and I hope he will not gain the knowledge through the experience of a fire. Dr. Johnson and his sweet wife came up Sunday evening, and gladdened us with words of cheer and a kindly remembrance from our friends in Brookhaven.

Very respectfully,

A. E. LINFIELD.

HAZLEHURST, MISS., Feb. 25, 1882.

From the Work.

RAYMOND, MISSISSIPPI CONFERENCE.

MR. EDITOR: I have three regular preaching places: the highly classic and goodly old towns of Raymond and Clinton, and the new, busy, bustling Bolton. Of course the circumjacent country receives all the pastoral service one little preacher, with "quite a family," can bestow. At the points named I try to hold forth the word of life, morning and night, on the regular days of each. Our church buildings are full large "for the times," each having seating capacity for three or four hundred. Probably no other circuit has all its churches more nearly of a size or more similarly equipped. The pulpits are all of nearly equal height and common sense simplicity. All warmed with stoves, and lighted with coal oil in chandeliers. In each there sits convenient to the pulpit a neat cabinet organ. No organized choir, but faithful leaders of the music are always present, and prepared to act. When tunes are familiar (and this is the rule) congregational singing is good—what there is of it. A distressing fact is that our people, in the general, can not or will not sing. Who will revive us in this important means of grace? At each church a Methodist Sunday school, with literature corresponding, meets at half-past nine o'clock A. M. Sunday mornings. Separate Boards of Trustees, of seven members, are organized, with president and secretary, to discharge functions contemplated by our [illegible] our last Quarterly Conference for 1881 there was a written report from each board, covering the matters named in the Discipline, and some others suggested by circumstances, *e. g.*, the fact of title to property being properly recorded, and exactly where record is to be found. Such a course, constantly pursued, would obviate much of the vexations and uncertainty that troubles our people at times. This was a pleasing surprise to our painstaking, thoroughly methodistic presiding elder. We wish him "many happy returns."

Seven stewards serve our tables. The board is at last organized. Its president has served officially in our church for about forty or fifty years, and most of the time at Raymond. Each society has a sub-secretary to keep its own account. Our church Conferences are increasing in attendance, and interest manifest. Some elect ladies ably assist the stewards. At our first Quarterly Conference for 1882 a steward from each society was present to represent its ability and willingness in making and apportioning the assessment for preacher in charge.

Here is a fact specially interesting to you, Mr. Editor, and to our excellent publisher. Nearly every Methodist family within our rounds takes our own home organ or the central church organ of Nashville—chiefly the former. Our dear ADVOCATE has a warm place in many hearts among us—the "Orleans one." The editors are appreciated as well as "the funny man." The Alabama sister ought to look up the publisher's column if she wishes to "e'en a'most die laughing" every week. Notwithstanding, we would thank the "colporteur" for a few more "wild cats," and as many circuses of the kind he gave, with the moral attached.

Our "Nashville one" is pungent and powerful on many important themes. It receives warm commendation from the same class, who best appreciate the other, to-wit: the most intelligent and pious among us. I canvass for the Central in a way that does not displace a single one of our "home institution." A few take both. Some take the Nashville who have ready access to the Orleans, and by mutual exchange a double benefit is derived, and both our great periodicals are helped. *Both* become more and more to me a necessary luxury. From the foregoing it is easily inferred that our people are generally law-abiding members. Some are ripe, spiritual Christians. These are a comfort and stay to their pastor.

Much sickness has prevailed for six months—mostly of typhoid types—and some still lingers through the warm, wet winter. Some dear ones have been gathered home.

We much desired to say something just now about bolting, beginning at the end nearest home, and especially because we have some fresh, pleasant things to say. But I forbear *pro tem.*

Yours, J. P. DRAKE.

MOVING TO A NEW CHARGE.

MR. EDITOR: Your correspondent's, J. P.'s, trip to Conference and back, in some respects, was serious, and yet rather droll in some other respects. For instance, when that lady had such a pity for that "little old man," and "wanted to carry him." Mrs. B. and I were full of merriment at the idea. I just thought if she had undertaken it she would have received more than she contracted for, as you know little men are proverbial for temper.

Well, I had a troublesome trip too, not to Conference and back, but from the west to the east, in search of "not more light," but the town of Bastrop, and, lo! I've found it.

When a postal from New Orleans told me of my destiny for this year I did not stop to confer with flesh and blood, nor wait for sunshine and flowers. I advertised a sale, and sold, and commenced my journey on the same day of the sale, making nearly nine miles, with wife and children, through the rain. They were in an uncovered wagon, and I behind in the saddle. At Minden we stopped to perfect our arrangements, and then we delayed not to hasten to our new field of labor. But we had no proper idea of what lay before us. For instance, when two miles of Homer a spindle snapped off at half-past six P. M. There we were, in a huge mud, not hole, but center, and in the dark, with wife and five children, and not a white man's house between that broken spindle and town. Well, we all reached town that night, and so did the broken wagon.

It is a shame that our State has no good roads in the winter, and no good system of working roads. Sometimes men are called out, and sometimes they are not. When they work; every one works as little as possible, and does bad work at that, and does it his own way; does it (the work) under protest, and gets away as soon after dinner as possible. Then the first heavy rain that comes washes away the bad work, and leaves the bad road as bad as ever, or it may be worse. I write of this matter in a general way. When our roads are worked by *contract* things will be different as to travel.

I do not propose to make my story long. Let it be sufficient to say that at the end of eight days we rolled our four muddy wheels into Bastrop for the first time in all our lives. We stopped at the hotel, by the advice of one of the brethren, as the parsonage was not in a state to be then possessed or even desired.

Next morning we left the hotel in the rain, and plodded on through mud and water, and soon reached the long-looked for. But, "O my!" we were the *first* there and the last that day. True, a stranger friend sent us our dinner by an old colored man. Well, we went in and formally took possession, made a fire, and went to work in right good earnest to fix up or arrange the few things we found.

Mr. Editor, we are here still, and we are here to accomplish one great work—to save souls by the gospel of Jesus; first by our example, and then [illegible] our earnest precept; hence our selling out, sacrifice and exposure. May we succeed. We think that when we get acquainted with our people here everything will be righted, for they have a good name abroad.

JOS. E. BRADLEY.

BASTROP, LA., Feb. 17, 1882.

YAZOO CITY, MISSISSIPPI CONFERENCE.

MR. EDITOR: From the name we bear one would conclude that we were a place of great importance, and such we are, too, at least to a few of the dwellers on this big earth of ours. We have a population, in round numbers, of 2,500, according to the last census, which catalogues us *sixth* in the list of towns and cities in our State. Our name, too, is very appropriate, as this is the only town of any size in the Yazoo valley. Here centers a large trade from the surrounding country, both hills and bottoms. It is certainly one of the most energetic, enterprising places in the State, and the neatest, most perfectly kept little city I have ever known, not even the larger places in the State equaling us in that respect. Our streets are nearly or quite all well gravelled, which insures them against mud, and the sidewalks, where not bricked, are neatly paved with planks. In truth, the whole town, from private yards to public enterprises, puts on an appearance of thrift and neatness. All the principal denominations are represented—some strong, some weak. Ours is said to be the largest membership of the Protestants. I am not sufficiently acquainted yet to report on that feature. One thing I can testify is that, despite the incessant bad weather since our arrival, our congregations are very full and encouraging. We hope for "souls" and "seals" this year. While we can not *boast* with Bro. G., from the hub of the State, we can very safely say the preacher is provided for, and has no fears for the future. Much, very much, work lies out before me, but where is the field that does not call loudly for a spirit of work and prayer? I find a number of the ADVOCATES among my people, though not all are subscribers by any means. I hope to improve this feature. Bro. Abbey, as you know, lives near us, but the back water which shuts us in on our river side has deprived us of seeing him for some time. As he says, the *almanac maker's would make him old*, but really he looks as ruddy and strong as twenty years ago. I imagine he is preparing another of those things—"the making of many of which there is no end." Bro. Hunnicutt, presiding elder, is to be with us in two weeks. O! what pleasure is the coming of the elder to the weary pastor.

By a recent act of our Legislature granting a charter (satisfactory) we are in high hopes of railroad communication, direct with your city, in a very short while. Our people are very sanguine, and expect, with your city at one end and Yazoo City at this end, to keep up a very lively business. So mote it be.

C. B. HOLLOMAN.

FEBRUARY 21, 1882.

CAYUGA CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: Our first Quarterly Conference for Cayuga circuit was held at Utica, February 11-12. On Sabbath Bro. Woodward, our presiding elder, preached to a congregation composed of Methodists, Baptists, Campbellites and Presbyterians, on "The Fatherhood of God," and I think that denominational differences sank into insignificance with every thinking mind compared with the spiritual union between the great Father and the Christian heart. He asked for $13 for Bishops, and received $9, which was a fair beginning. Our preacher is with us this year, is heartily welcomed, and seems to be taking hold in good earnest. Our preacher is in the parsonage, and if we do not succeed in moving it to Utica, the place it should properly be, we expect to carry on the improvement of it as we intended last year when it was left vacant on our hands. We have heard much said on the Confederacy door toward urging preachers to establish parsonages on circuits, which is all right; but, again, when established they should be occupied in, order to keep them up. Let us have district parsonages also.

A MEMBER.

EDWARDS, Feb. 16, 1882.

Marriages.

BURTON—GREGORY.—December 28, 1880, at the residence of the bride's mother, near Ramsay's Station, Sumter county, Ala., Mr. J. W. Burton to Mrs. N. A. Gregory; no cards.

BARR—CHEATHAM.—February 8, 1882, at the residence of the bride's father (Mr. John Cheatham), near Dover, Yazoo county, Miss., by Rev. D. A. Given, Mr. Samuel S. Barr to Miss Lilla Cheatham, all of Yazoo county, Miss.

STEWARD—MARTIN.—December 22, 1881, at Arizona, La., by Rev. J. A. Parker, Mr. Steward and Miss Josie Martin.

MOBLEY—BEARD.—February 5, 1882, at Arizona, La., by Rev. J. A. Parker, Mr. George W. Mobley and Miss Mattie Beard.

MCKELLER—HAMILTON.—February 17, 1882, in the Methodist church at Minden, La., by Rev. J. A. Parker, Mr. Reuben N. McKeller, of Shreveport, La., and Miss Thro. Hamilton, of Minden, La.

MCDEARMONT—WILLIS.—February 9, 1882, at the residence of the bride's mother, by Rev. John T. Sawyer, Mr. Joseph J. McDearmont and Miss Mattie B. Willis, both of Caddo parish, La.

CROSSLEY—REEVES.—December 22, 1881 at the residence of Mr. T. J. Cobb, near Macomb City, Miss., by Rev. D. A. Given, Mr. James A. Crossley to Miss Lieu A. Reeves.

CHAPMAN—PEGUES.—February 14, 1882, at the residence of the bride's father, by Rev. Geo. Foulds, Mr. Edward L. Chapman to Miss Rebecca M. Pegues, the former of McKinley, and the latter of Fairdale, Marengo county, Ala.

COX—BAILEY.—January 28, 1882, at the residence of the bride's mother, by Rev. Thomas J. Hough, Mr. John E. Cox to Miss Georgia Bailey, both residents of Okolonasa, La.; the groom is the son of Rev. S. H. Cox of the Alabama Conference; the bride is a daughter of Sister Mariah L. Bailey, of this place.

They start life with the NEW ORLEANS CHRISTIAN ADVOCATE in hand, which they promise to take as long as they live.

Obituaries.

GRAHAM.—MARY H. GRAHAM was born in Green county, Ga., July 24, 1808, died in Butler county, Ala., February 10, 1882. At ten or eleven years of age she moved with her parents, Joseph and Nancy Browning, to Lowndes county, Ala. In 1825 she was married to Samuel N. Graham. A short time after her marriage she found peace with God and joined the Presbyterian Church, of which her husband was then a member. In after years her husband became a minister in the Methodist Protestant Church. Into this church his good wife followed and aided him to the best of her ability in the duties and labors that pertained to his office as an embassador of Christ. With much patience and Christian fortitude she endured the trials and privations incident to her position as the wife of a preacher of the glad tidings of salvation. About two years ago Bro. Graham, the aged and faithful laborer in the vineyard of his Lord, closed his mission on earth and entered into the rest of the saints, and now she whom he left behind, the companion of his youth and the sharer of his joys and of his griefs, has just followed him on to the spirit land. What a happy meeting beyond the shores of time!

It was my good fortune as her pastor to visit this deeply afflicted sister from time to time during her protracted illness, and a more patient, resigned and unmurmuring Christian I have not found. If any of the saints of God were ever made perfect through suffering, surely this mother in Israel was. After lingering a long while under one of the most terrible diseases flesh is heir to—the cancer—she died in great peace and ceased to suffer.

God is gathering his dear children home every day and among the redeemed ones he has gathered good old sister Graham. She was the mother of ten children, six of whom have passed to the other shore and the remaining four are to follow on.

A. J. COLEMAN.

Alabama Christian Advocate please copy.

MASON—LOUINDA PREWETT was born in Opelousas, La., July 25, 1816, and was married to William Mason, January 6, 1833, and died at the same place, January 18, 1882, aged 65 years, 5 months and 24 days. Her beloved husband, Bro. William Mason, was an active and efficient member of our church for forty years. He was, from time to time, steward, trustee, and always sexton. This last office he took upon himself that he might keep the church neat and clean. He was not ashamed to fill the smallest office of the church, and did not hesitate to fill the most responsible. He could truly say: "I would rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness." Bro. Mason died full of years and of faith, February 4, 1879.

His beloved wife "Aunie Mason," as all called her, continued in the office of sexton until her death. She was beloved by all, Roman Catholics and Protestants, white and colored, lamented her death. Sister Mason joined the Methodist Church when about sixteen years of age, and continued a faithful and devoted member thereof until her death. Sister Mason was a ripe scholar, a good neighbor and a devoted Christian.

Thus the dear old landmarks are passing away. We have a large number of grey-haired veterans in our church at this place. They are to us a constant blessing. Soon, too, they will pass over the river to meet those with whom they have communed below. What they are to do for the church must be done at once. We pray their mantles may fall on the younger members. Farewell "Auntie Mason" until we meet where sickness, sorrow, pain and death are felt and feared no more. Her pastor,

THOMAS J. HOUGH.

JOHNSON.—MRS. MOLLIE E. JOHNSON, wife of H. A. Johnson, was born in Madison county, Miss., March 17, 1858, and died in Hinds county, Miss., February 6, 1882.

She joined the Episcopal Church while quite young and remained a member of that Church until 1879 or 1880 when she united with the Methodist Episcopal Church, South, at Wesley Chapel, Madison circuit. She was a consistent Christian in her life, and a happy and triumphant one in death. She was the picture of good health and bid as fair for a long life as any one I ever knew, and I remarked upon hearing of her death that if the whole community were appointed a committee to say who would be likely to die first in that community, they would most likely have fixed upon her the last one. There had been in her family and the neighborhood several cases of typho-malarial fever. She said to her husband, "If I take it every I cannot stand it," and from the moment she took it she said this sickness is unto death. Truly, there is gloom in this once happy family. No domestic infelicity or trouble had ever darkened their door, and they were as happy a couple as I ever saw. Three little boys and their father mourn her loss.

She said she did not fear to die, she did not dread the future, said she would be saved, but she was anxious to live to bless her husband and raise her children unto the Lord. She loved the Church and her pastors and the itinerant always met with a warm welcome at her home. Dear friend, sister, mother, wife, we all miss thee, and though we cannot have thee back we can go to thee. "Death to us, to thee is gain." May our God, who doeth all things well, take care of the little ones and comfort the husband and friends.

P. A. JOHNSTON.

CHERRY.—CHARLES L. CHERRY was born at Mount Pleasant, Monroe county, Ala., he died at Mobile, December 28, 1881. He was raised in Mobile and attended with his mother the Presbyterian Church. In 1878 he was married to Miss Cecilia Mitchell and soon after both joined the Methodist Episcopal Church, South, during a revival of religion at the St. Francis street charge, Mobile, while Dr. Hamilton was pastor.

The silence that followed the announcement, "Cousin Charlie is dead!" told more eloquently than words how sadly it fell on our hearts, how deeply we lamented his departure, how sincerely we sympathized with the sorrowing wife and child, for Charlie had a loving heart and a loving way of winning other hearts. Kind and devoted as a father and husband, noble and true as a friend, "pure and peaceable" as a Christian. As he lived so he died—happy.

During his first illness, which was long and painful, he manifested rare Christian courage, trust, patience and fortitude, expressed no fear of the "dark valley" and at the last seemed wholly resigned and told his friends and the attending physician and minister that he "was willing to trust in Jesus." He loved to hear them sing the hymn, "Simply trusting every day."

In a letter the bereaved widow writes: "Only a few moments before he died he prayed so earnestly and tenderly then drew the cover over his face that we might not see the last struggle." But there was no struggle. He gently passed away in that blessed sleep. "From which none ever wake to weep." Sad was the parting but joyous will the meeting be "in the sweet by-and-by."

MRS. L. C. SADLER.

DOTY.—How little many of our people appreciate the pure example of a noble Christian woman, reared with the rigors of life in the every day household duties, and yet possessing an amiable disposition, always kind and ready to help those in trouble; cheerful in hours of grief and often sad disappointment in host and children.

We have no higher type of Christian perfection and beauty of character, this side of Christ, than that of a noble woman. Our community has been bereft of this beautiful Christian example in the death of sister M. C. DOTY. On the twelfth day of August last calmly and peacefully she departed this life.

She was one of our oldest citizens having been in the county about forty years. She was born in Wilmington N. C., in 1819, married to Mr. Doty in 1837, some thereafter joined the church, moved to Holmes county, Miss., and settled at Richland. If any one was known she certainly was, and all the people say, "What a good woman has gone." Her life was most favorably commented on by the old family servants who were probably in the best situation to know the secret and home life of a woman. She leaves one beveled daughter to mourn her loss. But she sorrows not as those who have no hope. Her mother has gone to the "many mansions above," and she is pressing toward the mark for the prize of our high calling in Christ Jesus.

J. F. EVANS.

Died, December 1, 1881, JOHN D., son of M. F. and Mary R. Parker, aged one year, ten months, and twenty three days. CLARA E., daughter of P. A. and Clara M. Mangum, died February 3, 1882, aged one year, two months and eleven days, grandchildren of the writer.

These lambs are now in Abraham's bosom, hence we weep not as those who have no hope.

R. A. SIBLEY.

Christian Advocate.

THURSDAY, MARCH 9, 1882.

"HE CARETH."

BY MARIANNE FARNINGHAM.

What can it mean? Is it aught to him
That the nights are long and the days are dim?
Can he be touched by the griefs I bear
Which sadden the heart and whiten the hair?
About his throne are eternal calms,
And strong, glad music of happy psalms,
And bliss, unruffled by any strife—
How can he care for my little life?

And yet I want him to care for me
While I live in this world where the sorrows be!
When the lights die down from the path I take,
When strength is feeble, and friends forsake,
When love and music that once did bless
Have left me to silence and loneliness,
And my life-song changes to sobbing prayers—
Then my heart cries out for a God who cares.

When shadows hang over the whole day long,
And my spirit is bowed with shame and wrong,
When I am not good, and the deeper shade
Of conscious sin makes my heart afraid,
And the busy world has too much to do
To stay in its courses to help me through,
And I long for a Saviour—can it be
That the God of the universe cares for me?

Oh, wonderful story of deathless love!
Each child is dear to that heart above;
He fights for me when I can not fight,
He comforts me in the gloom of night,
He lifts the burden, for he is strong,
He stills the sigh, and awakes the song;
The sorrow that bowed me down he bears,
And loves and pardons because he cares!

Let all who are sad take heart again.
We are not alone in our hours of pain;
Our Father stoops from his throne above
To soothe and quiet us with his love;
He leaves not when the storm is high,
And we have safety, for he is nigh.
Can it be trouble which he doth share?
Oh, rest in peace, for the Lord will care!

—Christian World.

Life's Three Volumes.

Bishop McTyeire at Elm Street, Nashville, New Year's Day.)

Bishop H. N. McTyeire preached to a large audience at the Elm Street Methodist Church yesterday morning. He chose as his text Psalm xix, 14: "Let the words of my mouth and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer."

Many, perhaps, had made this their prayer to-day. Our sins have been so many in the past year, they say, we are now going to turn over a new leaf, and watch over ourselves this year. This was a good purpose. He was not one of those who say it is better not to make new resolutions than to make and break them. He would call upon them to make new resolutions.

Most lives were written in one volume. But before God the life of every one was written in three—the volume of works, the volume of words, the volume of thoughts. The first is the smallest, that of words is the next, but the volume of the thoughts is the most bulky of all. Most people would acknowledge our works a proper subject for judgment. The civil law lays peculiar stress on them.

Some men hate sin because it brings dishonor. A man that dreads it on this account has no reason to believe that he is regenerate. But if one is concerned about his meditation there is reason to believe that he is a converted man.

A man's words during the day were many, but how few compared with the volume of his thoughts.

Unkind words, untrue words, uncharitable words, words that are tipped with malice, words that no civil jury would take notice of, will be condemned by the Lord. David said, "I will set a watch at the door of my mouth." There is a class of monks who take a vow never to speak. Many people in the world appear to be getting ready to join them. There is a quality of human speech that wounds—even more, that corrupts. O, the power of speech to encourage, to lift up, to heal or discourage, to lower, to wound.

He would not discourage the delights of genial society. When he told them to speak the truth he would not have them morbid. He knew a man in whose society he found no pleasure on account of his morbidness. He was so afraid of telling a lie that he never spoke the truth. He would qualify and qualify till there was nothing left of his statements.

There were many kinds of sins of the tongue. He hoped that in the year to come this volume would have nothing in it to blot out.

But where we speak once we think a hundred times. He had always thought that a bold exclamation of David: "Lord, consider the meditation of my heart." "As a man thinketh in his heart, so is he," says Solomon. It is the thoughts in which the character finally hides itself. A man may stand still as to action and be silent as to words, but that portentous volume is being filled with his thoughts. Though his hand and tongue are still, yet his thoughts move on. Here God is the judge where man is not. Here the divine law surpasses the human. No law of man ever intruded into the domains of the heart, but the all-seeing eye of God penetrates and reads all that is there. If the fountain be pure, words and deeds follow like it. "Keep thy heart with all diligence, for out of it are the issues of life." "But," says one, "I started out with good intentions, but before I crossed the threshold I had broken my resolutions." Many say that on the days wherein they made their resolves they did worst. The cause of their failure was that they said, "I will." God leaves them to themselves that he may show them what they are—how weak and helpless, and good-for-nothing. We should pray, "Lord, be thou my strength." We should not despair when we have the Almighty for a helper. It didn't matter how many failures they made. He saw the skeleton lining his course all the way back. In the night, when all is still, the heart's meditations were all spread. Then we should pray in the language of the text. It was not altogether a fancy of that philosopher who thought that the opening of the book in Revelation was a figure for the quickening of the memory, when all would see their whole past, before them and recognize the justice of God's judgment. Daily Advocate.

Reminiscences of Bishop Andrew.

BY R. H. RIVERS, D. D.

I was intimately associated with Bishop Andrew during the four years of war. A part of the time I was his pastor at Summerfield, Ala., and all the time his neighbor. No man ever had the confidence of the whole community more than had the Bishop. He was beloved and honored as an apostle in goodness, and a very Solomon in wisdom. He encouraged and blessed us all by his fatherly counsels and tender sympathy.

For months we had prayer meeting every afternoon, and he was nearly always present to give a word of encouragement and offer prayer. He was powerful in prayer. He talked with God as a son with a father.

When Selma fell we could hear the guns and as they suddenly ceased we were sure that our troops had yielded to the power of numbers, and that many of our old citizens were either killed or captured. Soon the news came of the victory of Wilson's raiders. Our people, mostly women and children, were filled with dismay. Sister Andrew insisted that the Bishop should go out into Perry county and hide until all danger was passed. He did so when the following incident occurred, which I will give you as nearly as possible in his own language.

"I went," said the Bishop, "at the earnest solicitation of my wife who feared that it might fare hard with me if I should meet the raiders. This fear was founded on the fact that my name had been so prominently connected with the division of the Church. I found a warm welcome from Sister Connerly. Her home was safe to go at night, but during the day I had to hide in the neighboring forest. I had as a companion a venerable, pious layman from Greensboro. So soon as breakfast was over, Sister Connerly would fix us a lunch and we would go to the woods, where we would remain until we saw the yankee soldiers returning to their headquarters at Selma. This they usually did about sunset. On the second or third day my friend and myself put out as usual, and found a beautiful cluster of pine trees and bushes, among which we took shelter. We had not been there but a few moments before I became intensely uneasy, and proposed to change our hiding place for one more secure. My friend positively refused to make any change. So I went alone, and soon found another thicker cluster of pines which pleased me much better. Here I remained during the day. I could often see the Federal soldiers going two and two together, and often only a few yards from the thicket in which I had stored myself away. While thus employed, and often looking to God in prayer, I heard the shrill sound of a rifle in the direction of the hiding place of my good lay brother. After sunset, as usual, I set off on my return to the hospitable home of my good Sister Connerly. On my way I concluded to step and secure the company of my old friend. I approached his hiding place and called. He did not answer. I entered the thicket. There he lay, a corpse, pierced by a bullet from some raider's rifle. Providence had taken care of me. Had my brother taken my advice he, too, would have been saved. I am sure," said the Bishop, "that the Holy Spirit moved me to change my place to save me to the Church a while longer."

This narrative was given in a love-feast. There were tears of gratitude, and many hearts responded in sympathy with the good Bishop in his wonderful preservation. He always believed that he was preserved by a special interposition of Divine Providence. The next day after this adventure I had a call from Capt. McBurney, one of General Wilson's staff. He was a Scotchman and a gentleman. I told him the Bishop was out hiding from him and his men. He said to me: "Have him come in; there will be no danger here, but there will be a great danger where he is." I immediately communicated with Sister Andrew, and the good Bishop immediately returned to his home. We could easily send communications by the negroes, who were quite reliable messengers during the dark days of that terrible raid.

May I relate one other incident in the life of this good man?

The war was over, and I was called by filial duty to change my field of labor to West Tennessee. My last night in Summerfield was spent at Brother Tom Barker's. He was a close neighbor to the Bishop. In order to meet the train at Selma I had to leave with my family at 3 o'clock a. m. So just before three the Bishop came over to have prayer with us before we left. Nothing of the kind ever affected me more. Long before the dawn of day that aged and venerable servant of God left his comfortable bed and came to a neighbor's house to pray with his departing brother. It was the last prayer I ever heard from his lips. How it comforted me I may not say.—Wesley and Christian Advocate.

(OUR PROTECTION AGAINST METEORS.—During August and November, said an astronomer, as he stood on a house-roof watching a shower of meteors, more of these strange visitors come to the earth than at any other season of the year. "And," he added, "when they strike the earth the heat produced in consequence of their tremendous velocity runs up a million degrees or more in a second, and in a twinkling they are changed to vapor. If they could get through the atmosphere they would make it lively for us. No man could tell at what instant he might be struck down by a shot from the sky, for meteoroids are plunging into the atmosphere all the time at the rate of several millions a day for the whole earth. The soft air that fans the cheek is to most of those projectiles as impenetrable as a wall of steel. Some of them, however, are able to penetrate the earth, but they are comparatively few in number. When a meteoroid strikes the earth it is called an aerolite. No good museum of mineralogy is without one or more specimens of those black, crusted, iron-like bodies. Humboldt tells of two monks who were killed by them, one in Crete, in 1514, the other at Milan, 1650. He also relates that two Swedish sailors were killed by an aerolite on board their ship in 1674. The thatched roofs of houses have been set on fire by aerolites, and sheep and animals have been struck dead in the fields by them. Some think it was a shower of aerolites that overwhelmed the Amorites after they had been whipped by Joshua, as described in the Bible. Besides, we are no safer than our forefathers. Hardly a year passes without one or more masses of meteoric stone falling in the neighborhood of human habitations. In 1875 a German farmer was shot through the arm by a small aerolite, which made a hole like a bullet. In 1878 a boy at Hanna had a piece of his thumb chipped off by a burning stone that fell from the sky. About two years ago a boy at Paterson, New Jersey, was said to have been hit in the leg by an aerolite. His story was doubted, but I believe it was never disproved, and certainly it was not impossible. A man is in more danger of being killed by lightning than by an aerolite, but it would not be so if the air did not protect him. Scribner's

The Presbyterian Sabbath-schools contribute annually to benevolent purposes $250,000, and a very small part of this goes to Presbyterian causes.

Religious Intelligence.

MISSIONARY.

—The Basle Mission Society has an important and prosperous mission on the Gold Coast and in Ashantee, Africa. It has eight stations and forty-one out-stations on the Gold Coast and one station in Ashantee. The number of members of the various congregations, including children, is 4,612, and the whole expenditure for 1880 was about $41,000. Last year Missionaries Buck and Huppenbauer, of Kyebi, a station at Akim, southeast of Ashantee, with eleven out-stations and 642 members of congregation, set out for an evangelistic journey through Ashantee-Akim, which is a province lying between Akim and Ashantee, across the Prah River, and through Ashantee to Kumassie, the capitol of a powerful but cruel despot. They were accompanied by three native teachers and eleven porters. The people of Ashantee-Akim, are under the fearful dominion of the king of Kumassie, and long not only for deliverance, but for enlightenment. The people of one of the towns, Amandra, some time ago sent a deputation to the coast, with money, "to buy a preacher." The missionaries were received with open arms at every place they visited in this territory. In Prison chief said, sorrowfully, that he had hoped that preachers would settle in Kumassie and bring peace to his distracted country. In Kome the people conversed with the missionaries far into the night, and never tired of hearing them sing hymns. Obegu, the largest town next to Ardandra, with a population of 15,000, gave to the missionaries a very attentive hearing, though at first the chief hid himself in fear. The people begged for a teacher to come and stay with them. A man from Asum called the missionaries out of their beds at night to tell them there were many young men in his town who were longing to be taught, and to beseech them not to pass Asum by. The country of Ashantee was recognized by the abject air of the people and the dilapidated appearance of the towns. The once flourishing Odumassie is now divided into fifteen hamlets. At Abokrankra, eighteen miles from Kumassie, the people fled to the bush on the approach of the party, and it was difficult to obtain their confidence. One woman said: "Nothing can help us but your word. We may not speak out, but you can do so even before the king. We are slaves. Even our children do not belong to us. The sheep, the fowls, the corn we raise is not ours. The king's people take anything they can lay their hands on." Between this place and the capital are thirteen villages which the missionaries visited, but the nearer they came to their destination the more reserved and frightened were the people. On entering Kumassie, they found some fetish-priests conducting a burial, which they subsequently learned was of a young girl who had been sacrificed, to prevent evil coming to the city by the presence of foreigners. Other atrocious rites were performed for the same purpose. The strangers were well received by king and people, though they seemed to distrust their guests. A public reception was held, which was attended by 5,000 soldiers and a multitude of from 50,000 to 60,000, all of whom passed in procession before the missionaries, the ceremony lasting four hours. The next day the king was asked in a public assembly, at which one of the native teachers preached, whether he would permit a teacher to reside in the capital. The king kept them waiting several days for an answer. Meantime, they preached twice a day to large audiences, when they were ready to depart the king told them that a European in Catholic priest had asked him the same question a short time before and he had answered him, therefore, he could not answer again. The missionaries were encouraged by this evasive answer. They learned that he had told the priest that his doctrine was strange and was not wanted in Ashantee. When they got back to the borders of Akim, they learned that reports had been sent to their friends in Kyebi that the native members of the company had been killed in Kumassie, and the missionaries had had their noses cut off, showing what a terrible reputation the capital has gained for bloody deeds. The missionaries hope that soon a mission may be established in that center of influence and cruelty.—N. Y. Independent.

—The "Missionary Herald" for August, the organ of the Baptist Home Missionary Society of London, contains an admirable map of the Congo, from its mouth to Stanley Pool. This society already has a mission at San Salvador, south of the Congo, between one hundred and two hundred miles from the coast. It recently sent two of its missionaries, Mr. H. E. Crudgington and Mr. W. H. Bentley, on an exploring tour to Stanley Pool for the purpose of fixing a site for a mission at the latter point. The report of their exploration is given almost entire in the "Herald," and constitutes one of the most interesting and profitable narratives of perseverance and heroism that have been given to the public in the annals of missions.

The entire receipts of the Roman Catholic Association for the propagation of the faith from all parts of the world were only $1,204,185 in 1880. Of this amount Europe contributed $1,178,22-, America gave less than $22,000, but received $130,435. Of the whole amount $181,789 was expended in Europe, $527,875 in Asia, $242,615 in Africa, $96,875 in Oceanica. The expenses of the society for publications and management were $59,305. Among the missions to receive grants are the Albert Nyanza, the Soudan, the Congo, the Benin, and the Victoria Nyanza missions in Africa. The two Lake missions receive about $40,000 each.

—Jerry McAuley's new mission, known as the Cremorne mission, on thirty-second street, New York City, was formally opened on Monday. Among those present were Mr. and Mrs. W. E. Dodge, W. E. Dodge, Jr., and daughter, Morris K. Jesup, the Rev. Dr. Francis Prince and Rev. Dr. William M. Taylor. Funds enough were collected to pay the balance, $3,-400, on the building and to support the mission for a year. Cremorne Garden, whose place the mission takes, has been for years one of the worst dens of infamy in this city.

The London Missionary society finds the climate of Central Africa so baleful, and the expense so great, that they have talked of abandoning the station at Fiji on Lake Tanganyika. Since the beginning of the mission five years ago, four men have died, three have left on account of ill health, and the society has expended a sum of $40,000. The society will not at present abandon the mission, but will endeavor to obtain more healthy places of residence for the missionaries.

—A Conference of the Protestant missionaries of Japan is to be held in Osaka, from April 16 to 21, 1883. There are now in Japan 78 married male missionaries, 10 unmarried male missionaries, 48 unmarried female missionaries, 35 stations, 84 out-stations, 8 organized churches, 3,498 adult converts, 37 ordained native pastors, 116 unordained native preachers. Last year 18,000,000 pages of the New Testament and portions were sold for $16,000.

—The Leipsic Missionary Society, whose work is among the Tamils of India, reports the total number of converts thus far about 12,000. Last year, 544 were added to the church. The society employs nineteen ordained missionaries and fifty-eight catechists for 360 towns and villages. In addition to these, there are 173 teachers in 128 schools, with 2,438 scholars.

—A set of Hindoo dissenters recently broke into the temple of Juggernaut in India and tempted to burn the idol. The attack was prompted by the belief that if Juggernaut were burnt it would convince the Hindoos of the futility of their religion, and the whole world would then embrace their notions.

—The Mendi (Africa) Mission has been reinforced by the addition of Mr. J. A. St. John, a business man of Walton, N. Y.,—who goes to take charge of the business of the mission, the running of the saw-mills and the coffee farm, the repair of the buildings, the payment of the missionaries and the securing of supplies.

—The third annual report of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, South, shows them to have 21,338 members. They have young people's and children's organizations.

—The Christians of all evangelical denominations in the United States have given on an average, it is said, 24 cents each for foreign missions during the last ten years. The average for home missions is 28 cents.

—Mr. Murray Mitchell gives the whole number of Protestant Christians in Japan at 7,000, including children and inquirers.

—The lands, buildings, chapels, printing presses, etc., held by the Presbyterian Board of Foreign missions, is $777,800.

MISCELLANEOUS.

—The trustees of the Chautauqua Assembly at their eighth annual session recently held, received the report of Dr. Vincent detailing a scheme for the next assembly so far as arranged. Meetings will begin July 8, 1882, with school of languages and the teachers' retreat, lasting three weeks. Public meetings will be opened July 20, and the assembly proper begins August 1, continuing to the 31. Instruction will be given in German by Prof. J. H. Worman, A. M., of New York; in French by Prof. A. Lalande, of Kentucky; in classical and historical Greek, and also in classical and ecclesiastical Latin, by Prof. Henry Laurens, of Massachusetts; in Hebrew by Rev. James Strong, of Madison, N. J.; in Anglo-Saxon and English literature, by W. H. McClintock, of Kentucky.

—The English Baptist Missionary Society reports, in its statistics for 1881, 38,337 members in its various fields, including 26,712 in the Jamaica Union. The baptisms for the year were 3,373, of which 2,394 were in Jamaica. The baptisms last year numbered 2,781. The net gain in communicants is 4,592. The net gain of the Jamaica Union is 3,945, from which it would appear that the work in the mission field proper has not been very prosperous. The pastors of self-supporting churches have increased from 57 to 61.

—A religious census of Edinburgh on a recent Sunday shows that the total church attendance at two services, out of a population of 228,000, was 101,-713. The Free churches had 28,558; the Established, 27,696; and the U. P., 20,-731. In the case of the two former the attendance was smaller than the membership, the Free Church having 21,182 communicants and the Established 26,-739.

The "Clerical World," the "Christian Commonwealth," "Christian Opinion," and the "Christian Leader," are four papers which have been started recently. The first named is edited by Canon Spence and the Rev. J. S. Exell, the editors of the "Pulpit Commentary." Mr. Exell is eminently a successful literary writer and scholar. According to the "Church Review," the "Commonwealth" is a counter-irritant to the "Christian World."

—The Duke of Norfolk is a stanch and devoted son of the Vatican. He is one of the richest men of the English aristocracy. He has just petitioned the Pope to allow him to divide the large diocese of Southwark and to allow him to erect a new see at Arundel. In all probability Leo will grant the request of his moneyed servant, and his grace will *con amore* erect a cathedral for the new diocese. He is now erecting one at Norwich.

—The London "Rock" says: "Curates are just now in demand, and men of any experience or ability are at a premium. We have had opportunity to see lately some replies to an advertisement for a Curate for a well-ordered parish in a healthy and accessible northern suburb, and we were not a little surprised at the conditions raised by some of the gentlemen who offered their services. The matter which seemed chiefly to concern all was 'society.' What society is there in the neighborhood?"

—The Free Religious Association is about to establish a fellowship, with a stipend of $500, to promote the education of a college-bred young man in preparation to become a teacher of religion on the basis of its principles. The appropriation has so far been made for one year, but will be continued if it proves successful.

Sunday, January 8, was "Charity day" at Prof. Swing's Church, Chicago. The offering, which is collected only once a year, amounted to a little over $5,000. It will be divided among the various local charities of the church, including its three Sunday-schools, which contain about 1,200 pupils.

The English Church Union (Ritualist) continues to gain in strength, as does it opponent, the Church Association. It has 270 branches and received last year 2,450 new members and associates, making the total 19,330. The Association had expected to advance the enrollment to 20,000 in the past year.

The collection of autograph letters formed by the late Dr. Morley Punshon, extending to seven volumes, and including letters from several royal personages as well as people eminent in art, science, literature, and ecclesiastical position, is to be sold at auction then.

—The Baptists of Sweden, who number about 21,000, recently held their triennial Conference in Stockholm. There are 300 churches.

Our Young People.

LITTLE FOXES.

Among my tender vines I spy
A little fox, named—*By-and-By.*

Then set upon him quick, I say,
The swift young hunter—*Right-away.*

Around each tender vine I plant,
I find the little fox *I can't.*

Then, fast as ever hunter ran,
Chase him with bold and brave—*I can.*

No use in trying—huge and whites
This fox, among my tender vines.

Then drive him low and drive him high
With this good hunter, named—*I'll try!*

Among the vines in my small plot
Creeps in the young fox—*I forgot.*

Then hunt him out and to his den
With—*I will not forget again!*

A little fox is hidden there
Among my vines, named—*I don't care!*

Then let *I'm sorry* hunter true
Chase him afar from vines and you.

—Children's Hour.

That Money for Mexico.

DEAR LITTLE FOLKS: It is now four or five months since Annie and Olive Secrest told us in the ADVOCATE about their "Big Idea" of raising money enough to build a church or school in Mexico, and asked all their "little cousins in Alabama, Mississippi and Louisiana," to help them carry it out, and yet none of us have replied to them. I say "us," for I claim, and no one who knows me would deny me, the right to be called one of the *little* folks, though I may no longer be classed among the young folks. I have expected week after week to see a letter from some of the little readers of the ADVOCATE, letting us know they approved of their—Annie and Olive's—idea, and would join them in trying to raise the money needed for it. I know there are a great many of you who are willing to make and save all you can, but perhaps are going to do as Mrs. Secrest suggested—first *make* the money, and then send it, with your name to the editor. But I think it would be a good idea for all who intend giving anything to write *now*, and let us know what you are going to do. Don't you see that it will lead a great many others to join us that had not thought of it before? Dr. Parker will publish your letters, I know. He knows how much the children in his own city have done for foreign missions, and only a few weeks ago, Mr. Patterson, one of our preachers in Mexico, called his attention to Annie's and Olive's letter, and urged him to encourage us in trying to aid them. Then let all write who want to join us. All of us can do something; working together we can do a great deal. Now is the time, at the beginning of the year, to decide on what we will do. If we expect to accomplish anything. Annie and Olive tell us they are going to make their money by raising and selling chickens. A very good way for those who can raise them; but I never could. So I will have to try something else. My sister and I are going to have a potato and goober patch this year, and we have concluded that we will give a part of the proceeds of it. We hope, and think we will be able to give $5. My little nephew says that he too is going to make something "somehow." Now then, let us hear from the rest of you.

EMMA.

YAZOO COUNTY, Miss., Feb. 21, 1882.

Note by the Editor.—We heartily commend the idea of our correspondent and of Annie and Olive Secrest. Just now there is a school-house needed for Miss Charlotte Halleran's school in the City of Mexico. The ladies of some of our churches in New Orleans have determined to raise funds to build it. Our young friends who are minded so to do might give their contributions this direction, or Dr. Patterson may suggest the building of a church at some point, or in the absence of any specific enterprise the money can be raised for the Mexican mission, and the appropriation of it left to Mr. Patterson. Money remitted by the children to the editor of the ADVOCATE, for the Mexican or any other mission, will be duly acknowledged and disposed of as they may direct.

A Boy's Victory.

A dozen boys stood on the green by the school-house, careless and jolly, just from a game of ball. A boy came around the corner of the school-house with an old cloth cap on his head, and wearing a loosely-fitting garment of some coarse cloth. In his hands were an iron stove-shovel and a hod of ashes.

"Oh, here comes old Dust and Ashes," shouted one of the group, springing forward and giving the coat a jerk.

"Hullo! what's the price of sack-cloth?"

The boy's cheek flushed in an instant. The shovel rang on the gravel walk, and his fingers clutched; but as quickly his cheek paled again, and, clenching his teeth, as with a great effort to keep back something, he turned a little and muttered the word "mother!"

"Ho! ho!" shouted the other. "The baby's sick and wants to see his mother."

The boy in the coarse frock turned away and rapidly disappeared behind the old barn; then, breaking into a run, he fled swiftly down the path to the maple woods, his faithful Hunter bounding and racing by his side.

Most graciously stood the maples, all russet and crimson and yellow, bathed in the yellow haze of the still October afternoon.

In among their shadows he sprang, his feet rustling the dreary fallen leaves, and, flinging himself in a little hollow, he buried his face in his hands.

Poor Hunter stood by wondering why his young master, any more than himself, could possibly think of anything but birds and squirrels at such a time. Then the boy, seizing his only playmate in his arms, cried:

"Oh, nobody loves me; nobody loves me in the world but you, Hunter! Uh, mother, why did you die?"

And the sobs came fast and thick, and tears flowed like rain. Long did the motherless boy wail and cry, till from very weariness he could weep no longer. Tears brought relief, and the holy quiet of the grand old woods filled him with solemn and holy thoughts—thoughts of his dead mother.

Only one year ago she had died, and he remembered his agony and loneliness, and the year of toil as the ward of a cruel uncle. He remembered his eagerness to go to school, his trying to pay his way by working about the school-room, and the unfeeling gibes and jeers his humble station and coarse clothing had earned him.

Again the angry, rebellious thoughts came up, as his eyes fell on his coarse coat, and the quivering sobs returned; but with them came the words of that mother; and how her poor fingers had toiled to make that coat, the best she could give him. Though coarse its texture, every thread was hallowed by a mother's love. He took from his vest pocket the well-worn Bible her Bible—and read the precious promise to the widow and orphan again and again.

Now and strange thoughts came to him, and there, in the grand old forest, with the autumn sunset shimmering the golden maple leaves, was a new purpose born in his soul.

He had begun to conquer himself. Henceforth there was no hesitation for him. Body and soul, he devoted himself to God. Companions might jeer, but Jesus reigned in his heart.

Years rolled on, and the boy became a man, but the purpose formed in the old maple grove burned in his bosom yet; and now his foot from the deck of an Indian steamer, "hearing him swiftly to the chosen scenes of his toil, for these words are in his heart:

"I must be about my Master's business."—Sunday-School Messenger.

THE FOX'S DEFERENCE.—From time immemorial, the fox has been sly. The following story, however, seems to show that with his craft is occasionally mixed something which his betters might call worldly wisdom. A young cub was caught in the neighborhood of Bridgewater, England, and on account of his tender years probably was placed in the kitchen of the White Hart, where he grew up, winning and retaining the affection of his master and mistress. It can scarcely be said that he ate the bread of idleness; on the contrary, he did suit and service for his bread and board, his occupation being turnspit. Whether he grew weary of his employment, or was seized with a not unnatural desire to see something of the outer world, seems uncertain. One morning, a short time ago, he left his box by the fireside, crept out of the door, jumped lightly over the garden wall, and fairly took to his heels across the country. Viewed by a pack of hounds trotting leisurely along the road to the cover side, poor Reynard had to fly for his life. After a smart run of something like twenty miles, he perhaps became conscious that his sedentary life ill fitted him for such desperate exertion. Did his master or his mistress, and his crib in the corner, we wonder, come into his mind as likely to afford him security in his extremity? Be this as it may, he took lodge, ditch and bank as straight as a line, dashed into the kitchen, jumped into his box, and went on with his professional occupation with extraordinary energy.—Growing World.

GOOD TASTE AMONG THE MIGHTY.—The more I think about the elephants, the more wonderful they seem to be. The great, clumsy creatures are so very knowing, so very loving, and so like human beings in many of their qualities. They know their power well, and they also know just when they must not use it. Herein Great tells me that keepers and trainers of elephants often lie down on the ground and let the huge fellows step right over them; and that they feel perfectly safe in doing so, because they know the elephants will pick their way carefully over the prostrate forms, never so much as touching them, still less treading on them. Yet the mighty creatures can brush a man out of existence as easily as a man can brush away a fly. And what delicate tastes they have delighted, I'm told, with strawberries, gum-drops, or any little dainty of that kind! They are fond of bright colors, too, and travelers tell wonderful tales of seeing elephants gather flowers with the greatest care, and smell them, apparently with the keenest pleasure.

It is true they *eat* the same flowers afterward, but dear me! I've seen girls do the same thing! Many a time I've watched a little lady pluck a wild rose, look at it a moment, sigh "How lovely?" then open her pretty lips and swallow the petals one by one. Why shouldn't an elephant?—St. Nicholas.

NATURAL ENEMIES OF THE TELEGRAPH.—There is apparently no apparatus so liable to be interfered with, by what we may call natural causes as the electric telegraph. Fish gnaw, and molluscs overweight the submarine conductors of the subterranean wires; while there is at least one instance of a frolicsome whale entangling himself in a deep sea cable, to its utter disorganization. It is stated that within the three years ending 1878 there have been sixty serious interruptions to telegraphic communication in Sumatra by elephants. In one instance, these sagacious animals, most likely fearing snares, destroyed a considerable portion of the line, hiding away the wires and insulators in a remembrance. Monkeys of all tribes and sizes, too, in that favored island, used the poles and wires as gymnasia, occasionally breaking them and carrying off the insulators; while the numerous tigers, bears, and buffaloes, on the track, render the watching and repair of the line a duty of great danger. In Australia, where there are no wild animals to injure the wires, which are carried great distances overland, they are said to be frequently cut down by the scarcely less wild aborigines, who manufacture from them rings, armlets, and other varieties of barbaric ornament.

My grandma met a fair gallant one day,
And blushing, gave the gentleman a daisy;
Now, if your grandma acted [illegible] way,
Would you not think the deed old and fusty?
O, fie, fie, grandmamma!

And then the gentleman he bold smiling down,
And told my grandma that he loved her dearly;
And grandma, smiling back, forgot to frown.
Ah, grandpa met! So he dearly (nearly)
O, fie, Grandpa!

—St. Nicholas.

Christian Advocate.

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LINUS PARKER, D. D., Editor.

Corresponding Editors:

REV. J. W. RUSH. REV. W. L. C. HUNNICUTT
REV. C. B. GALLOWAY. REV. C. W. CARTER, D. D.
REV. J. T. SAWYER.

THURSDAY, MARCH 9, 1882.

Remaining Afflictions.

Paul seems to speak of his sufferings in the service of Christ, and for the church, as definitely measured out, and to be fully endured. He speaks of filling "up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church." His suffering was to be fulfilled, as well as his active work. He took this into the account of his great mission. Standing at some point in his Christian career, how near the end we do not know, he contemplates the filling up "of that which is behind." He did not expect to be exempt from affliction. In the past he had suffered much, but not yet enough. He had a work to do; he had also suffering to endure. Of both he must fill up that which is behind, of the one as well as of the other. In regard to our Christian work, we may feel that we are in arrears. It is not common, however, to regard affliction in this light, and that there are deficits in suffering to be made good.

All suffering, endured in Christian faith and submission, may be accounted as the afflictions of Christ. In this aspect of sanctified suffering in general, it may be true of all Christ's followers that they are in arrears on this score, and that, in their present afflictions, they are filling up that which is behind of the afflictions of Christ. To be behind on other accounts, as that of labors, of certain duties, of giving, is easily felt and admitted. But it is difficult to look upon suffering in this way. And yet this is the state and attitude of every child of God who is passing through the fire. Affliction is needful for discipline, and thus inures to the spiritual and eternal benefit of the sufferer. It is also needed as a witness to the world, and as a demonstration of the grace of God, and the power of the gospel to support in tribulation.

It is thus that every afflicted believer is suffering for a high and blessed purpose and end. How much in any individual case we can not say, but, in whatever measure, that measure of suffering for Christ is to be filled up. That which is behind of these afflictions we can not definitely and certainly estimate, but still it enters into our thoughts and calculations under present pain, and in our forecasts of the future.

In a more direct sense, there are afflictions of Christ. Such, for example, as grow out of our religious profession, and are connected with the faithful performance of duty. Once persecution was inseparable from the open confession of Christ. There is self-denial now, and personal sacrifices, and painful duties, connected with the Christian life. It is not possible that a faithful discipleship, even in the present day, can be altogether without afflictions endured for Christ, and "for his body's sake, which is the church." Certainly no minister of Christ, who is true to his vows and to his great commission, can be without affliction. Not to have suffered almost discredits the claims of those who have assumed to be embassadors for Christ.

This phase of suffering is too much overlooked in our estimate of Christian duty and experience. The thought may be entertained that no suffering is required in these days, or that possibly we have suffered enough, and that we are entitled to exemption from hardness for the future. The truth of the matter is, that while the Christian lives in this world he is ever in arrears on this account, and that he must fill up that which is behind of the sufferings of Christ. He is not yet done with affliction. His sufferings may not yet have culminated. In filling up that which is behind, he may be called to heavier sacrifices, and to sharper pain, and to deeper sorrows than have fallen upon the past.

Ordinarily present suffering is most depressing. The anticipation of suffering fills the soul with gloom. But, where suffering can be described as "the afflictions of Christ," there is joy in it. Paul rejoiced in his sufferings, and he met this filling up of that which was behind of the afflictions of Christ with a serene spirit.

Nor in this conception of suffering is there a shadow of creature-merit or self-righteousness. There is a disposition to build upon both works and suffering, upon suffering, perhaps, even more than upon works. But this perversion of suffering deprives it of all advantage and of all blessedness. It is a gracious discipline in the path of Christian duty, but all is lost when we build upon suffering—our own suffering—as the ground of salvation. No inspired writer has said so much of the disciplinary benefits of affliction as Paul, and none has more fully and strongly insisted that the death of Christ is the sole ground of our justification. To fill up that which is behind of the afflictions of Christ is not to meet an unpaid balance of creature merit, but rather through grace to suffer all the perfect will of God.

The state of mind which this view of suffering describes is that of Christian watchfulness and complete submission. The outlook is a joyous one, although the horizon is filled with clouds. In the earthly future the path is thickly strewd with crosses, and afflictions are almost certain to meet us at every turn. As the faithful performance of duty may require, and as the discipline of the soul may demand, there will be suffering. What and how much is matter of small moment, if we are in love and faith so united to Christ that we suffer with him, and know the fellowship of his sufferings. What would be to unbelief a gloomy outlook is to faith a perspective of matchless beauty, a scene lighted up and aglow with the supernatural and the unseen.

Recreation in Religion.

The church is no more bound to furnish diversions for its people than it is to furnish them with employment. Religious principles apply to both, and the practical precepts of the Bible, and rules of church order and discipline, indicate the line of Christian duty concerning them. If it be true that Christians must have amusements, and that the young people especially must have them, it does not follow that the church is to furnish them. Religion is the business of the church. Its mission is to preach the gospel, administer the ordinances, to supply the means of grace, to do what it can for benevolent and religious objects, and to endeavor to bring the people to Christ.

Social reunions, however, under the guidance of pastors and church members, and conducted in accordance with the spirit of the gospel, may be productive of much good. Conversation, music and literary entertainment might fill up the evening, and there would be a decided benefit socially to all concerned. In this direction our churches could do much more than they are doing to supply harmless and even beneficial diversions to the young people.

There is, apart from any expedients of this kind, an element of recreation in religion itself. As a relief from the weariness and cares of business and domestic affairs, there is nothing comparable to the duties of religion. The fatigued business man, the worried housewife, find refreshment in the weekly prayer meeting. Nothing is more restful to the tired body and the exhausted nerves than an hour spent in social worship.

The craving for social intercourse is abundantly met and satisfied in the company of worshipers. The communion of saints is society in its religious aspects, and it is designed to be to the Christian what worldly society is to the worldly. Because of the higher purposes and benefits of religious association and worship, we are apt to underrate their value as a means of recreation. Thousands of people have scarcely any other society than that connected with their duties and relations to the church, and the public and social services of the house of God are the only relief they have from the monotonous routine of secular affairs and daily toil. They find their recreation in their religion. Its duties are pleasant, and their spare time is occupied with them. The bow of care and labor is unbent, the strain upon mind and body is relaxed, and the isolation of home-life is expanded into a circle of the most congenial and helpful character.

Sunday, with many religious people, is a busy day. What with the Sunday-school and the public services and other meetings, the time is all occupied. And yet it is a change from the work of the week, and the effect is even more invigorating and refreshing than if the day had been spent in idleness and lounging at home. The Sabbath is indeed a day of true recreation to those who spend it in religious occupations. To those that labor, and to those that spend the day in pleasure-seeking, it is destructive of vitality.

The spiritually-minded Christian will find that his leisure is fully taken up with his religious duties, and the recreation there is in them will satisfy him. And this is about equal to saying, that people who are zealously religious will have no desire to seek for mere diversions outside the path of religious duty. If the taste be formed for religious associations, and there be delight in religious services and exercises, and the mind and heart be filled and occupied with the truth and joy of divine wisdom, there will be no desire and no clamor for worldly amusements.

The recreation of spiritual men and women is in their religion, and not outside of it. Her ways are ways of pleasantness. There is cheerfulness, joy unspeakable, and the most delightful and satisfying entertainment in them. The services of religion are not a gloomy dirge, nor a perpetual penance. They are not a yoke of bondage, a cruel task, nor a repulsive burden. Neither is religion in opposition to the healthy yearnings of our nature for that which shall entertain and invigorate. It is in itself the sum of all that is wholesome to the mind and body. It is the tree of life planted in the world to restore the wasting energies, and to supply all the needs of the soul. It is every way and powerfully recreative. There is recreation in religion.

"Unscientific."

There are some persons who take exceptions to the Christian religion on the ground that some of the methods by which its truth is sought to be established, and that some of the tests by which its truth is sought to be verified, are unscientific. This is especially the case with the argument which is dearest and most precious to the Christian heart. It is alleged that the argument from consciousness has no value outside of those who *feel* it. In scientific phrase it is said to have no "objective value." It may be of service in a "subjective" way, but subjective arguments are only of value to those making them. Science lays very great stress upon facts, and its theories are all constructed so as to explain the facts, and that theory is said to be true which best explains them. Now, when a man says, "I know that religion is true, because I realize its power and peace in my soul," this is said to be unscientific, because there is no objective fact presented. Here is the error. Facts are of two kinds: facts of observation and facts of consciousness. To establish a fact of either kind there must be recourse to some sort of testimony. The establishment of a fact and the explanation of a fact are two very different things. Here is where a mistake is made. It is in confounding things that are different. The establishment of a fact of consciousness depends upon the same *kind* of testimony as the establishment of a fact of observation. And not only this, but the way to the verification of the facts is open. This is admitted by all in regard to facts of observation. A man tells me this: "I saw a chemist mix one part of hydrogen with eight parts of oxygen, and the result was water." Here is a fact presented to me by human testimony. I can believe it, because I know the man to be a truthful man. But science says my action in that case would be unscientific, because I have no experience that two invisible gases, uniting in certain proportions, will produce such a visible thing as water, and human testimony is not competent to overthrow experience. On scientific grounds, before I can really believe the statement made, I must visit the chemist's labaratory, and verify that statement by my senses. When I do this I occupy impregnable ground, and can believe that water is composed of one part of hydrogen and eight parts of oxygen. Now, if this verification has not resolved itself into a fact of consciousness it is difficult to see what it is. Now, right at this point is where scientific unbelief dodges. A man professes that the love of God is in his heart. The science man says that is not in accordance with *my* experience, and *your* testimony is not valid as against that experience. The man of God says: "The way is open for you to verify the truth of my statement; taste and see that the Lord is good." The man of science contradicts his own teaching, about the verification of facts, by turning away in a most unscientific manner. If, according to science, a man can not consistently deny the statement that water is composed of hydrogen and oxygen, as long as he refuses to apply the tests which will verify the statement, what shall be thought of the science of that man who refuses to apply the tests to verify the facts of consciousness? The tests are to *verify* the facts, not to *explain* them. No man can consistently deny any fact so long as he refuses to apply the tests which claim to prove its existence. At this point a good deal of science becomes quite unscientific. Here is another point. Religion, being an experience in the soul, results in a change of the character. It is a fact, plain to everybody, that wicked men do sometimes become righteous. Their characters have been wonderfully changed, and the fact is patent to the most casual observer. The fact is verified by the open deeds of the life. It is then an established fact. How can it be explained? Now, according to science, the theory that best explains the fact is the true theory. Every change is a result of the action of something behind. Here is a change in this man's deeds which points to a change in his character, and now the question is, what has changed his character? The theory of religion—God in the soul, operating directly upon it—is the only theory that can consistently explain this fact. Religion *proposes* to do this very thing. It asserts openly that *this* is its mission. It is the only thing that ever did propose to do this. Then, when we see religion doing what it proposes to do, and in its very operations upon the soul producing the thing which it alone can explain, it does not seem to be very unscientific to accept that explanation. Here is another fact. Christian character is built up and developed by the experiences of this religion in the heart. Christian character is the resultant of the human consciousness and the Divine Spirit operating together in harmony. In the long line of history this fact has *never* changed, nor has the theory that explains it changed. The Christian character to-day is the same that it was ages ago, and the explanation is the same. The fact is established in the same way, and the way to the verification of the fact is open just as it was the day Philip said to Nathanael: "Come and see." There is never an exception found in this long line. The facts and theories always correspond. Religion placed itself upon the true scientific basis when it said: "Oh! taste, and see that the Lord is good." Christ shut the mouth of all scientific unbelief when he said to Thomas: "Reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust it into my side, and be not faithless, but believing."

C.

Trip to Georgia.

Summoned by telegram to visit my aged and afflicted father, I left Canton at half-past nine on the night of the fourteenth of February, and, passing by Jackson, where I would have been compelled to wait twenty-two hours for the regular train to Meridian, reached New Orleans at about seven the next morning. Spending ten hours from necessity in the city, I took the first train at five in the afternoon for Mobile and Montgomery, and, notwithstanding the loss of time in the city, reached my destination at Turin, Ga., fully twelve hours sooner than I could have done by the shorter route by way of Meridian and Selma. To my great gratification I found my father surviving and improving somewhat.

The regular and pleasant motion of the cars on the railway which extends through, I believe, an unbroken plain along the coast from New Orleans to Mobile, reminded me alike of the smooth flow of the vowels and the idea of motion contained in the name of the city we were approaching, while a slight jolt now and then, as we progressed on the same train toward the next great city, suggested occasionally the mountainous associations of the name of Montgomery. Morning opened upon us as we approached the latter place. The Alabama river was full, and out of its banks in places. At Montgomery we changed cars for Atlanta. On the Western railroad of Alabama I noticed a great improvement upon the usual method of announcing stations. Instead of the inarticulate bawl by the brakesman, one sees hanging conspicuously in the front end of the car a card printed in large letters, that may be easily read, night or day, with the name of the station at which the train will next stop. For instance, "Next station is Notasuga." A passenger is thus informed of his whereabouts at all times.

Signs of life and activity were not wanting on the plantations along the route. Not much new land has been cleared, but a good deal of the old had been broken up, as early as the middle of February, notwithstanding the excessive rainfall of the preceding thirty or forty days. Old fences have been upset and reset, houses have been recovered, ditches have been cut or reopened, and all the preparations for the coming crop are being vigorously prosecuted. The people in this section, and, so far as I can learn, throughout the State of Georgia, have planted an unusually large acreage in small grain. Fields covered with growing wheat or oats greet the eye on every hand, reminding one of the couplet,

> Sweet fields beyond the swelling flood,
> Stand dressed in living green.

To see cows grazing in wheat or oats eight or ten inches high, amid the frosts of February, is a pleasant sight, suggestive of comforting thoughts. It is a redeeming feature and a hopeful sign amid the red old hills and hard times of Georgia.

The financial pressure is here about as elsewhere. The credit system is working its legitimate results of injury or ruin to merchants and people who buy. Men who borrow money think ten or twelve per cent. a high rate of interest. But planters who buy on credit pay from forty to one hundred per cent. on the real cash value of what they buy. Can they do it? No more than a man can afford to pay forty or a hundred per cent. for money. If there were no credit there could be no bankruptcy and no debts. While the credit system is continued, extortion, bankruptcy and financial distresses of many kinds will be of more or less frequent and general occurrence. It is the best policy to obey the Scriptural exhortation: "Owe no man anything." It is hard for the average man to see his errors, and harder still to abandon them. As I glanced through a car window my eye fell upon an elderly man sitting upon the steps of his piazza, with a little boy beside him. At the same time I noticed that the palings had fallen in several places from the enclosure of his yard. I wondered why he did not nail them in their places again. Then I thought he has become accustomed to seeing them off. So we get used to our errors and our faults. We need others to tell us of them, and then we do not see them as others do.

Spring is opening beautifully, notwithstanding the late sharp spell of cold. The yellow jessamine hangs its golden festoons upon the leafless boughs in places, and the perfume of the opening flowers of the plum and the peach give sweet promise of coming fruits, which may not our ingratitude and sin compel our heavenly Father to cut off.

It is sad to think we shall see our beloved Bishop Wightman no more on earth. Most worthily did he fill a place among the noblest and best. He seemed to be as conscientious in his conduct as he was accurate in his scholarship. A gentleman, a scholar, and a Christian of the highest order, we do not often look upon his equals. From a life of faithfulness we trust he has gone to the fruition beyond the boundaries of time.

For a week I have been trying to comfort and strengthen my afflicted father. When I was a little child I followed him, and desired to go with him wherever he went. Now he follows me, and is pained if I leave him at all. Such are our lives; one hangs upon another. The weak grows strong, the strong grows weak, and there is no permanent satisfaction but in the hopes of a blessed immortality, where age and feebleness and parting are not known.

Within a few days I must leave him in the hands of other loved ones, and return to my work in Mississippi, hoping, if the will of God be so, that I shall yet see his face again in the flesh.

W. L. C. H.

The Law of the Superannuate.

MR. EDITOR: We believe it is generally conceded there might be some change made in the law of the church, which pertains to superannuated and worn-out preachers, which would be more satisfactory and more in keeping with the principles of justice and equity.

Under the present law a preacher, early in life and early in his ministry, his health prematurely failing, may be granted a superannuated relation, and he will be entitled to all the immunities of that relation.

Another has grown old in the service of the church, is literally worn out in the itinerancy, and he is granted a superannuated relation. One, it may be, has traveled sixty years, while the other has only traveled eight years; yet both are entitled, under the law, to the same support. It is true the Joint Board of Finance has the right to discriminate, but the discrimination has reference more to necessity than to equity. They can favor the more needy. Still there is a vast difference between need and equity. I may need all my claim as a travelling preacher, while the preacher on the next circuit, being well-to-do in the world, may not need his claim at all. He is able to live without it. Has that circuit a right to his services for nothing, because forsooth he does not need his claim. The one who traveled eight years may be as needy as the one who has traveled sixty years; yet equity would demand that a difference be made.

We are aware that it is much easier to find fault with an existing law than even to suggest an improvement. But when it is so apparent that the present plan is not an equitable one, it may be well enough to suggest some other plan, that out of a multiplicity of suggestions the law-making body may gather something out of which to make an improvement. We think changes in church polity should be made with great caution, and after mature deliberation. Injury will be sure to result when a change is made without improvement. We would, however, suggest that thirty years of itinerant service be made the basis of a full salary for a superannuated preacher, and then let the old quarterage claim, $300 for a preacher and his wife, with the respective claims for the children, or some other amount, be fixed as the basis of the claim, for there must be a basis for calculation. Then the calculation is easy, as thirty is to eight so let the claim be. It may be said there will be the same inequality between the one who has traveled sixty years and the one who has traveled only thirty years. In this case, however, the one who has traveled thirty years has earned all he gets, and admit the one who has traveled sixty years has earned more than he gets, yet they both get a living, and both have earned it. The one who has earned more than he gets may be comforted upon the ground that it is more blessed to give than to receive. And still the Joint Board of Finance might return their right to discriminate, in favor of the more deserving, if at any time there should be a surplus of funds. We would further suggest that eight years of itinerant service be required in order to render any one eligible to a superannuated relation. Bishop Soule once said eight years was an itinerant crisis. This term of years usually will inure one to itinerant life so that he will continue, or else it will reveal to him, that he is unequal to the task, and he will retire.

J. P.

MANSFIELD, LA., Feb. 16, 1882.

Departed this Life.

HER SUN HAS GONE DOWN AT NOON.

MR. EDITOR: We have had a sad and mournful week in Vicksburg. We have laid in the grave our beloved sister, Mrs. Laura G. Carradine, the late wife of our pastor, Rev. B. Carradine. Her disease was prostration of the nervous system, terminating in cerebretis. For several days she was unconscious, and passed away as

> "Dies a wave along the shore."

But before she fell into that last sleep she remarked to one very near to her: "I may die in a state of unconsciousness, but I die in Jesus." And so her gentle spirit seemed to catch a glimpse of the manner of her departure from among us.

Blessed are the dead who die in the Lord. Of her it may be said she was blessed while living, for she had no thought or aim but to live unto and then die in the Lord.

Her whole life was a bright commentary upon the doctrines and teachings of the gospel. She might, with great propriety, have said, as another had done before her day: "To me to live is Christ, and to die is gain." That gain has dawned upon the soul, but its greatness, extent and desirableness can only be ascertained by the immeasureableness of eternity. Her life was one of complete consecration to the church, and she illustrated the vast degree in which a pastor's wife may sustain, encourage and assist him in his great and solemn work. But for the necessity of brevity we might unfold a picture—a full length portrait—that could but be loved, and at the same time stand as a bright and beautiful example to the young wives of many of the ministers of the church. We may simply say as a church we are all deeply afflicted, and sorrow sincerely with our bereaved pastor and his gentle sweet children. I will add the following notices from our morning city papers. The Herald said:

The funeral of the late Mrs. Laura G. Carradine took place from the Methodist Church yesterday morning at the hour previously announced. Impressive funeral services were held over the remains by the Rev. Dr. Marshall, assisted by Drs. Price and Hamberlin. Dr. Price offered a most touching prayer, Mr. Hamberlin read in a most impressive manner the service for the dead, while Dr. Marshall delivered an eulogy on the deceased which was not only truly eloquent, but exquisite in taste and beautiful in sentiment and diction. The choir of the Methodist Church sang several hymns that were appropriate to the occasion, and the Church itself was handsomely draped green and white emblematic of purity and immortality. The Church was crowded to overflowing with a host of friends and sympathisers. Of course it is needless to say that the heartfelt condolence of this community goes out in its entirety and fullness to the bereaved husband and the motherless children in this the hour of their bitterest affliction. May He who tempers the wind to the shorn lamb and feeds the ravens when they cry, and suffers no creature of his, who in him, trusts, to lack, be their guide support and protector in all the dim uncertain future.

The Evening Commercial had the following:

ANOTHER NOBLE SPIRIT GONE

The announcement of the death of Mrs. Laura G. Carradine, the estimable, affectionate and devoted wife of Rev. B. Carradine, will cast a gloom over this whole community. At seven o'clock this morning her gentle spirit left behind all cares of earth and passed away to the realms of everlasting rest. Her illness was of short duration and was probably caused by over exertion, anxiety and the care

exacted of her in the double duty of watching at the bedside of her husband, during his recent sickness, and also in ministering to the wants of her suffering little daughter, who had the misfortune to be severely burnt a few weeks ago. Mrs. Carradine was a gentle, devoted and affectionate wife and mother, and possessed in an eminent degree all those estimable qualities and virtues that grace and adorn truest womanhood, and ever made her a constant well-spring of pleasure to her husband and children. Although her residence in this city was of short duration, her disposition and character were such as to win for her the voluntary homage of respect, admiration and love of all whose good fortune it was to know her. Her life and death were alike beautiful. In life she demonstrated that there was real beauty in the performance of all the christian duties, and in death she found comfort in the blessed promises that are gathered at the foot of the cross.

These were the beautiful tributes of appreciative observers.

"Be ye also ready" sounds with peculiar emphasis in our ears; and when the final hour comes, may it find us as reconciled and as ready, and so depart in peace.

ONE THAT STOOD BY.

Rev. G. G. Smith, writing in the Wesleyan Christian Advocate, about the colored people says:

"The pure motives of those who are trying to arouse the church to a greater interest in the welfare of the colored people among us are not to be impugned. The fact charged that we have not done our whole duty to the negro is not to be denied; but the impression made that we have been criminally and intentionally derelict, and that we, as a church, have given the colored people up because they belonged to a certain political party, is denied in toto.

We have never done our whole duty by any man, or race of men, but we have come nearer to doing so to the negro than to any other race of men. We have done more with heathen negroes than the English have with heathen Hindoos, or our Northern friends with infidel Germans, or Catholic Irishmen. We did something before the war; we have done directly but little since. Why?

Are our leaders ignorant of the events which immediately followed our conquest? Do they remember when Edwin M. Stanton held us by the throat, while strangers were placed over our colored charges? Do our people forget, when the colored people in all our cities, save one or two, left us *en masse!* Do our people forget the persecutions of the faithful few who held on to our church? Do they forget the torch which burned the church in Macon, and the force which held the church in Savannah? Why did the Oxford Church leave us? Why were the churches we built turned into halls for loyal leagues to meet in? We may, and we do forgive all this. We are not even unmindful of the facts which to a large extent excuse it, but we can not hear our fathers condemned for not doing what they tried to do. We *would gladly have held every colored member if we could have done so*, and we never set off the colored church until we were forced to do so. Why do we not now send them missionaries? White missionaries they would not have. Negroes as intelligent as we could send serve them now. Why do we not educate their preachers? Because we can not educate our own people. If we hold the land, they have the muscle. Why do we let the North do the work? *Because it is a debt due* to the negroes, and payment long delayed. From 1620 to 1865 the whole cost of civilizing and Christianizing a race of heathens was borne by one section, while the other was being enriched by their labor. Not a man nor a dollar came from any other direction. With gratitude to God, we point to the results of our work; with shame we confess our own short comings. After this was it not a Providence which gave to the wealth, to the intelligence of this country, an excess which, if we had it, would have availed us little? But it is charged we opposed them at every step. *Before High Heaven, I declare I did not.* I declare that I do not, and *I do not believe I am any better than others.* The men who threw obstacles in our way and drove us from them may blame us now, but the blame rests elsewhere.

Dr. Abel Stevens, writing from Europe to the Central Christian Advocate, says:

All the talk about the restoration of the city of Rome, and the temporal power, of the Pope, is the sheerest nonsense. There is no serious hint of the kind, in Europe, except by the blind priestly party. The Italian press and the Italian king, have lately uttered brave allusions to the subject showing that they would not admit that question to be relevant to any nation but their own; and they themselves do not dream of it, any more than they do of locating their capital in the crater of Vesuvius. All Rome is being renovated, to a great extent rebuilt, by the location of the government there; the city would rise in insurrection at a serious official whisper about its restoration to the Pope, and all Italy would join in that insurrection. For it is an undeniable fact that in no Catholic country in the world are the Pope and the priesthood more unpopular than in Italy. The unity of the country, with Rome for its capital, is the one supreme political idea of the Italians. Neither from Germany nor from Italy, then, can such a folly as the restoration of the temporal power be suggested.

The thought that it is important to Italy to retain the Pope resident in her capital, must seem singular to foreign liberals. Why not let him go elsewhere, if he wishes to go? Why would it not be a desirable riddance to Italy were he to go to Malta, or to Austria, or still better to America? Italy, we think, is unnecessarily anxious about his frequently-threatened migration. The menace, however, is generally understood to be without serious intent. The Vatican, not the Quirinal, would suffer by the effluge. In a darker age the Pope could make some show of himself at Avignon, but his abdication of his Roman chair, would now be the abdication of his chief prestige; the foundation of his power would slip away. He could hardly commit a more impolitic act than to ostracise himself.

Rev. Egerton Ryerson, D. D., L. L. D., an eminent minister of the Methodist Church in Canada, and for thirty two years Superintendent of Education in the province of Ontario, died on Feb. 19. He was the son of Col. Joseph Ryerson, a British officer in the Revolutionary War. Dr. Ryerson was born in the township of Charlottsville Canada, 1803, received a good classical education and became a Methodist minister in 1825. He was one of six sons, five of whom become ministers of the Gospel. In 1826, the year after Canadian Methodism became an independent Church, the Christian Guardian was launched, and he was appointed its first Editor. Altogether he conducted the Guardian for nearly nine years. He was for many years a power in the political as well as in the religious history of Canada. He was a delegate to the British Conference in 1833, and in the General Conference in 1838. In 1844, he was appointed Chief Superintendent of Education for Upper Canada. To better fit himself for the work, he made a tour of inquiry in Europe which lasted for over a year, and for five years later was occupied in founding the system of education which has had such an important influence in the intellectual and material development of that Province. He was known as a powerful writer, principally on "Church and State" question; his protests against the "arrogant claims of churchmen" being especially noticeable.—Central Christian Advocate.

The total number of conversions, reported by us since January 1st, says the N. Y. Methodist, of Feb. 25, increased this week by 4,855. We have previously reported 18,401, making an aggregate to date 23,398. The churches, it will be seen in our news column, are often reported without figures for the conversions, so that we have many revivals whose results are yet to be put on the record, and we have heard as yet from only a part of all the Methodist churches. We should note that the condensed summary given on page 14 does not include the figures in notices on other news pages. The glorious revival work is going on with increasing power. The reports last week came from 136 churches; this week they are from 193. The total number of charges reported from, since January 1st, is 563.

Rev. W. R. Sims, writing from Brandon, Miss., March 3, says:

The year's work at Brandon begins auspiciously. I have just secured and am now occupying an admirable parsonage, which is more than half paid for, and balance in fair prospect. A liberal and godly woman headed the subscription list with one hundred dollars in cash.

Though dissuaded by a former failure, I have reorganized my class meeting and was rewarded at the first appointment a few days since by a glorious season therein. Many hearts were filled to overflowing, and the formal walls of our ten thousand dollar church rang with surprise at the sound of a genuine old Methodist shout. Our circuit judge, Bro. Mayers, whom you know, among others, rose to speak, but could only stand a moment; a silent yet mighty witness, and sink into his seat overpowered.

Class meeting, it seems, and parsonage are not incompatible.

You know how these things rejoice the young pastor.

MISS WILLARD.—Miss Frances E. Willard, the distinguished temperance advocate and lecturer, has spent several days in New Orleans during the past week. During her sojourn here she has been the guest of Judge and Mrs. E. T. Merrick, on Napoleon Avenue.

Miss Willard addressed a full house at the Carondelet Street Methodist Episcopal Church, South, on Sunday afternoon, March 5; and she was again greeted by a large audience at the Coliseum Place Baptist Church on Monday night. She addressed the ladies of New Orleans at the hall of the Young Men's Christian Association on Tuesday morning, and a reception was given her at Judge Merrick's on Tuesday night. She announced at the Monday night service that she expected to leave for Chicago on Wednesday of this week. Miss Willard is a woman of rare gifts, and of the highest qualities both of head and heart. She speaks well, convincingly, persuasively, and in a womanly manner.

The hearer almost forgets the woman in the interests with which she invests her theme, and in the absence of all self-consciousness in her pleading for truth and righteousness. She is certainly the most sensible and attractive advocate of temperance that we have ever heard.

In general we believe that the platform, the rostrum, or the pulpit is not woman's sphere. In this case, however, we rather yield to the popular verdict, and bid Miss Willard a hearty God-speed in her most urgent and noble mission. Our people have been delighted with her presence, and she has doubtless given a fresh impulse to the cause, and greatly cheered and encouraged our temperance workers.

We can not indeed too highly commend the deep religious feeling, and the spirit and intelligence which characterize her addresses. Many advocates of temperance might, with advantage, take lessons from this most eloquent and accomplished woman.

—The floods now devastating large sections of the Mississippi valley are simply appalling, and they are still increasing. We believe there is yet no serious breaks in the levees below Natchez, but there is great danger opposite Baton Rouge, where a destructive crevasse is regarded as almost inevitable. Some portions of the Lafourche country are flooded, but thus far the sugar regions have not suffered greatly. The suffering in the overflowed sections is very great, and the loss of property will amount to millions. So far as we can gather from reports the present high water is more destructive than that of any season on record. In many places our church work must be temporarily suspended, and there will be great loss in church property, and serious embarrassment in the collections, and in the support of the preachers.

—We are informed that the Benevolent Society connected with the Methodist Episcopal Church, South, in Natchez, Miss., has contributed $100 to the relief of Rev. Dr. Linfield, whose house at Hazelhurst was recently burned. Let others go and do likewise. Dr. Linfield is entirely helpless, a wreck in mind and body, and the destruction of his home is a great calamity. He received as a superannuate at the last session of the Mississippi Conference only $107.

In this connection we would urge the preachers and people to increased effort to bring up the collections for Conference claimants. The amount raised here-to-fore has been entirely inadequate. Let all the Conferences wake up in this matter.

—"I expect to be a subscriber to the ADVOCATE just as long as I can get the money to pay for it." This is the language of many in their communications to the publisher and editor. We have a good many devoted friends. May their tribe increase. Most people who appreciate a religious paper can raise two dollars a year to pay for it. Droughts, floods and other misfortunes will make curtailment and self denial necessary in many directions, but the ADVOCATE will be among the last things to be cut off. It is a necessity to the religious welfare, and to intelligence and usefulness in the church.

—We have received a copy of the Minutes of the late session of the Virginia Conference. These Minutes are more elaborate and voluminous than those of any other Conference. They are very complete and free from typographical errors. They are edited and published for the Conference by Rev. A. G. Brown. A valuable essay on the grace of giving by the editor, Bro. Brown, is published in connection with the Minutes.

—Last week the Queen of England was shot at, but no harm was done. In this case the would-be assassin is no doubt a crazy man—a man who has been confined, at one time, in a lunatic asylum. The civilized world will rejoice that the good Queen escaped unhurt. Crowned heads and Presidents, in such perils, pay for the honors and glory and fame which they possess. And yet there are very few who would not be willing to take the position along with its dangers.

—In another column will be found a notice of the death of Sister Carradine, wife of Rev. B. Carradine, pastor of the Methodist Episcopal Church, South, at Vicksburg, Miss. A very deep sorrow has fallen upon Bro. Carradine, and upon the church also. May the Father of mercies comfort and sustain the stricken ones.

—Dr. H. F. Johnson, president of Whitworth Female College, spent two or three days in the city recently, preaching on Sunday night last at Carondelet Street Church. Dr. Johnson informed us that Whitworth was doing well.

—We see, from the Western Methodist, that Dr. Patterson was warmly greeted in Memphis, and that he did full work there on Sunday, February 26. He left for the Baltimore Conference last week.

—By notice on our eighth page it will be seen that the New Orleans District Conference will meet at Baton Rouge on Thursday, at four P. M., April 13.

—We are obliged to Dr. C. F. Evans for a copy of the Minutes of the last session of the Little Rock Conference.

Gambling in Futures.

It seems they have a level headed judge in Memphis, one who can see the gambling principle in dealing in futures, and has the courage to charge the Grand Jury accordingly. The Memphis Avalanch of the 25 ultimo, says:

The gambling in futures that has wrought so much havoc here lately has at last come before the public under a judicial stamp.

Judge Pierce on yesterday sent for the Grand Jury and charged them as follows concerning gambling in futures:

Gentlemen: You have been charged generally upon the law of gaming, but the court thinks it proper to charge you specially as to a species of gaming that has come to the attention of the court through the public prints and otherwise. And that is wagering as to the possible future prices of products, stocks or other property. If a person should make a contract to buy or sell any product or other property at a given price to be delivered at a future day, and actually intends to handle and deliver said product or commodity even if he had not the property in possession, provided he had a reasonable expectation of acquiring it in time for the future delivery, this would be a legitimate business transaction. But if a person make a contract similar to that in form expecting in the end to pay or settle the differences only, and has no intention or reasonable expectation of ever handling or delivering said product or property, this amounts merely to a wager as to what the future price will be. And the court charges you that this is playing at a game of hazard or chance within the meaning of the law, and is in violation of the law and should be presented by indictment. And any one who keeps open a place for the carrying on of such transactions is keeping a gambling house within the meaning of the law, and is liable to indictment therefor. This is a great evil in this community and one which demands your attention. You will, however, examine with care the cases presented and find indictments only where the same, in your judgment can be sustained by the proof in this court.

DAILY ADVOCATE.—Dr. McFerrin gives notice that he will publish at Nashville a sixteen page daily paper, during the session of the General Conference to meet there the first of May. It is to be first class as to paper, etc. He wants all who propose to subscribe to send in their names at once. The price will be $1, and $1.50 for a bound volume, after the Conference is over. Address,

J. B. M'FERRIN, Agent,
Nashville, Tenn.

Revival meetings are very general in all sections of the country. The extra services in the Methodist churches of Cincinnati and vicinity have resulted in about 750 conversions. At the altar of St. Paul's 363 persons were converted. The Methodist of this city says it has recorded in its issues for 1882 nearly 13,000 conversions in Methodist churches.—N. Y. Independent.

The Methodist Book Committee has decided to discontinue the book depository at Atlanta, Ga., and to increase slightly the salaries of the bishops and editors of the Church.

The Rev. W. H. Smith, father of the Rev. A. Coke Smith, of the South Carolina Conference, and of Mrs. J. W. Koger, one of our Missionaries to Brazil, died at his residence, near Lynchburg, S. C., on Friday last, Feb. 17th, in the sixty-third year of his age.

Krupp, the famous gunmaker, had in his employ a few weeks ago 23,000 men; but new orders have compelled him to hire an additional force of 8,000, which places him at the head of a fair-sized city, with a population of over 30,000.

Books and Periodicals.

THE TEMPLE REBUILT. A poem. By Frederick R. Abbe. A new edition, revised and enlarged. Boston: D. Lothrop & Co. Price $1.25.

This is a poem filling 251 large 12mo pages. Its general scope and plan will remind the reader of such works as Milton's Paradise Lost, and Paradise regained. Pollock's Course of Time, and Blekersteth's "Yesterday, To-Day and Forever." Of the merit of the work we can not speak as we have not had opportunity for careful examination. The Publishers say: "Mr. Abbe is a poet in the truest sense of the word, and his subject is one which gives the largest opportunity for thought and expression. The poem involves the story of primal innocence, the fall of the soul, its restoration through Divine grace, and final salvation. By the "temple" the author typifies the soul of man; it is cast into ruins by sin; the new foundation is the plan of salvation as laid down by Christ; the builders are the Christian virtues and graces; the implements are prayer and good works; and through these the edifice again arises in its pristine purity and beauty. The author paints in vivid language the various scenes which rise before him during the progress of the poem; the bright radiance of the heavenly courts; the thronging seraphim and white-robed angels; the star-gemmed skies; the beautiful things of earth; the horrors of the pit, and the terrible scenes of the last day. The closing portion of the poem is entitled "Hallelujah," and is a call to all created things on earth and in heaven to praise the Lord for his redemption."

THE ROSEBUD MISSION BAND. By Mrs. S. E. Dowes. Boston: Howard Gannett.

Everything that helps to educate the children to do good, and that imbues them with the missionary spirit, and indicates practical methods of action, is to be commended. This book for these purposes is valuable. It is a story to interest children and also to impress upon them most important lessons. The volume is a 12mo, 185 pages. Price 75 cents.

—St. Nicholas, for March, is bright and entertaining. The illustrations are very attractive. Among the articles are: The Three Gifts; A Queer Barber Shop; The Hoosier School-Boy; Men and Animal Shows, and how they are moved about; Donald and Dorothy; Recollections of a Drummer-Boy; The Children's Country; Thin Ice; Stories of Art and Artists; Jack in the Pulpit.

—The recently discovered unpublished MS. of Thomas Carlyle, describing his "Tour in Ireland in 1849," will be published serially in the Century Magazine, beginning in the May number and running for three or four months.

—Our Little Ones and the Nursery, for March, is beautifully illustrated and filled with charming things to interest and improve the minds and hearts of the children. Russell Publishing Company, Boston. Price $1.50 a year.

—American Agriculturist, for March, is a capital number of this valuable monthly.

Advocate Calendar,

For 1882.

1882	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Jan.	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
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1882	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
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	31						

Publisher's Department.

☞ *We shall do our best to exclude fraudulent advertisements of every description from the* ADVOCATE, *and trust our friends, in ordering goods from the leading merchants of New Orleans and elsewhere, as represented in our columns, will mention having seen the advertisement in the* ADVOCATE. *We will also take pleasure in attending personally to any commissions for our friends in the country with which we may be favored, while endorsing our advertisers as being worthy of their patronage.*

A little thieving is a dangerous part,
But stealing largely is a noble art;
'Twas mean to rob a henroost of a hen,
But stealing thousands make us gentlemen.

Mr. Philip Werlein, 135 Canal street, New Orleans, can sell you a good Hale piano for $225, $75 cash and $10 monthly for fifteen months, no interest, including stool and cover. They are guaranteed for six years. This piano will be shipped to you on the condition if you are not suited there is to be no sale, and he pays all charges of freights. This is certainly very fair and shows the confidence that Mr. Werlein has in his pianos. A good organ with 9 stops will be sold for $75, payable $25 cash and $5 per month for ten months, if not satisfactory no sale. Write at once and supply your family with an instrument of one kind or another.

Little Jack had a Christmas present of a railroad. He hurriedly dragged out the engine the cars etc., and searched the box, though it was visibly empty. "Those are all the things," said his mother, "What are you looking for?" "The accidents."

From the album of the Countess de B., "Men always say: 'If you do not love me, I will kill myself.' Later, we say to them: 'If you love me no longer, I shall die.' And in the end nobody is buried."

Do you wish your muscular system strengthened? Do you need a stimulant that is kind and friendly to the brain? Do you desire good flesh and healthy blood? Then use Brown's Iron Bitters. It will suit your case exactly.

A brother arose in a weekly prayer meeting and said: "Brethren, when I consider the shortness of life I feel as if I might be taken away suddenly, like a thief in the night."

Minnie was two years old. She asked for some water one night. When it was brought she said: "Papa, can't you get me some fresh water? this tastes a little withered."

A young lady married last December, read Mother Shipton's prophecy for the first time. "Just my luck," she exclaimed, throwing down the paper; "here I am newly married and now the world's coming to an end."

Beneficent nature seems to have planted in every clime the proper remedies for the diseases incidental to it. Laplace's Indian Turnip Pectoral Balm is made of an herb which grows all over the Gulf region, and it has never failed yet to cure all kinds of coughs and colds.

It was a four-year-older who asked: "Papa, have you done anything down town to-day that you think I ought to whip you for, if I was as big as you are?"

Where is Tommy? He is playing base ball in the lot. Can Tommy play well? Yes, indeed, for he sometimes makes a home run. This is when his father heaves in sight.

CONSUMPTION CURED.—Since 1870 Dr. Sherar has each year sent from this office the means of relief and cure to thousands afflicted with disease. The correspondence necessitated by this work becoming too heavy for him, I came to his aid. He now feels constrained to relinquish it entirely, and has placed in my hands the formula of that simple vegetable remedy discovered by an East India missionary, and found so effective for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Diseases, also all Nervous Complaints. Its remarkable curative powers have been proven in many thousand cases, and actuated by the desire to relieve suffering humanity, I gladly assume the duty of making it known to others. Address me, with stamp, naming this paper and I will mail you, free of charge, the recipe of this wonderful remedy, with full directions for its preparation and use, printed in German, French or English. W. A. Noyes, 149 Power's Block, Rochester, N. Y.

"A three-year-old" discovered the neighbor's hens in her yard scratching. In a most indignant tone she reported to her mother that Mr. Smith's hens were "wiping their feet on our grass."

Ask your neighbors to subscribe for the ADVOCATE.

An Irishman, eating his first green corn, handed the cob to the waiter and asked, "will ye plaze put some more beans upon me shtick?"

Avoid that which you blame others for doing, says our wise men. Well, things have come to a pretty pass if a man can't kiss his own wife.

"What's the matter with little Johnnie this morning? "Sure, mam, the bye's sick; he fumbled off wan of thim wheels without a carriage to it."

Send the ADVOCATE to your friend for the next year and you will not regret it.

"Yes sir," said Mr. Gallaghor, "it was funny enough to make a donkey laugh. I laughed till I cried."

Gracie's first experience in eating a peach—"I've eaten it, chin and all; now what shall I do with the bone?"

An intelligent German thus expressed his preference for a quack doctor: "I vouldn't call him ov mine cat vas dead."

It may be right occasionally to take a bull by the horns, but it is always well to keep in mind that the horns belong to the bull.

An Irish gentleman writes us this morning to say that "not half the lies told about the Irish are true."

The dog for a surgeon—a setter.

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STERLING ORGANS
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O. P. Fitzgerald, D. D., editor Christian Advocate, M. E. Church, South, Nashville, Tenn., of this school says: "Unsolicited, we speak a word in behalf of this school. The Chapel Hill community is one of the best in the country, the location is beautiful and healthful, and Prof. S. V. Wall is a teacher whose skill as an educator is only equaled by his qualities as a Christian gentleman. All of which we say because we know it is so."

Pupils can enter at any time and will be charged only from time of entrance. Tri-weekly stage from Nashville to this place, distance forty miles south.

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For the Cure of Coughs, Colds, Hoarseness, Bronchitis, Asthma, and the various affections of the Lungs and Throat and for the relief of consumptive patients. Price, per bottle $1. Prepared and for sale by B. LAPLACE, Druggist, 23 and 25 Elysian Fields street, And the principle Wholesale and Retail Druggists of New Orleans.

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Tins contain material for 3 Pints Beef, Mock Turtle, Tomato, Ox-Tail, Bean, Clam Chowder, Vegetable, Fish, Lobster, Clam and Kidney. A child can prepare them in a few minutes.
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ROSES! from Sunny-Side, excel in vigor, abundance and beautiful bloom. 6 for $1, 14 for $2, post-paid. A choice collection of Carnation Pinks, 5 for 50c., 12 for $1. A large assortment of Greenhouse and Bedding Plants especially suited to the South. Choice Vegetable and Flower Seeds. Catalogue Free.
JOS. T. PHILLIPS, West Grove, Chester Co., Pa.

Agricultural.

THE WAYSIDE WELL.

BY WALTER LEARNED.

He stopped at the wayside well,
Where the water was cool and deep;
There were feathery ferns 'twixt the mossy stones,
And gray was the old well-sweep.

He left his carriage alone,
Nor could coachman or footman tell
Why the master stopped in the dusty road
To drink at the wayside well.

He swayed with his gloved hands
The well-sweep creaking and slow,
While from seam and scar in the bucket's side
The water splashed back below.

He lifted it to the curb,
And bent down to the bucket's brim,
No furrows of time or care had marked
The face that looked back at him.

He saw but a farmer's boy
As he stooped o'er the brim to drink,
And ruddy and tanned was the laughing face
That met his over the brink.

The eyes were sunny and clear,
And the brow unadorned by care,
While from under the brim of the old straw hat
Strayed curls of chestnut hair.

He turned away with a sigh
Nor could coachman or footman tell
Why the master stopped in his ride that day
To drink at the wayside well.

—Good Company.

ASHES.—The Pioneer Press says: What are the ashes which remain in our stoves after the stick of oak or maple is burned, or that are left in a blackened heap where once stood a straw stack after fire has been applied? We answer: They are the indestructible part of the wood or fibre—the mineral portion which has been extracted from the soil and absorbed by the growing plants. This earth of ours is a regular storehouse of potash and phosphorous, and soda, and magnesia, and lime, and silica, which is, by a wonderful process of nature, taken up by the rootlets of the plant and converted into wood, fibre and bark. Into everything in the shape of plant life go these minerals in greater or less degree to help make the stem and leaf and flower and fruit. The absence of any one in the soil diminishes, to a certain extent, the growth of the plant, and the general lack of all results in what is generally known as "worn out land." Every crop removed, therefore, takes with it a certain portion of these indispensable elements, which must, in time, be restored, or else impoverishment of soil ensues. Hence the application of manures and fertilizers, which contain, in an eminent degree, the elements of plant growth; hence the value of green crops turned under, which abound in potash and nitrogen and phosphorous in a large degree. It would seem, then, that if the ashes of a plant were restored to the soil on which they grew that they would tend in a large degree to revive the waste, and that burning of the straw on our wheat fields was not so bad a thing after all. Well, it is not, providing the burning can be made general all over the field and the ashes equally distributed. A large portion of the constituent elements have been permanently taken away, however, in the grain; yet, if the ashes of the straw could be as evenly spread as those of a prairie fire, the result would be equally as beneficial, for we all know that prairies which have been burned over produce sweeter and more luxuriant grasses, owing largely, no doubt, to the ashes which have been left upon them. Is it wise, then, to burn the straw on the fields? In some respects, yes, and in others, no. Yes, because ashes in any form applied to the soil are beneficial, and no, because if the straw was fed to stock or used for bedding, and thereby made into manure, its value as a fertilizer would be still further increased. We have been looking over some authorities on this subject, and find that everywhere ashes are commended. The old editor of the American Agriculturist, Mr. Lewis F. Allen says: "Don't waste even a pound of your ashes. Save them and apply to the soil at the rate of twelve to fifteen bushels to the acre on light soils, and twice that amount on heavy ones. All kinds of roots and grasses are especially benefited, and even if they have been leached apply them, as only a portion of the potash and soda have been removed." The Department of Agriculture for 1875 reports a case where, before the application of ashes, a certain field had only yielded 600 pounds of hay per acre. Ashes were freely put on in the fall and the yield the next season was increased to a ton. The next year the yield was a ton and a half, and for five successive years following the cut was over a ton per acre. The party had tried barnyard manure on the same field, but failed to reap as great a benefit as with the ashes. Harris, the author of "Walks and Talks About the Farm," says: "I use all the wood ashes I can get on my farm. It agrees with my land as well as manure does." And so we might go indefinitely giving illustrations, all proving the value of this fertilizer to the soil. For wheat lands it would probably be better that the straw be made into manure and thus applied, as ashes are not so quickly appropriated by wheat as they are by grass. It is a good deal better for the land, at any rate, to stack the straw and let the cattle feed from it, that it is to burn it in one heap in the centre of the field. Made into manure it is easily convertible into its original elements and, being washed into the soil by the rains, it is readily taken up by the rootlets of the growing plants. The moral of this brief article is, save not only your manure but your ashes. Restore to the soil in some shape that which you have taken from it or else pay the penalty in years to come in dwarfed and stinted crops. The ashes that are made in your stoves save and apply either to your meadows or grain fields. The ashes that have been leached save also and use in like manner. Don't be so wasteful. By and by your soil will cry out against you and answer back in stunted growths and diminished yields.

HOW TO DETECT WHETHER A HORSE IS SOUND-WINDED.—The principal diseases relating to this matter are "roaring" and "whistling," "broken wind" and "chronic cough." The only reliable method, which will positively determine whether or not a horse's wind is sound, is to have him put to exercise, either in pulling a heavy load or by galloping him. The latter is the usual test. However, the effect of either of these tests will be that, if the horse is a "roarer," it will be demonstrated to the listener. "Roaring" or "whistling" may be defined to be abnormal noise made during respiration, and according to the shrillness or the reverse of the sound, so is the animal said to "roar" or to "whistle;" the theory of the difference, and causes of the difference, in the sounds are various. "Broken wind" is an affection dependent on an emphysematous condition of the lungs. It is rarely seen in well-bred horses, but generally in heavy or coarse varieties. Its presence is made evident by a peculiar action of the abnormal muscles during respiration. Instead of a natural and equable lifting up and falling back of the flanks, there is a kind of double action; the ribs, during the expiratory movement, seem to fall suddenly with a jerk, and then the bank behind is drawn up—thus making the respiratory effort to consist of two distinct and separate actions, instead of one equally diffused contraction. A cough will also be present in the broken-winded horse, more particularly after certain kinds of diet, such as hay—a dry, husky cough, which hardly can be mistaken as indicative of any other affection. A horse may have a chronic cough from a variety of causes, and it will vary much in its sounds; sometimes soft, subdued and sore; at other times harsh and hard, and come on very often after drinking. One can not at any time, with certainty, say, simply from the character of the cough, that it is a chronic one, although the lack of any inflammatory condition of mucous membrane may confirm our suspicions. As a remedy for chronic cough, setons or rowels are often inserted between the branches of the lower jaw, or directly underneath the head of the windpipe. Any marks which this operation might leave should be carefully looked for and booked against the horse. A cough of any kind, and from any cause, makes the animal, for the time being, an unsound one, and it is impossible to say in what a cough might terminate. —Prairie Farmer.

FENCE OR NO FENCE.—In the early settling of this and other countries, the natural pastures were so valuable, and the proportion of land under cultivation was so small, that it was manifestly expedient that the crops should be protected by fences, so that the cattle and other stock might have free range. All things considered, such a system was the best that could be devised. It secured the greatest good to the greatest number. Fences could be built at small cost—scarcely more than the labor of splitting the rails. But in many sections of the country a great change has occured. The natural acreage has been greatly reduced in area, and become almost worthless as pastures; while at the same time the timber has almost disappeared. The relative position of the factors in the question has been completely transposed, and it is now time to establish and assert the original rights of the owner of the soil, and in many counties it will be found best for all to change the law, and require stock-owners to keep their animals within bounds.

It would not be wise, perhaps, for farmers to throw down their outside fences at once, and trust too implicity in the prompt observance of the law. Let each make proper arrangements for restraining his own stock within bounds, and be patient and forbearing towards the ignorant and indigent stock-owner.

We expect to see a prompt improvement in the condition of cattle and hogs and a brisk inquiry for better and purer breeds, in places having the stock law. Doubtless there will be at first a diminution in the number of cattle and hogs—as a large proportion are not worth their keep—to be followed by improvement in quality, and finally by increase in number beyond any statistics of the past.—J. R. Redding.

THE ASPARAGUS BED.—A correspondent inquires about how to make an asparagus bed. The work is not so great as old writers used to make it in their directions. It used to be said that one could not have good asparagus without digging out the soil to a depth of several feet, and filling the pit with well prepared soil and the richest fertilizers. But asparagus is grown by the acre, and of the finest quality, without any such system. The roots should be bought of any reliable nurseryman, and should be one or two years old, or the seed can be planted by the farmer at first where they are to remain. Early purchase and planting are preferable, as the plants sprout early. The land where it is proposed to plant asparagus should be strong soil or artificially well enriched. Plow several times, deeply, or dig in the same manner, and level the plot. Get the soil mellow and deeply pulverized; for when once set, the plants should not be disturbed for a long term of years. Plow or dig trenches a foot deep and three feet apart. Fill these trenches with mingled soil and manure, and set the roots of the asparagus fifteen inches apart in the rows. A little salt scattered along the row proves a good stimulant for asparagus, which, when found wild grows in low places near the sea.—Christian Observer.

AN EXPERIMENT IN POTATO PLANTING.—Last spring when planting the Beauty of Hebron potatoes, says a correspondent of the Rural New-Yorker, I planted one row through the piece as follows: I took potatoes below the medium size, cut off the seed and stem ends, cut out all the eyes but two; planted them and gave them the same care as the rest of the piece. The "seed" for the rest was of the same size potatoes cut in two and planted one piece in a hill about eighteen inches apart in the row. Now for the result: The first row, containing seventy hills, gave 195 pounds; one row by the side of it, with eighty-six hills, gave 113 pounds—a difference in yield per hill of over fifty per cent. in favor of the whole potatoes with two eyes. This row could be distinguished from the rest as far as the piece could be seen, until the dry weather dried up the vines. The whole piece yielded a splendid crop, as did a piece of snowflake in another part of the field.

ENRICHING ORCHARDS.—All the young fruit trees, says the Country Gentleman, which do not make a growth of two feet for the longest shoots in a season, need additional stimulating with manure if the ground is clean and well cultivated; or if they stand in grass or happen to be encumbered with weeds, good mellow cultivation must be given them. This is the rule for young trees, and the best time, if manure is applied, is late in autumn or during winter, the earlier the better. But manure appears to do the most good on bearing trees, especially apple trees, often giving good annual crops where poor and biennial crops were previously borne. Bearing trees need not grow so rapidly as young trees, but if they do not make annual shoots at least a foot long they need more manure, or both manure and cultivation. The manure may be spread broadcast in winter, covering the whole surface.

HOLSTEIN CATTLE.—The Holstein are especially a dairy breed and are growing in popularity. They mature early and are good feeders, and this, with their large milk yield and size, make them desirable for Western dairy farms.

Household.

HOW TO APPLY THE SODA REMEDY IN BURNS AND SCALDS.—It is now many years age (see the "London Medical Gazette" of March, 1844) that the author of this paper, while engaged in some investigations as to the qualities and effects of the alkalies in inflammations of the skin, etc., was fortunate enough to discover that a saline lotion, or *saturated* solution of the bicarbonated soda in either plain water or camphorated water, if applied speedily, or as soon as possible, to a burned or scalded part, was most effectual in immediately relieving the acute burning pain; and when the burn was only superficial or not severe, removing all pain in the course of a very short time; having also the great advantage of cleanliness, and, if applied at once, of preventing the usual consequences—a painful blistering of the skin, separation of the epidermis, and perhaps more or less of suppurration.

For this purpose, all that is necessary is to cut a piece of lint, or old soft rag, or even thick blotting paper, of a size sufficient to cover the burned or scalded parts, and to keep it constantly well wetted with the sedaic lotion so as to prevent its drying. By this means, it usually happens that all pain ceases in from a quarter to half an hour, or even in much less time.

When the main part of the limb, such as the hand and fore-arm or the foot and leg, has been burned, it is best, when practicable, to plunge the part at once into a jug, or pail, or other convenient vessel, filled with the soda lotion, and keep it there until the pain subsides; or the limb may be swathed or encircled with a surgeon's cotton bandage previously soaked in the *saturated* solution, and kept constantly wetted with it, the relief being usually immediate, provided the solution be saturated and cold.

What is now usually sold as bicarbonate of soda is what I have commonly used and recommended; although this is well known to vary much in quality according to where it is manufactured—but it will be found to answer the purpose, although probably Howard's is most to be depended on, the common carbonate being too caustic. It is believed that a large proportion of medical practitioners are still unaware of the remarkable qualities of this easily applied remedy, which recommends itself for obvious reasons.—F. Peppercorne, in Popular Science Monthly.

KEEP A BOTTLE OF LIME WATER.—If good milk disagrees with a child or grown person, lime water at the rate of three or four tablespoonfuls to the pint, mixed with the milk or taken after it, will usually help digestion and prevent flatulence. Lime water is a simple antacid, and is a little tonic. It often counteracts pain from acid fruits, from "wind in the stomach," and from acids produced by eating candies and other sweets; also "stomach-ache" (indigestion) from over-eating of any kind. A tablespoonful for a child of two years old, to a gill or more for an adult, is an ordinary dose, while considerable more will produce no serious injury. A pint of cold water dissolves less than ten grains of lime, and warm water still less. Pure lime water, even though pretty closely corked, soon deteriorates by carbonic acid in the air, which unites with the lime and settles as an insoluble carbonate. To have it always ready and good, and at no cost, put into a tall pint or quart glass bottle, of any kind, a gill or so of good lime just slaked with water. Then fill the bottle nearly full of rain or other pure water, and let it stand quietly, corking well. The lime will settle, leaving clear lime water at the top. Pour off gently as wanted, adding more water as needed. Some carbonic acid will enter, but the carbonate will settle, often upon the sides of a bottle, and freshly saturated water remain. The lime should be removed and a new supply put in once a year or so, unless kept very tightly corked.—American Agriculturist.

VARIOUS RECEIPTS.—Dried apples can be used for mince pies when it is impossible to procure fresh ones. Take nice, well dried fruit, soak it over night in cold water, chop fine and use in the same quantities as when the apples are fresh.

A little camphor rubbed over a cold-sore, when it first appears, will effectually prevent its becoming a disagreeable and unsightly blotch. It is best to give two or three applications to insure success.

A little saleratus rubbed on, with the finger or a bit of linen, will remove stains from cups and other articles of tableware. It will also removed spots from marbleized oil-cloths, and many stains from tinware.

A large picture ring screwed into the top of the handle, is the nicest thing made by which to hang up a broom. A strong screw, with a small head, should be placed in the wall at a proper height to receive it.

An easy and quite effectual plan to keep tinware from rusting consists in rubbing the new vessel inside and out with fresh lard or butter; then placing in the oven and keeping for several hours. The heat must not be so great as to melt the solder; still it is essential that the tin be kept very warm.

It is really a task to knit double heels in men's hose, and yet it pays, for they are warmer, and wear much longer. It is necessary to have more stitches than for an ordinary heel, and an extra one made after every fourth stitch is about right. Knit across on the right side and slip (pass from the left needle to the right without knitting) every third stitch. In passing back on the reverse side slip two stitches and knit the one slipped before. This forms a heel as thick and durable as can be do desired. —Country Gentlemen.

HOW TO WATER HANGING BASKETS.—Hanging baskets require frequent watering, to accomplish which, with due regard for the carpet beneath, they must commonly be taken down from their perches and then suspended elsewhere to dry.

This trouble may be avoided by a simple and inexpensive device, says the American Cultivator. Fill a bottle with water, into which insert the ends of two pieces of yarn, permitting the other end of each piece to hang down outside the bottle. The bottle should be suspended just above the basket and the water allowed to drip, which will follow in sufficient quantities to keep the earth moist.

NEURALGIA.—A very simple relief for neuralgia is to boil a handful of lobelia in half a pint of water till the strength is out of the herb, then strain it off and add a teaspoonful of salt. Wring a cloth out of the liquid as hot as possible, and spread it on the part affected. It acts like a charm. Change the cloth as soon as cold till the pain is gone; then cover the place with soft, dry covering till perspiration is over, so as to prevent taking cold.

Educational.

—The following extract from Fraser's Magazine affords an interesting glimpse of the methods pursued in German universities:

"The manner in lecturing is tolerably uniform throughout the German universities. The lecture-room is large and bare, with rows of desks and a raised seat at one end. Almost invariably every student is in his place before the quarter past the hour strikes. Punctually at the stroke of the quarter the professor enters, and almost before he is in his seat one hears the invariable introduction: '*Meine Herren.*' If a student is late, he receives his reproof—not from the professor, but from the scraping boots of his fellow students. The common plan of lecturing is to spend about half an hour in tolerably rapid discussion of the subject, and the remaining quarter in deliberate dictation of a summary of the lecture. The advantages of this plan are obvious and it is surprising that it is not more adopted in England. If a professor lectures throughout slowly enough for his words to be taken down, the student feels that it would have been a great saving of time if the lecture had been printed. If, on the other hand, the lecturing is rapid throughout, the student's notes are disorderly and comparatively useless, and if it is a difficult subject the lecture has probably done him little good. As it is, a student's notes do not represent all that he has acquired; but so far as they go, they are perfectly orderly and complete. The notes are always taken not in books, but in small packets of paper stitched together, which can be added to according to need, and these manuscript notes (or '*heft*' as they are called) are available not only for the student himself, but for any one studying the subject. One continually sees notices posted in a university: 'Wanted notes, of Prof. ——'s lectures for such and such a semester.' I have in my possession a considerable batch of notes of Prof. Lotze's lectures, copied in this way from the '*heft*' of a fellow-student, and they are a perfect reproduction of the parts of his lectures dictated. I venture to doubt if any Oxford undergraduate's notes would have any such market-value."

—Cardinal Manning, speaking of the distribution of prizes to the students of Hammersmith Training College, said he was glad publicly to acknowledge that the Loudon School Board had always acted with perfect fairness to Catholic schools. He, however, declared that the religious education of the country was steadily declining. It had been, on the whole, good from 1847 to 1870; but since the latter date it had become less and less Christian. The one hope remaining was that Ireland was entirely Christian and Catholic and would stand as one man for denominational schools. Scotland, too, would adhere to its Protestant denominational schools, and so also would the Church of England. He urged that steps should be taken to obtain a royal commission on the whole subject.

ILLITERACY AND CRIME.—In a recent publication, by the U. S. Bureau of education, we find an interesting table showing the relation of crime to illiteracy in the departments of France. The table is taken from a late number of the Journal des Bibliotheques Populaires, and the information is reliable. From the aggregated results of the table it appears that out of the whole number of Criminals 3,365 arrested in the sixty-three departments of France, 1,480 were unable to read and write, 1,362 could read and write imperfectly, while 512 are reported as "reading and writing well." Only about 15 per cent. therefore of the number of criminals in France, during a year, are to be classed as having a common education, while 85 per cent. are illiterate.—Louisiana Journal of Education.

—The annual meeting of the Massachusetts Society for the Promotion of the University Education of Women, was held in Boston recently. The formal report declares that the success of the society's work is gratifying. State Universities and many professional schools and colleges offer openly their advantages to women, and the more conservative institutions are beginning to realize that the world does not stand still. The Massachusetts Institute of Technology last summer gave to two young women the degree of Bachelor of Science, and it is known that similar institutions are willing to receive women.

—Berea College, at Berea, Ky., has a total attendance in all departments of 402 students. The average age is 18, and of the whole number 280 are colored and 122 white, 221 are males and 178 females. The college is divided into collegiate and preparatory departments, the former claiming but 29 of the students. This department is sub divided into classical and literary courses. The faculty numbers thirteen and is under the presidency of the Rev. E. H. Fairchild.

—The minister of public instruction in Italy is preparing a project of law tending to make primary instruction obligatory. The same minister has asked the Chambers to fix the minimum salary of school-teachers at $200 a year. It is very doubtful whether this request will be granted, since it would increase the expenditure of the government by $3,000,000 a year. The total number of primary school teachers is 42,000.

—The school population of Wisconsin is estimated at 489,142. Of this number 296,428 during the past year attended the public schools and 24,024 the private schools. The state has 10,040 public school teachers and her school property is valued at $5,543,049 61. Her receipts for school purposes last year were $2,851,698 48 and her expenditures $2,303,038 34.

—It is argued in Virginia that, instead of establishing normal schools to supply sorely needed teachers, it would be wiser to utilize existing institutions and to add two or three normal professorships to the university, requiring also each academic professor to give normal instruction in the teaching of his own branch of knowledge.

—The directors of Girard College intend, it is reported, to organize a school of mechanical handiwork like that which is now in successful operation in Spring Garden Institute in Philadelphia. This school has from ninety to one hundred pupils in its work-rooms; and it has drawing classes with five hundred pupils.

—The managers of the Milwaukee Library have arranged a scheme for getting improving literature into the hands of school children. A series of biographies to be used as supplementary reading matter has been prepared for the pupils in the seventh and eighth grades.

—The gifts of Mr. George I. Seney, of Brooklyn, to Wesleyan University now amount to $550,000, and he proposes to give $100,000 more on condition that an equal sum be raised.

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Christian Advocate.

Pastoral Visits.

The increased demand for pastoral visits is not a bad indication. It is an evidence of an increased interest in the church, and a desire for a deeper work of grace among our members. No church can prosper financially, or spiritually without the aid of their spiritual advisers in the family, and any minister who fails to visit will loose largely himself. I never feel prepared to go into my pulpit on Sunday unless I have been with my flock during the week. My themes for Sunday are generally gathered from an observation of the wants of the members of my church, in my pastoral rounds.

But while it is encouraging to see a growing desire of our members for pastoral visits, can we not ask them kindly not to require too much of our time? They may destroy our general usefulness. All classes of members must be visited alike, but this is difficult to do. The home of a good warm hearted member, thoroughly devoted to the pastor and to God, with a charming family, a house of prayer and comfort, is one of the most delightful places on earth to the preacher. But there are others to be cared for, the indifferent professor must be seen, the careless stirred up, and those who belong to no church must be seen, and our backslidden members must forego the pleasures of many visits for the general good.

But there are brothers and sisters who never go amiss for pastoral visits. They are the halting, undecided, unsatisfied, unstable members, those who are constancly expressing an uneasiness, dissatisfied with their communion, and that they may leave their church and go to another, and probably carry others with them. They at once expose themselves and their families to the test, they are like disputed territory in times of war, claimed by both armies, belonging to none, preyed on by all. The preacher in charge of the church which they belong, feels it his duty to visit them, though he is greatly enjoyed while there; and ministers of other churches think there is game in the family for them, and they make it a point to visit oftener than their own flock. The door bell is kept hot, they come in with a round of smiles and are the agreeable, and seem to be quite a Chesterfield sort of fellows. They are unusually polite, get acquainted with all the children, think they are models of beauty, and predict that the bright eyed boy will be a minister. The church,—bow out very politely, lingering at the gate to assure them of a very pleasant visit and their certainty of return. And all at once this number finds a flock of friends, they belong to other churches, have been invited to call for a long time, give a general invitation to attend *our church* next Sunday—Doctor Boenergas is to preach—they go, enjoy the sermon, receive a great deal of attention shown them, and by this time the brother or sister hardly knows whether they are a member of any church or not; they begin to complain of their own church in which their fathers and mothers went to heaven, or are lingering on the shores of time, just ready for departure. They begin to doubt their baptism, or whether their ancestors were ever baptized; but there is one thing they do not doubt, and that is, they have been visited.

An amusing anecdote was related in one of our larger towns, in North Louisiana, I neither affirm or deny it. It was said that a lady, somewhat advanced in years, living on the hill, had decided to flee the wrath to come and be saved from her sins, and was inquiring as to what church she ought to join. The ladies of the catholic church heard of her determination, informed their priest, who was a venerable looking old gentleman with long silvery locks, who went at once to call upon the lady; he informed to her her duty, spoke of his church, and left satisfied that he had made a convert. The ladies of the Episcopal Church heard of the case, informed their rector, who was a young man, pleasant in manners and brilliant in conversation, but not very active of body. He saw the lady on the hill at once, passed a pleasant hour, discussed church and left assured that the following Sabbath she would add one to their numbers. The ladies of the Methodist Church with their usual vigilant ear and ear, heard of the lady, informed their pastor, who put his fat roan in a buggy, and neatly shaved and well dressed, he put off in haste to the village on the hill. His clear voice was heard at the gate, "Halloo, is Jamie —— at home?" Slowly she hobbles to the front. "I learn you are unwell, and thought a buggy ride might prove beneficial." "Yes," she feebly responded "that is just what I need." In she got, and away they went, down the river, out by the convent, back by the cemetery, up to the hills, down by the churches, rounded up at the cottage at sun down.—"I hope you enjoyed the visit madame." "Oh yes sir, I feel ten years younger, I am so much refreshed and so thankful." "Ah! by the way, Mrs. ——, are you a member of any church?" "No sir, but I wish to be." "Well then you can find none warmer hearted than the Methodists—join us." "Yes I will," and the next Lord's day she was a member of the Methodist Episcopal Church South. She got three pastoral visits that week, can't say if she had any the next.

It seems then that one who is a firm, decided member of the church gets enough visits, while the undecided get too much.

Our good brothers and sisters must remember too, that we have our own domestic affairs to look after, food, clothing, shelter stock, garden, besides to prepare two sermons a week, our prayer meeting talk, and keep posted on secular and religious news. Let our members then be satisfied with a visit once a quarter.

THOS. J. HOUGH.

OPELOUSAS, Louisiana.

Letter from New Haven.

MR. EDITOR: It is said that "a thing begun is half done," and I am inclined to favor that opinion. When we can once prevail on ourselves to start the enterprise, whatever it may be, we may, in almost all instances, consider it as completed. I have been for many weeks thinking of writing to the ADVOCATE; but the effort required for that purpose, combined with the excuse that there is nothing of sufficient interest I can say to attract attention, have hitherto deterred me. I think, however, that there are many friends in New Orleans who will be glad to know how the cause, that is most dear to the hearts of all, is supported in this place. So far as I can judge, it has many earnest friends, "zealous of good works," and whose places will be one day occupied by their children. In the Sunday-school of the First Methodist Church are four hundred scholars gathered into forty classes, and taught by efficient teachers. The superintendent is also the organist of the church, and, perhaps, this is the reason that the choir is composed of boys from the Sunday-school. These boys are well trained and have sweet voices. There are about sixteen of them. There is no trouble with choir meetings to practice the tunes; for that is done on the spot, when the congregation is dismissed, in the morning and in the afternoon. The Sunday-school missionary anniversary was held a few weeks ago, and was conducted in a very pretty and graceful manner. The persons composing the audience were seated in convenient places; leaving room in the middle aisles for the children, who advanced from the room below, singing: "Onward, little soldiers." Their voices sounded very sweetly in the distance, and the melody was not deteriorated by a nearer approach when they had all occupied their alloted places. The superintendent, from the reading-desk, called the name of a class and read an appropriate verse from the Bible, while two delegates from that class walked to the front and deposited an offering of money and flowers. This form was repeated, with a different verse for each, until all the classes had responded and the envelopes had increased to quite a large pile, while the bouquets of flowers looked very beautiful as they were arranged in a cluster around the cross that was placed in the centre of the altar railing. An excellent address from the pastor followed; and the exercises were closed by singing: "From Greenland's icy mountains." The pastor's class for ladies is well attended, and the members are never at a loss for suitable language to give expression to their plans. Almost any one of them could examine for herself the duties of a class leader.

The Woman's Missionary Society is prospering, has a large membership, and, although the amount of each one's subscription is only two cents a week, still the treasury is equal to its demands, even to the support of a very good paper that has quite a large circulation. This church is certainly in a good condition, both financially and religiously. So, I believe, are all other churches in this city. The grandson of a Jewish rabbi delivered a lecture in this church some weeks ago. The subject: "The manners and customs of the Jews." It was interesting and instructive, and deserved a more numerous audience. He showed the "phylacteries" used by his people on the forehead and arm. They are like strings or thongs of leather, narrow and long. The one used for the arm is worn from above the elbow down to the tips of the fingers.

The winter has been unusually mild for this section of the country. The thermometer has only been a few degrees below zero, and that not often. Snow storms have not been frequent nor severe, and, consequently, not much sleighing, though sleighs were in great demand, and people enjoyed the amusement while it lasted. The tinkling of the bells have a merry sound, while the excitement of rapid motion imparts a pleasurable glow to the frame. But what shall I say of the snow, or where find an adjective that can express my admiration. As it lies on mountain and valley, hillside and meadow, its language is to the soul, lifting it to regions beyond, where the secrets of this wonderful creation of our Heavenly Father are hidden, perhaps, to be revealed at some future time.

H. B.

The Charleston (S. C.) News publishes a letter from a correspondent, giving the particulars of a family remarkable for longevity. Wm. Smoak is 97 years old, and has living 10 children, 104 grandchildren, 391 great-grandchildren, and 79 great-great-grandchildren, making in all 575 descendants. They have lost 3 children, 35 grandchildren, 69 great-grandchildren, and 9 great-great-grandchildren, or 116 in all, making a total of 691 descendants. Both Wm. Smoak and his wife (who died a few years since) lived to see their youngest child a grandmother. Perhaps the most remarkable circumstance connected with this family is the fact that there is not, and has not been, a drunkard among them.

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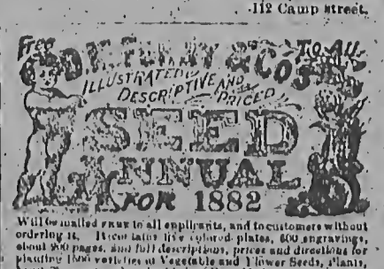

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STATEMENT OF THE COMPANY.
JANUARY 1, 1881.

Gross fire assets	$12,167,533 44
Fire liabilities, including paid up capital	5 875 957 54
Net surplus	$ 6,201,580 90

STATEMENT OF THE U. S. BRANCH.
JULY 1, 1881.

Assets	$4,892,348 18
Liabilities	2,850,166 52
Surplus	$2,042,081 66

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New Orleans, October 20, 1881. noveom

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LADY'S GOLD WATCHES, $30 and upward
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TRAINS WEST.

	Freight and Accommodation.	Mail and Express.
New Orleans, leave		8.00 A. M.
Algiers	7.00 A. M.	8.20
Gretna	7.10	8.27
Company Canal	7.40	8.40
St. Charles	10.36	9.34
St. John	11.03	10.06
Vacherie	1.00 P. M.	10.37
St. James	1.45	10.50
Donaldsonville	2.50	11.35
Bayou Goula	4.13	12.21 P. M.
Plaquemine	5.17	12.46
West Baton Rouge, arrive	7.00	1.30

TRAINS EAST.

	Freight and Accommodation.	Mail and Express.
West Baton Rouge, leave	7.30 A. M.	2.30 P. M
Plaquemine	8.27	3.14
Bayou Goula	9.14	3.27
Donaldsonville	10.41	4.20
St. James	12.00 M.	4.59
Vacherie	1.00 P. M.	5.17
St. John	2.06	5.47
St. Charles	3.13	6.17
Company Canal	5.02	7.11
Gretna	5.32	7.20
Algiers	5.45	7.35
New Orleans, arrive		8.00

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New Orleans, October 15, 1881.

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PRICES CURRENT.

REVISED AND CORRECTED WEEKLY.

ADVOCATE OFFICE,
New Orleans, Monday, March 6, 1882.

Our readers should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher prices must be paid.

SOUTHERN STAPLES.

	To-day.	Sat.
Cotton, ₱ lb.		
Low ordinary	8	8⅞
Ordinary	9⅞	9⅞
Good ordinary	10⅝	10⅝
Low middling	11	11⅛
Middling	11⅝	11⅝
Good middling	12	12
Middling fair	12⅜	12⅜
Sales to-day	2,350 bales.	
Receipts since our last	3,428 bales.	
Receipts previously	1,679,064 bales.	
Sugar, ₱ lb.:		
Fair	—	6⅛
Fully fair	—	7⅛
Prime	—	7⅝
Choice	—	8
Yellow clarified	8¼	8⅜
White clarified	8⅞	8⅞
Powdered	—	—
Crushed	—	—
Molasses, in bbls., ₱ gallon:		
Common	45	50
Fair	58	65
Prime	—	—
Choice	—	70
Rice, Louisiana, ₱ lb.:		
Common	4	5
Fair	5¾	6
Prime	—	6¼
Choice	—	6⅞

GROCERIES.

Butter, ₱ lb.:		
Western	13	65
New York	—	—
Coffee, ₱ lb.:		
Rio, ordinary	8¼	8¼
Rio, fair	9¾	10
Rio, prime	11	11⅛
Cheese, ₱ lb.:		
Western factory	—	—
English dairy	—	—
Candles, ₱ lb.:		
Best brands	14½	15
Corn Meal, ₱ bbl.:		
Choice K. D.	—	4 50
Flour, ₱ bbl.:		
Superfine	5 00	5 25
XX	5 25	5 50
XXX	5 75	6 00
Choice XXX	—	—
Choice family	—	—
Fish:		
Mackerel, No. 1, in bbls.	6 25	6 00
Half barrels	4 00	3 00
Kits	77	82
Mackerel, No. 2 in bbls.	7 40	8 00
Half bbls.	4 00	4 50
Kits	70	77
Mackerel, No. 3, in bbls.	7 10	7 75
Half bbls.	3 85	4 10
Kits	1 64	73
Codfish, ₱ lb	—	—
Herring, ₱ box	—	—
Oils, ₱ gallon:		
Coal, in cases	—	—
Coal, in bbls	—	—
Linseed, raw	—	62
Linseed, boiled	—	65
Cotton seed	—	—
Lard	24	43½
Sperm	75	1 00
Soap, ₱ box:		
Magnolia	—	2 25
Olive	—	2 70
Palm	—	—
Castile	—	3 60
Soda, ₱ lb	—	—
Starch, ₱ lb	—	3½
Salt, ₱ sack:		
Coarse	75	85
Fine	95	1 20

GRAIN AND FEED.

Corn, in sacks, ₱ bushel:		
Yellow	—	—
White	—	—
Mixed	—	90
	—	72
Oats, ₱ bushel:		
Western	57	59
Red rust-proof	—	64
Bran, ₱ 100 lbs.:		
Choice	—	1 45
Hay, ₱ ton:		
Prime	—	24 00
Choice	—	—
Cow Peas, ₱ bushel:		
Mixed	1 75	1 80
Clay	1 90	2 00

PROVISIONS.

Bacon, ₱ lb:		
Breakfast	11¾	12⅜
Shoulders	—	7⅜
Sides, clear rib	—	10⅞
Sides, clear	—	11⅛
Hams, sugar-cured	12	13
Mess Pork, ₱ bbl	18 37½	18 50
Dry Salt Meat, ₱ lb.:		
Clear rib sides	10⅜	10⅝
Clear sides	—	10¾
Shoulders	—	6⅝
Lard, ₱ lb.:		
Choice, in kegs	—	12⅝
Choice, in tierces	11¼	11⅝

ESCULENTS.

Potatoes, ₱ bbl.:		
Irish	3 25	3 85
Sweet	2 00	2 80
Onions, ₱ bbl	3 50	4 00
Apples, ₱ bbl	1 25	3 50
Cabbages, ₱ box	—	—
Sour-Krout, ₱ bbl	6 00	10 00

BALING STUFFS.

Bagging, ₱ yard:		
India	—	—
Jute	—	—
Baling Twine, ₱ lb	—	15
Ties, ₱ bundle	—	1 50

SUNDRIES.

Poultry, ₱ dozen:		
Grown chickens	—	5 00
Young do	3 00	4 00
Ducks	3 00	4 00
Geese	4 00	5 00
Turkeys	15 00	20 00
Eggs, ₱ dozen:		
Western	16	18
Southern	12½	15
Honey:		
Strained, ₱ gallon	—	—
Comb, ₱ lb	—	—
Pecans, ₱ lb:		
Louisiana	5	14
Texas	—	—
Oranges:		
Louisiana, ₱ bbl	—	—
Foreign, ₱ box	1 75	3 00
Wool, ₱ lb.:		
Louisiana	20	22
Texas	—	—
Feathers, ₱ lb.:		
Geese	—	—
Hides, ₱ lb.:		
Country green	—	7
Dry salted	10	10½
Dry flint	—	12
Ox Horns, each	—	6
Tallow, ₱ lb	6	7⅛
Cotton Seed, ₱ ton:		
In sacks	—	—
Meal	24 50	25 00
Oil cake	26 50	27 00
Cooperage, ₱ each:		
Sugar hogsheads	2 50	2 75
Molasses barrels	—	1 35
Half barrels	—	1 05
Kegs	—	70
Oak Staves, per 1000:		
Kegs	—	60 00
Barrels	70 00	75 00
Extra claret	100 00	105 00
Extra hogshead	140 00	145 00
Extra pipes	190 00	200 00
Tobacco:		
Low lugs	—	6
Medium	—	7¼
Good to fine	—	—
Low leaf	—	8
Medium	—	9½
Good	—	10
Fine	—	12½
Selections	—	—

ASK YOURSELF.

Does your system need nourishing and strengthening? Are you recovering from some low fever? Do you suffer from dyspepsia or indigestion? Are you troubled with any urinary disorder? Remember Brown's Iron Bitters will surely cure you. They have cured thousands who were given up to die by reputable physicians.

—The Missionary Review says that Canon Farrar is the son of a missionary to Western India, and was born on the banks of the Godavery, near Nassick. His father did excellent service in Bible translation.

NEWS OF THE WEEK.

DOMESTIC.

JACKSON, Miss., Feb. 28.—A heavy wind, rain and hail-storm visited this section this morning and extended south to Byram, Miss., where it was most violent. The depot building was entirely destroyed and other houses were injured. No lives were lost.

GOODMAN, Miss., Feb. 28.—A hurricane passed north of this place with most disastrous effects. Many houses were destroyed and people killed. The house of L. S. Doty was wiped out of existence, not a shred of furniture being left. The destruction of timber in the route of the storm is immense.

GREENVILLE, Miss., March 1.—There was a perfect wreck of Bolivar levee yesterday morning. The Riverton, Wade, Clay and Badgat levees broke through, and Concordia was reported broken the day before. These breaks will overflow every plantation in Bolivar county. The river fell here four inches last night and is still falling rapidly. Contrary to expectations, Williams Bayou levee is still held by Messrs. Smith, Hunt and other planters in the northern part of the county with their laborers, but the crevasse at Wade, when fully felt there, will probably break it and inundate the northern part of Washington. The Bolivar breaks will probably save the levees of Washington and Issaquena, but the loss to the district in levees alone is not than $150,000. The Clay and Badgat are the largest levees in the district except Hushpuckana. Several lives are reported lost. Rosedale, the country seat of Bolivar, is six feet under water. The Ledger office and other houses are washed away.

LATER.—Clarke's front levee, on Lake Bulah, is gone. This overflows what was left of Bolivar county. Williams Bayou levee in this country is broken as anticipated. All the northern Washington and the back lands througout Issaquena and Sharkey will go under. A number of people were drowned at Everton. The river is falling rapidly here. There was 8 inches fall to date. In addition to the breaks above stated was one at Hughes's front, between Wade and Clarke's. The accounts of suffering and loss of life continue to come, and exceed anything that has ever attended previous Mississippi river inundations.

MEMPHIS, March 1.—A special to the Appeal from Helena, Ark., says: The river did not rise here to-day, as expected. On the contrary, there was a decline from yesterday of one inch. The flood from the hills caused a rise near here, and as it passed off there was of course a fall. The river from water above, began rising to-night again, and will continue. A big break is reported in the levee just below Concordia, which occurred yesterday morning, and the people are panic stricken. Four negroes and one white man were drowned. C. W. Blackburn, of Laconia Circle, arrived to-day and is negotiating for a steamer to remove stock and people from that flooded district. He says many negroes are starving, others are feeding on putrid carcasses of drowned cattle and such game as can be procured. Whole families are subsisting on half a peck of meal per week. The people of this section are offering milch cows at 25 cents per head, as the poor beasts are dying from starvation.

WASHINGTON, March 2.—The nomination of Roscoe Conkling to be Associate Justice of the Supreme Court was confirmed by the Senate this afternoon. Thirty-nine votes were cast in the affirmative and twelve in the negative.

VICKSBURG, March 3.—A special to the Vicksburg Herald from Greenville says: Our front is now our rear. The water from the Bolivar breaks is rapidly encroaching on the town limits. Fifty convicts are at work, but our security from partial overflow is by no means assured. The back water is higher than in 1874 or any other year. It is thought it will go over all of the Deer Creek country except the highest land in the Bogue settlements. Many of the inhabitants are reported to be in the trees. Boats have been or will be sent to their rescue. Reports from Lake Providence state that the river has fallen six inches during the past three days, and that the break at Longwood, La., near Lake Providence, has been closed.

DES MOINES, Ia., March 3.—After much debate the State Senate has agreed to a constitutional amendment prohibiting the manufacture and sale of intoxicating liquors as a beverage. The measure now goes before the people.

ABERDEEN, March 3.—W. R. Jones, white and Bill Miller, colored, were hanged here, at noon to-day for the murder of the Walker brothers, near this place in November last. Fully 4000 people witnessed the execution. Up to to-day Miller seemed indifferent to his fate, but on the gallows he showed intense fear and excitement, but made no statement.

MEMPHIS, March 3.—The river at this point has declined one inch since 6 o'clock this morning, when it marked 35 feet 10 inches on the gauge. Twenty-eight miles of the Memphis and Little Rock Railroad, across the river, are under water. Chief Engineer Flemming, with a large force of laborers, are at work saving the track from washing away. A large number of people continue coming to Memphis from the Arkansas side, being forced by back water to leave their homes.

VICKSBURG, March 4.—The following is the latest news we have of the size of the various breaks above: At Esston's, from 100 to 120 yards wide; at Catfish Point, 50 feet on the 27th and widening rapidly; at Clay and Bayot's, 100 yards; at Miles's, two breaks width not known; at Riverton and Concordia the breaks are very wide, but the exact width is not known.

GREENVILLE, Miss., March 6.—The back water is still rising and spreading. It is now from six inches to a foot higher than any previous overflow since the country was first settled. There will be very little land above water from the river front to the hills beyond the Yazoo. Greenville is secure from any possible overflow, though the low points were at one time threatened. Refugees from the overflowed plantations are congregating here and ... are severely taxed. So far the relief agents have not communicated with our local authorities. Our Board of Supervisors is now in session and has some of the government aid to be sent here. The need is immediate. The Sheriff of Bolivar has been here to lodge his prisoners in jail. He reports that there are very few plantations in his county with even a strip of land above water, consequently the loss of stock there will be almost total. The levees are thronged with negroes and stock, whose condition is most deplorable. As its extent becomes appreciated, this calamity begins to appal. The tax to rebuild the levees above would be almost insupportable; but that is only an item. Laborers have lost their stock and movables, and are in a panic-stricken and demoralized condition. There would be an exodus from here to the hills could transportation be secured.

MEMPHIS, March 6.—The river here became stationary at noon and since then has declined perhaps half an inch, with 36 feet on the gauge. The rise of 4 inches since Saturday night was caused by local rains. Commissioners Mangum, of Arkansas, and Hemingway, of Mississippi, sent supplies this afternoon to points on both sides of the river between here and Greenville, Miss. Every day brings intelligence of widespread sufferings and of the destitute condition within the inundated region.

WASHINGTON, March 6.—Mr. Scoville has submitted to District Attorney Corkhill a bill of exceptions in the Guiteau case. The District Attorney said to-day that it is a voluminous document and will require several days in examination. He added that he would certainly complete the examination by the end of the present week. Although Mr. Scoville could not be found this morning, there is no doubt that up to the present time nothing has been received to indicate that Gen. Butler will enter the case as counsel for the assasin. Warden Crocker, of the district jail, says that he is positive that up to Saturday night Guiteau had no information to the effect that either Butler or Merrick would come to his assistance. The Warden also said that to the best of his knowledge nothing had been heard to-day from either of the gentlemen mentioned.

President Arthur has received from Mr. Conkling a letter declining the Associate Justiceship of the the Supreme Court.

Mr. Vest, from the Committee on Commerce, to-day reported to the Senate bill incorporating the Inter-Oceanic Ship Railway Company, generally known as the Eads bill, which was accompanied by a report from the committee recommending its passage.

FOREIGN.

LONDON, March 2.—There was a large crowd of spectators awaiting the Queen's arrival at Windsor. The Queen walked across the platform of the railway station to her carriage which was in waiting to take her to the Castle. John Brown had already ascended to his seat behind the carriage, when a man standing at the entrance to the station yard, among a number of spectators, pointed a pistol at the carriage and fired. To judge from the report the pistol was not heavily loaded. The Queen, who was probably not aware what had happened, was immediately driven to the Castle, but before she passed the man had been seized by the Superintendent of the Borough police, who was standing near by. He was also violently seized by the crowd, and was only rescued from them when three or four policemen came to the superintendent's assistance. The pistol was captured by one of the crowd. MacLean who was miserably clad, was taken into High street and thence conveyed to the police station in a cab. MacLean is said to be an inhabitant of South Sea. The general opinion is that this act was the result of lunacy. The report of the pistol was sharp, but not loud. MacLean apparently intended firing again, when the revolver, which seemed to be a new one was knocked from his hand by a bystander and handed to the police. Eton scholars were prominent in the attempt to lynch MacLean. It is understood the Queen has not sustained any shock.

The Russo-Jewish committee has prepared a statement confirming the report of outrages on Jews in Russia, including many cases of murder and rape, which the recent British consular reports discredited. The committee's statement is founded on letters received from persons occupying high official positions in the Jewish community and upon personal evidence of Jewish refugees. A letter from an eminent rabbi indicates that steps have been taken by the Russian authorities to conceal the truth.

The farmer who was attacked in his house and shot through the legs by a party of armed men at Foacle, county Clare, Ireland, on Tuesday last, has died of his injuries. Nineteen persons in that vicinity have been arrested under the coercion act.

LONDON, March 3.—MacLean was charged at the police station with shooting at the Queen with intent to do grievious bodily harm. He asked whether any one was hurt, but the police refused to give him any information. After searching the yard at the railway station for an hour this morning, the police found a small bullet embedded in the ground. It bore marks of having first struck some other object. It was right in the direction of the spot over which the Queen's carriage was passing, having probably passed over the horses' heads. The Queen and Princess Beatrice walked on the castle terrace as usual early this morning. The charges against MacLean before the Windsor magistrates to-day was shooting at the Queen with intent to murder. The prisoner was remanded for a week. Formal evidence was taken concerning the prisoner's arrest, and the finding of the bullet.

LONDON, March 4.—Police have ascertained that MacLean was formerly in the Well's Lunatic Asylum, and only discharged in September last. It is reported that MacLean bears himself cheerfully and sings in his cell. Almost the universal opinion in England seems to be that MacLean is a lunatic.

LONDON, March 6.—MacLean the would-be assasin of the Queen, was quietly removed Saturday to Reading jail. The solicitor of his family writes that he possesses certificates of eminent physicians, Maudsley and Godfrieb, of the existence of mental amberration in the prisoner of long standing, and that he has no hesitation in saying that there will be no difficulty in establishing the fact of his insanity. He adds that it is true that the prisoner is the same person who attempted to wreck a railroad train in 1871, and that he was formerly confined in Wells's Asylum, but that it is untrue that two doctors of Windsor had declared him sane.

PRIZES OF THE DEEP.—The whale which has been seen in these waters several times lately has been captured and killed by the whaling schooner Lotta Cook, and now lies in deep water near Dankuskie beach. The crew of the vessel named are at work reducing the monster to oil and obtaining the whalebone to manufacture fashionable corsets. It is estimated that she will produce about 90 barrels of oil. Her calf is near the vicinity, and occasionally approaches its dead mother, and the whalers are confident of capturing it, as it came sufficiently close on Saturday to have been killed. The men were, however, not enabled to use their boats at the time and it escaped. The calf is of large size, and it is estimated will produce about fifteen barrels of oil. The presence of these "Jonah swallowers" in our waters promises to prove a bonanza to some cruisers as it is estimated that the oil from an average size one will yield about $3,000.

Since the capture of the one above noted we learn that on Wednesday last a whaling schooner, which has been cruising around Brunswick and St Simons Island on the look-out for these leviathans of the deep, succeded in coming across a huge fellow near the island, which they killed and captured, and are now busily employed reducing the flesh to oil. We are informed that it is expected fully one hundred barrels will be obtained.

The method employed in dispatching these monsters now is more rapid and attended with less danger than formerly. A harpoon is driven into the body with a small torpedo attached which explodes inside, making a fearful wound that quickly produces death. The lifeless body is then hauled to the side of the vessel, when ropes are tied around it near the head and tail and secured to the masts. The carcass is cut in large square pieces with a sharp instrument, shaped like a spade. These pieces are hauled upon deck with a block and tackle and the flesh boiled down to oil.

Large numbers of people from Brunswick went to St. Simon's in boats to get a look at the dead monster and some of them were towed back to Brunswick on her outward trip by the steamer David Clarke.—Savannah News.

West Virginia is going to have the most accommodating railroad on record, if it keeps its promises. It is trying to obtain right of way from the farmers whose fields are to be cut by its line, and instead of paying cash damages the company pledges that at least one train a day each way shall stop on each farm to take up or put off passengers or freight, provided a signal is displayed. If it is a prosperous farming region that train will be as pleasant to travel on as a cross-town bob-tail horse-car.

Mr. Horace Sevvill, of Altoona, Pa., says: "My wife and I are upward of seventy years of age. Of late we both have begun to feel the infirmities of old age. Nothing seems to revive, exhilarate, and strengthen us, as does Brown's Iron Bitters. We would not do without it for ten times its cost."

NOTICE:—The District Conference of the New Orleans district, Louisiana Annual Conference Methodist Episcopal Church, South, will hold its next Session in the City of Baton Rouge, Thursday, April 13, 1882, at 4 P. M., in the Methodist Church. The preachers of the district will please come prepared to pay over their collection for Bishops and General Conference Delegates; also to turn over their Quarterly Conference Journals, to Committee of Examiners.

CHRISTIAN KEENER, P. E.

Quarterly Conferences.

ALABAMA CONFERENCE.

GREENSBORO DIST.—SECOND ROUND.

Greensboro station	Mar. 4, 5
Newberne circuit, at Mt. Hermon	11, 12
Greensboro ct., at Mt. Pleasant	17,
Havana circuit, at China Grove	18, 19
Green circuit, at Pleasant Grove	25, 26
Livingstone and Eutaw, at Eutaw	Apr. 1, 2
Gainsville circuit, at Sumpterville	8, 9
Cuba circuit, at Cori's Station	15, 16
Demopolis station	29, 30
Forkland circuit, at Trinity	May 6, 7
Belmont circuit, at Belmont	13, 14
Gaston circuit, at Coke Chapel	27, 28
Choctaw circuit, at Mt. Ararat	Jun. 3, 4
Butler and Mt. Sterling, at Mt. Sterling	10, 11

District Stewards will meet on Saturday, April 1 at Eutaw.

6 R. UECHART, P. E.

MONTGOMERY DIST.—SECOND ROUND.

Auburn station	Mar. 4, 5
Tuskegee station	11, 12
Tallapoosa mission	18,
Tallassee station	18, 19
Hurtville circuit, at Hurtsboro	25, 26
Elmore circuit, at Loretta	Apr. 1, 2
Salem circuit, at Chapel Hill	8, 9
Crawford circuit, at Dickinson Chapel	15, 16
Montgomery station	22, 23
Opelika station	29, 30
Tuskegee circuit at Cotton Valley	May 6, 7
Franklin mission	12
Loachapoka circuit, at Armstrong	13, 14

8 T. F. MANGUM, P. E.

PENSACOLA DIST.—SECOND ROUND.

Pensacola	Mar. 18, 19
Warrington	19, 20
Milton	25, 26
Stockton, at Wilson Sta	Apr. 1, 2
Pollard	9
Powelton, at Byrnes	15, 16
Milfview, at Ross Point	19
Perdido, at Hilton's	22, 23
Repton, at Repton	29, 30
Evergreen, at Castleberry	May,
Monroeville, at Pleasant Ridge	6, 7

Bishop J. C. Keener will hold the District Conference at Brewton, April 8, 9, members will please come on the trains of Thursday, April 6. Bring up your Bishops and Educational collections and full reports from your charges.

The District Stewards will meet at Brewton April 8.

9 S. B. COX, P. E.

LOUISIANA CONFERENCE.

DELHI DIST.—FIRST ROUND.

Waterproof, at Waterproof	Jan. 21, 22
Tensas, at Jordan Chapel	28, 29
Monroe, at Monroe	Feb. 4, 5
Trenton, at Trenton	11, 12
Lake Providence, at Lake Providence	18, 19
Winnsboro, at Winnsboro	25, 26
Delhi, at Delhi	Mar. 4, 5
Rayville, at Rayville	11, 12
Oak Ridge, at Praire	18, 19
Lind Grove, at Bartholomew	25, 26
Bastrop, at Bastrop	Apr. 1, 2
Floyd, at Floyd	8, 9

2 B. F. ALEXANDER, P. E.

ORELOUSAS DIST.—FIRST ROUND.

Washington	Jan. 21, 22
Plaquemine Brulee and Kimball's chapel	28, 29
Lake Charles	Feb. 4, 5
Abbeville	11, 12
Sugartown	18, 19
Opelousas	25, 26
Patterson ville and Morgan City	Mar. 4, 5
New Iberia	11, 12
Franklin	18, 19
Vermilionville	25, 26
Calcasieu mission	Apr. 1, 2
Grand Chenier	8, 9

3 LEWIS A. REED, P. E.

HOMER DIST.—FIRST ROUND.

Farmerville circuit	Feb. 18, 19
Downsville circuit	25, 26
Indian Village circuit	Mar. 4, 5
Rochester circuit	11, 12
Arcadia circuit	18, 19
Tulip circuit	25, 26
Homer circuit	Apr. 1, 2
Sparta circuit	8, 9
Webster circuit	15, 16
Minden circuit	22, 23
Haynesville circuit	29, 30

District Stewards meeting, at Arcadia, March 18, 19.

8 A. A. CORNETT, P. E.

APPORTIONMENT BY THE DISTRICT STEWARDS. DELHI DISTRICT, 1882.

	PRESIDING ELDER.	BISHOPS	CONFERENCE CLAIMANTS.	FOREIGN MISSIONS.	DOMESTIC MISSIONS.	TOTAL
Waterproof	$100 7 00	$60	$50	$15	242 00	
Lake Providence	100 7 00	60	60	15	242 00	
Trenton	100 7 00	60	60	15	242 00	
Bastrop	100 7 00	60	60	15	242 00	
Lind Grove	100 7 00	60	60	15	242 00	
Oak Ridge	100 7 00	60	60	15	242 00	
Floyd	70 5 50	40	40	10	165 50	
Winnsboro	70 5 50	40	40	10	165 50	
Rayville	70 5 50	40	40	10	165 50	
Delhi	60 5 50	40	40	10	155 50	
Monroe	70 5 50	40	40	10	165 50	
Tensas	60 5 50	40	40	10	155 50	
Total	1000 $75	$600	$600	$150	$4425	

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1862	12489
187[illegible]	219758
187[illegible]	232444
1874	241 679
1875	249 852
1876	262 516
1877	282 812
1878	356 432

TRADE MARK

1879	431 167
1880	538 609

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3. The chemicals keep the glasses cold, and the result is that the optic nerves always cool, doing away with any feverish sensation to the eye.

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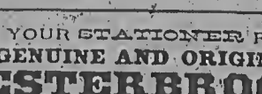

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Christian Advocate.

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G. T. LATHROP, Publisher.

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REV. CHRISTIAN KEENER.

THE ITINERANT.

AN INTERVIEW WITH THE BISHOP.

The work was a trying one, Bishop,
To body as well as on brains;
But I, as I never had known it before,
Have learned how the gospel sustains.
The appointment was hard to me, Bishop,
I heard it, believe me, with tears—
Not that I "dreaded the labor,"
I was only because of my years.
But now every shadow is rifted,
And light flashes down on my eyes,
And I look on the year that is closing,
As a series of steps to the skies.

I've labored through bleakness of winter,
Through spring and through summer and fall,
And preached in the mountains and valleys,
Proclaiming the Saviour to all.
I preached not "the words of men's wisdom,"
But earnestly sought to unfold
The old-fashioned story of Jesus—
I followed the preachers of old.
Farewell!"—I wish you had seen them—
For souls were converted in throngs,
And, Bishop, we held to the landmarks—
The altar and old-fashioned songs.

We buried some noble ones, Bishop,
Have gone with the Master to dwell,
The fathers and mothers in Zion—
Thank God, our "people die well!"
We passed o'er the highlands of heaven,
As calm as the day at its close
Floats over the peak of the mountains
Their spirits with Jesus repose.
But, Bishop, the deepest of sorrow
That ever has stricken my heart,
Was death in the parsonage circle—
Excuse me—I notice you start.
You'll pardon me, please, for this emotion,
I know that my language is wild,
But never, I can not prevent it—
I speak of the death of my child.
I wish you had been with her, Bishop—
She talked so of "Jesus" and "love,"
And truly it seemed that the angels
Had come to convey her above.
She suffered her pain like a martyr,
Was patient and calm to the last,
Then, soft as the breath of an angel,
Her spirit to Paradise passed.

We buried her under the willows,
Where the daisies and violets bloom,
But, Bishop, the Spirit was present,
And there at the little one's tomb
Was that a comfort was given
More precious than ever before,
Is there one in comfort like Jesus
The heart that is burdened and sore.

You asked of my "salary," Bishop—
It is hardly deserving the name;
Allowance," the Discipline calls it,
No matter—it's nearly the same.
My people have paid me but little,
Indeed they have little to give;
And now as the year I'm reviewing,
I wonder we managed to live.
We practiced economy always,
And lived in the lowliest way,
And trusted the God of Elijah,
Who sent us the ravens each day.
My wife, in the trials and sorrows,
God bless her! stood firm at my side,
And said with a faith apostolic—
"I know that the Lord will provide."

I've been a hard time of it, Bishop,
But still, there's a word I must say—
I want to go back to the circuit,
My duty is pointing that way.
I'm saving the souls of the people,
My preaching, tho' humble, is blest;
I'm willing to labor among them;
I'll find in the future my rest.
I'm ready to bear and to suffer
The work and the pain and the cross;
They'll brighten the future before me,
What matters my temporal loss?
And then there's another thought, Bishop—
It's a wife, as I said, is so brave,
I think it would very near kill her,
To leave our little one's grave!

I've talked a long time to you, Bishop—
I thank you for hearing me through;
I pray that the hand of the Master
May lead in whatever you do!

Virginia Conference.

—W. E. E., in the Advocate.

Sunday-School Lesson.

PREPARED BY REV. CHRISTIAN KEENER.

First Quarter—Lesson XII.

SUNDAY, MARCH 19, 1882.—MARK v, 21-43.

GOLDEN TEXT.—"*Be not afraid, only believe.*"

POWER OVER DISEASES AND POWER OVER DEATH.

The eager welcome of those who were waiting for Jesus on the western shore was in striking contrast to the deliberate rejection of the Gadarenes, who came out in crowds to pray for him to depart out of their coasts. The welcome and rejection were both the result of the same spirit of selfishness; the Gadarenes were looking out for their interests when they bade him depart, and these waiting Galileans, to further their own comfort and welfare, longed him upon his return from the other shore. Had this multitude, who had heard him so respectfully and patiently the evening before, and had watched so eagerly for his return, only known why he so unceremoniously left them on the shore, unhealed and disappointed, they might have been loud in their complaints against him. He had left this multitude, of his own people, who had gathered to hear his words, and have the benefit of his healing power to go over to one poor heathen man possessed of devils. He left a multitude to attend one, and that one not of the lost sheep of the house of Israel, but a foreigner. This was seemingly a great waste of precious time, a neglecting of hundreds to serve one who had no claim on him. They would have complained that this was taking the children's bread and casting it to the dogs. But they did not know why he left them. Jesus was a strong believer in foreign missions. He was ever leaving the many at home to serve the few far away. Let this sudden journey to Gadara to save one, and this strange leaving of listening thousands, testify for the Good Shepherd, who ever leaves the ninety-and-nine to seek the one lost. Oh! ye professed followers of Jesus who object to foreign missions, and, under the name of charity, betray him; and, like another of his followers, ask: "For what purpose this waste?" Why spend this money in extravagant folly, which could give so much relief to our poor at home? Oh! Christians without the Spirit of your Lord, beware how you object to foreign missions *on principle*, for sooner or later your principles will be discovered to be bad ones. There is no guage of true discipleship like this. Foreign missions is the spiritometer which can test the spirituality of a church or an individual to within the smallest decimal of a fraction.

Among the first and most importunate of those who were waiting for Jesus was Jairus, a ruler of the synagogue, whose only daughter was lying at the point of death. Christ had but arrived at his home near the sea when, with the multitude of applicants for aid, came this father beseeching Jesus to come at once and lay his hands upon his dying child, and heal her. "He fell at his feet, and besought him greatly: My little daughter lieth at the point of death; come and lay thy hands on her, that she may be healed, and she shall live."

As if the case would admit of no delay, Jesus at once went with him, the people following and thronging him to see what would be the result of Jairus' visit. In this crowd there was a certain woman which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all she had, and was nothing bettered, but rather grew worse, when she had heard of Jesus, came in the press behind, and touched his garment. For she said, "If I may touch but his clothes I shall be whole," and straightway the fountain of her blood was dried up, and she felt in her body that she was healed of *that* plague. This was, so to speak, an overflow miracle by the way. The Master was on the way to work a greater miracle, even to raise the dead, and as he proceeded he was gathering up power, not that there was not in him always present supreme power to accomplish what he willed, but there were conditions in men to be supplied which were necessary to the putting forth of his power. Unbelief must be dissipated, and the condition of trust in himself be superinduced, and this intermediate miracle was to prepare and educate the father at least to a greater faith, which he would need when the announcement should reach him that his sick daughter was dead. This miracle was a letting out of a sample of his power, and prepared the father to exercise a greater faith, just as the quelling the storm prepared the disciples to be witnesses of the quelling of a greater storm in a human breast.

It was for this reason that the Master called out the woman, and made her declare the workings of her faith in him.

That which seems at first to be an interruption and delay to the original purpose, when we come to examine, is found to be all of one piece, and in direct line to the accomplishment of the original purpose, viz.: the raising of Jairus' daughter. This illustration of his power to heal an incurable disease was an argument presumptive of his power over death—the last result of disease. His healing the woman of *that* plague, and his after and greater healing of the woman's soul, when he tells her to "go in peace, thy faith hath made thee whole," illustrated the difference of power necessary between healing the dying and raising the dead.

Seemingly there was delay, fatal delay. How long these moments of delay must have seemed to Jairus, but not a moment sooner could the work have been done; a long tarrying, and yet a speedy deliverance; for, just so far as the resurrection from the dead is a mightier miracle than the healing of the sick, just so far did the delay enhance and illustrate the glory of his mission.

The lesson is crowded with other beautiful and comforting spiritual truths, but the one *theme* our lesson would bring out is his power over disease and power over death; this is wonderfully brought out in the two miracles, and the instrument by which we may appropriate this power is faith. Only believe.

Have we Failed in our Duty to the Colored People?

BY W. T. J. SULLIVAN, D. D.

MR. EDITOR: Have the Southern Methodist people, either as an organized church or as Christian citizens, really failed to do their duty to the colored people in the South? I have been from my youth up an eye witness of the affair between the whites and blacks in Mississippi, and I presume what has occurred in this State fairly represents the case in the whole South. Our church has no reason to be ashamed of the results of the labors she bestowed before and during the war, or the Christian service rendered to these black people. While they were held as slaves, they were at the same time numbered as parts of our families and received the personal, social and religious attention which their relation and the civil laws allowed. This attention included their organization into distinct societies within our church; preaching to them through missionaries appointed for their special service, and through the pastors of white congregations and through our local preachers; organizing Sunday-schools in which, not only the preachers, but many of our best men and women, took an active and constant part. Of their own number, also, proper men were licensed to preach and to hold minor services in accordance with our rules. All this work, resulting in the conversion of thousands of this race and their gradual elevation in the scale of Christian civilization, forming, too, the basis of whatever improvement in them has since been realized, was going on in its substantial energies and its consecrated aims when the emancipation proclamation was promulgated. Northern religionists and Northern politicians co-operating, took at once this emancipated race into their own careful hands and yearning hearts. The agents of religious societies rushed into the districts opened to them by the advancing Federal forces, and gathered the negroes together under new ecclesiastical organizations and proceeded to instruct them in the principles and arts of personal, social, political and religious independence—an independence which was to express itself, on the one hand, by acknowledging and submitting to the power and the people who had freed them from slavery, and, on the other, by separation, as far as possible, from control, influence or advice of Southern people. An example of this occurred in a community remarkable for the wealth, culture and noble-mindedness of its people, and in which the case between the whites and blacks of the South had been fairly represented; especially so far as Southern Methodists are involved. In that community there was an ample house in which whites and blacks met together on Sunday mornings for worship—the whites below, and the blacks in the large gallery. On Sunday afternoons, once or twice a month, the same preacher preached in the same house to full congregations of blacks. Three miles away, in a house built for the purpose by a noble prince in our Israel, and a prince among men, on his own ground and for his own and his neighbors' servants, this same preacher, a member of the Mississippi Conference, preached on Sunday afternoons to another congregation of blacks. And this Christian labor for that people might have gone on perpetually whether the negroes were slaves or free. But, in one single day those two congregations were swept away from their accustomed habitudes and from that pastor's hands with all the material, moral and religious circumstances necessary to make the separation complete. This was done by a stranger very much in the way we would suppose a missionary would act when he is leading a multitude of idolaters to Christianity. It was easy to see, and is still easy to see, how natural it was for the negro to take the course he did. The white people have followed him with sympathy, interest and pity; the Southern people alone knew and know him. But he had allowed himself to be, not only turned away from this people, but to be turned against them. True, this attitude was not malicious and vengeful; it was rather a morbid, ignorant fear of falling back into the old bondage, or a worse despotism coupled with the equally morbid and ignorant hope that all his wild imaginations of freedom would be secured by his liberators. He fell into the hands of instructors and managers who taught him to regard every offer of instruction and advice from a Southern man as a bland attempt at the overthrow of negro independence. Only such material was allowed as would set the black man up in full possession of his anticipated ease and plenty. The black man was taught to make his politics and his religion coincident and co-operative. We all know what a tremendous power his church assemblies have been in fomenting the political enormities in which he was made the willing but ignorant tool. The case was this then: The colored people left the Southern Methodist Church; left her ministry, her counsel, her government, and clamored for freedom, and all the marks of its assertion; hence insisted on a church in which they should have its conduct in their own hands and draw its ministry from their own ranks; their religious and political attitude towards the Southern people effectually blocked the way against the efforts we were ready to make for their improvement. I say were ready to make, for I do not believe the Southern Methodist Church or people have yet seen the day when they were unwilling to do what they could do for the proper benefit of the colored people. That people have been full of suspicion and a thousand horrid prejudices that made it impossible for us to reach their hearts or their manners; hence it has been best to let them alone and wait, ready for such opportunities to do them good as the changes of time might present. This we have done. Can it be that we have slept the sleep of indifference for eighteen years and have just waked up to find ourselves confronted with the awful responsibility of taking care of this colored race? Can it be possible that we have been blind with hate or malice or prejudice towards this people, so that we could not see our duty and its occasion? Neither of these, my brother; neither; but the fearful wall that was built between the races—not of our building. And now, if time has broken down that wall and opened the fields into which we may pass to labor for the improvement and salvation of that people, we will rejoice with exceeding great joy, and we will work with hearty good-will as our gracious Lord shall help. If any brother sees the wall shaking; or sees here and there breaches made in it; or has found means of scaling it, there is no objection to his lifting up his voice to proclaim the glad tidings, and to tell us of the dawn of a new and better day, of the departure of a long and weary night of tearful and wasting struggles; but let not that voice have in it a tone or breath of accusation against this Southern Methodist people, whose fidelity to their trusts is attested by a history as glorious as it is reverent, and true, glorious in the facts of our bearing and forbearing, our persistent efforts and purpose to do right, cleave to the cross and leave the issue with God. The fields are beginning to appear white unto the harvest, not because we are just opening our eyes, but because the day is beginning to dawn. We can not ignore our history, nor ought we to do so; for that history reveals the principles and forces that have combined to produce the facts of to-day. We can not know these facts without the light of that history. "The living present" has its birth from the womb of that mysterious maternity. We may address ourselves to all the duties of the present hour, while, at the same time, we keep in sacred memory the bitter and the glorious history of the Southern people for the past twenty-two years. We need not abandon one fundamental principle, nor cast a slur upon any act distinctive of the Southern people, in order to fit ourselves for the utmost activity in the demands which God makes upon us to-day. The Southern people have done a great deal for the colored people incidentally, in resisting false political creeds, in saving the country from negro rule, and thus securing civil and social, as well as industrial, salvation; also in devising and supporting a system of common schools, and founding some collegiate schools, in which the colored people share equal benefits with the whites. In the general view of the case the Southern Methodist people are not at fault towards the "brother in black."

Short Articles on Providence—No. 2.

I closed my first paper with an emphatic *non credo* to the monstrous doctrine that Providence ordered all the villainies and wrongs of the slave trade and slavery that the African might be Christianized by contact with the white man. This is complimentary to the white man, but rather left-handed to Providence and the negro. But I am aware that a system of negations and unbeliefs is as objectionable as all the horrid dogmas of Augustine and Calvin. God does play a part in the world's drama. He had something to do with the negro's getting to America. But that it was for a particular purpose, as I may imagine, is more than I am ready to take for granted. The negro may, and many of them do, believe that he is the conservator of the white man's destiny. He does not publish so many theories as to how to dispose of this white man question which Providence has given him to solve; but he is at work in his way to solve it. He believes the white man is here for a wise and beneficent purpose, and his contact with the chosen race, whose bondage is canonical, will inure largely to his cranial development and instruction in the faith once delivered to the saints! It was exceedingly wise in Providence (he being judge) to contrive such a convenience as the white man! If he has no meat, he has only to step round to the white man who has a pig ready fattened; if he wants a chicken, the Lord has provided a white man's hen-roost close by. If he has starved and ridden to death the mule of last year, there is the white man to furnish another. I do not see wherein the negro's theory of Providence in the white man is not as good as Dr. Kelley's in the negro.

I shall not dogmatize as to the purposes of Providence. But I may safely say that Providence will never violate law, nor suffer it to be done if he can prevent it, and man's free agency be preserved. Providence is never in collusion with the violators of law. Permission when applied to Providence is simply Divine silence after all expostulation has been in vain; just as conscience unheeded by headstrong passion is in that moment of passion unheard. When man commits crimes or blunders in direct violation of Divine law, Providence never appears therein to approve the blunder or to sanction the crime, but to save the wreck which man has made. His glory is not to plan a long and tortuous course of folly or crime in order to show his wisdom and grace; but his wisdom and grace come as the hospital corps to bring away and bind up the wounds of the sufferers. If these views of Providence be correct (and I think it will take an "iron jacket" to deny), we shall come to the conclusion that all the evil that has been connected with the slavery question, and whatever has grown out of it, was man's work, and not the ordination of Providence. Though the Divine curse was upon the slave trader, God did not forget that the slave was a subject of his care. This we might argue by several modes of such special pleading as Dr. Kelley uses. For example: Providence saw that the negroes could not live under an English or New England master; so he made the Yankee and English skippers bring him to our genial Southern climate, and put him under our humane and indulgent Southern gentlemen. Now, some of our Southern people honestly believe that. We are sure God did not forget the slave; but did he shun putting him under the tutelage of Yankees and Englishmen? We know that he did not do it; but his reason for not doing it is an open question. Evidently there was a *reason* for bringing the negro South, and that it was merciful so to do would appear negatively from the additional fact, that at the South the Indian has not been so rapidly and murderously exterminated as along the Northern belt. Still these reasons are only apparent. We can not dogmatize in regard to reasons from facts that have the range of plus and minus infinity.

There is one fact, which so far as I have read, has been uniformly and invariably overlooked or ignored, and yet it is an important fact. It is this: The negro in being transported from Africa was not a loser in either personal dignity or comfort or privileges, further than his savage idleness. His food, clothing and shelter were better by far; and, if his savage freedom was restricted, his life was safer, and his services brought him personally as large a return as he had in his own land. All the poetry as to what he left behind is sentiment, such as might be indulged in at the catching of every wild mustang on the Texas prairies. Providence has as much to do in catching the mustang as he had in kidnapping Guinea negroes. But if the negro is kidnapped, Providence will still take care of him. The fourth and fifth generation of slaves had far more personal dignity than their free ancestors. I believe this arose from two causes besides that which Dr. Kelley states: 1. The regular labor intelligently done to secure certain results developed muscle and brain together. 2. The more wholesome food and better clothing brought out a physique and brain of larger proportion. The most of original Africans were bow-legged dwarfs; what finer specimens of physical manhood can be found now in America than among the unmixed descendants of those dwarfs? But this development was due to the enforced obedience to that law, which God gave to mind and body at creation, rather than to a Providence that broke his own moral rules to secure a spiritual blessing to two sinners—one a Christian, and the other a heathen savage!

Here endeth the second lesson.

T. A. S. A.

Bishop Wightman.

LAST HOURS—THE FUNERAL.

We quote as follows from editorial of the Southern Christian Advocate:

But a short time before his decease, we claimed the privilege of conversing with him about the prospects that lay before him in the event of his early death. Said the dying man: "If it were God's will that I should yet be spared a while longer to be with my family and serve the church, I should be gratified; but to whatever may be his will I bow with supreme submission—willing to stay, ready to go."

When some one asked him if it should please God to raise him up and he should be allowed to preach again, what text he would take, he promptly answered: "The very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." He constantly became more and more heavenly-minded as he went down into the dark valley, and though his protracted illness entailed so much suffering, we feel like glorifying God in him, to a degree we might not have done, had his affliction not been as great, nor had it not so greatly illustrated the grace of our sympathetic Lord.

On Sunday before his death, Wednesday at three o'clock in the morning, he had family prayer for the last time, his loved ones kneeling round his bed while he led the devotions. On Monday night, his life-long friend, the venerable H. A. Walker, Dr. Meynardie, and his beloved and faithful wife, together conducted a service at his bed-side. Bro. Walker prayed, Sister Wightman then sang,

"Jesus, lover of my soul!"

and Dr. Meynardie then followed in prayer. The Bishop took the liveliest interest in the services, responding intelligently and with evident emotion. All day on Tuesday he was in something of a comatose state, arousing up for a few moments at intervals. To his brother-in-law, Bro. Walker, he spoke most piously of his indebtedness to the goodness and mercy of God in the comparative comfort which he had in his dying hours. On Tuesday night Dr. Meynardie prayed with him—a prayer of unusual fervor and simplicity and power. This was the last service offered at his bed-side. After this he continued to grow weaker and weaker, till at the last he fell sweetly asleep.

Asleep in Jesus! blessed sleep,
From which none ever wake to weep.

The services over the remains of the Bishop at Trinity Church, on Thursday, the sixteenth instant, were attended by a large congregation, among whom were the ministers of the various city churches and many prominent business and professional men. St. Michael's bell was tolled from eleven A. M. to one P. M. in memory of the deceased. The casket in which the remains were enclosed was made of polished black walnut, heavily mounted with silver, and was literally covered with floral tributes. The following gentlemen acted as pall-bearers:

Senior—George W. Williams, Dr. J. R. Mood, F. J. Pelzer F. W. Capers, William McBurney, W. A. Courtenay, R. W. Burnham, Dr. H. Baer, Dr. Middleton, Michel and S. A. Nelson.

Junior—Harvey Cogswell, J. A. Chamberlain, C. H. Muckenfuss, George W. Williams Jr., J. J. Westcott, Fred Cross, W. H. Flint and Herbert F. Moore.

The interior of Trinity Church was completely draped in mourning, the gallery, rails, pillars, altar rails, pulpit and brackets being enfolded in black cloth. The large stained glass window back of the pulpit was heavily curtained with black cloth, and the raised dais on which the pulpit stood was draped in the same material, the heavy folds of the cloth being caught up at intervals with rosettes and knots of crape. The altar immediately in front of the pulpit was occupied by the officiating clergymen.

At 11 o'clock the funeral cortege reached the church, and the casket containing the remains was borne within the walls where the voice of the lamented dead had so often been heard pleading the cause of the Master he served so well and long. The services were opened with the hymn "Nearer My God, to Thee," sung by a trio with organ accompaniment. The Rev. P. W. Monzon, the Presiding Elder of the District, then announced the hymn, "Jesus Lover of my Soul," which was sung by the whole congregation, the choir leading. This was followed by selections from the Scriptures, read by the Rev. D. J. Simmons and the Rev. S. A. Weber, and after another hymn, the services at the church were concluded with prayer by Rev. D. J. Meynardie. The remains were then conveyed to Magnolia Cemetery, where, after the reading of the burial service, they were committed to their last resting place in that beautiful "City of the Dead."

MISSISSIPPI CONFERENCE WOMAN'S MISSIONARY SOCIETY.—The Mississippi Conference Woman's Missionary Society will meet in Crystal Springs at the Methodist Church, April 6, 1882, at ten o'clock A. M. Each auxiliary is requested to elect a delegate and make report to the Conference Society. This meeting is very important, as it immediately precedes the meeting of the General Society in May, and the General Conference of the church. The Crystal Springs Auxiliary has kindly invited us to meet with them. Any of our pastors who can attend will be welcomed to our meeting, and can render us valuable aid. I would thank Rev. W. B. Lewis to assist the ladies in arranging for the annual meeting.

MRS. W. L. NUGENT, President.

Though I am always in haste, I am never in a hurry; because I never undertake more work than I can go through with perfect calmness of spirit.—John Wesley.

Christian Advocate.

THURSDAY, MARCH 16, 1882

For the New Orleans Christian Advocate

ONEIDA.

BY ALMA PRET.

He never knew the highest joy by Heaven
To erring mortals lent
The hallowed joy that follows the forgiven
Who never did repent.

The road that leads
To man's salvation is bedewed
With penitential tears;
The heart that bleeds
Her sin alone will be renewed;
And, through the endless years
Of bless'd eternity, its beauty
Will reap the highest mercies given.

"The Law as Regards Conference Claimants."

MR. EDITOR: The importance of this matter is my excuse for writing again. Bro. Moore favors changing the law so as to make the number of years in the active ministry "the basis in settling the amount paid to each claimant." In his article he presents a number of arguments to sustain his position. He will pardon me for testing their value.

His first argument is, in substance, that the money paid to "superannuates, their widows and orphans," is a claim, and not a charity. He seems to think if it is a claim it can not be a charity, and if it is a charity it can not be a claim. I have been accustomed to regard even charity as a claim, and so I am ready to admit the statement in this argument. It is undoubtedly a claim, and is so called in the Discipline. But what sort of a claim is it? There are claims of *debt*, of *gratitude* and of *charity*. A man labors for me at stipulated wages; he then has a claim of debt. If in laboring for me he considers my interest paramount, and makes sacrifices for me, he has a claim of gratitude. If after awhile he becomes dependent he has a claim of charity. To which claim does the Discipline refer? Bro. Moore evidently thinks to claims of debt. I would say to neither claims of debt nor merely to claims of charity, but to claims of gratitude and charity combined. According to the Discipline it can not be a claim of debt, because it says expressly, in speaking of the duty of the Board of Finance, "In *no case* shall they allow any preacher to have a claim on the church he has served, *as of debt*, after his pastoral connection has ceased." This is perfectly clear, and we are shut up to the conclusion that claims of gratitude or of charity, or of both combined, are intended. Both combined, I think, is the proper conclusion. Not only does the Discipline sustain this view, but it is reasonable. Claims of debt are met with the payment of regular salaries. And as the interest of the church has been considered paramount by the preachers, and in laboring for it they have made great personal sacrifices, a debt or claim of gratitude has been contracted. This gives them, when they or their families are placed on the list of claimants, a higher title to assistance, from the church, than belongs to mere objects of charity. If we regard the "superannuates, their widows and orphans," as having this double claim, it removes the ground upon which some withhold their money, "with the feeling that this is mere charity, and charity must begin at home." This, I think, is sufficiently clear without any further illustration.

The next argument presented is that "such a law will recognize the universal sentiment that remuneration must depend on the service rendered, and be in the ratio of the benefits received." This is a correct sentiment, and it would be well if all people would act in accordance with it. But does it apply here? Is the money paid to Conference claimants intended as remuneration for past services? It can not be if their claim is not a claim of debt, which the Discipline and, I think, reason forbids us to believe. Bro. Moore says: "Men of business are astonished when they learn that the Conference fund is divided among the claimants according to their necessities." If so it must be because they misapprehend the nature of the claim of those to whom the money is paid. I do not see why business men should be astonished at this procedure when it is the very principle upon which they act themselves. There are thousands of pensioned soldiers, widows and orphans in the United States. Business men have appropriated and divided the pension money, not as a claim of debt; for then every soldier would be entitled to a pension, but as a debt of gratitude and of charity, due to the dependent. And instead of the amount of the pension depending on the length of service all in similar circumstances receive the same sum. Mrs. Lincoln's pension was raised, a short time ago, by business men to $5,000, not because her husband was President of the United States a certain length of time, but because she had a claim of gratitude and of charity, and her circumstances were believed to demand it. Business men, who are astonished at the policy of the church, must be few in number. Besides, the Disciplinary procedure with regard to Conference claimants is in exact harmony with the financial policy of the church in every other department. It is so with the active ministry. In the language of Bro. Moore, "small salaries are paid, in general, where the expenses are not great, and large salaries where the outgo is equal to the income." Now, if the law in one case be altered, should not the whole system be made to harmonize?

In pursuing the discussion further, Bro. Moore says: "Such a law as is proposed will tend to discourage our preachers, and will not, as the present law seems to do, put a premium on prodigality." To show that the present law does put a premium on prodigality, he gives an illustration. Two preachers, A. and B., enter the Conference in the same class. A. is popular, receives large salaries, uses all his money as he gets it, and is finally put on the superannuated list. B. is economical, saves some money, and purchases a "home and farm of his own." He is also put on the superannuated list. The cases come up for consideration. The condition of A. is that of dependence. B. is not represented as in destitute circumstances. The board has $300 to divide between the two. A. gets $250 and B. $50. The division is made according to the conscientious judgment of the board concerning their necessities. Bro. Moore says the division is wrong, and then spoils his conclusion by saying: "No body asks if B. is able to work his farm, or if his land is of any account." It is forgotten that as the money saved by him was not much, his little place must be nearly or quite worthless. He was not able, after all his self-denial, to buy a good place." Hence he unintentionally admits that if B. is able to work his farm, and if his land is of any account, and if his place is of some value, then the judgment of the board was right, and B. has been properly dealt with. In such a case, who can tell whether A. has spent his large salaries in extravagance or in charity? and who can say that B. has procured his home by prudent economy or by parsimony? But is this really a supposable case? Would it not require the board to be familiar with the individual history of each man during his itinerant life? But, even admitting that the present law does tend to encourage prodigality, is that a sufficient reason to abolish it. Surely, in most Conferences the tendency to prodigality, on this account, is very slight.

Bro. Moore's last argument, in favor of the proposed change, is "that it will save our Conferences of the error or necessity of readmitting or admitting men who have spent the most and best part of their lives in secular pursuits," and who, in a very short time, become a burden to the Conference. This is very properly characterized as an "error," and it may and ought to be avoided, not by changing the law, as is proposed, but by a manly and conscientious course on the part of the Conferences. Each Conference has full authority to receive or reject applicants as its judgment dictates, and this is sufficient to enable it to avoid such an error.

Bro. Moore intimates that he has other reasons for the proposed change. Let him bring them forward, and, if they are convincing, I will keep silence, for I am not writing merely for controversy.

MIMOZON.

Help! Help!

MR. EDITOR: I am in a dilemma. Won't you help me? I can not get sufficient aid from the Discipline as it now is. We have a superior collection of rules, it is true, yet some of them are not explicit enough for some of our members. I have reference to the twelfth rule, under the first division of the "General Rules," which forbids members participating in such worldly amusements or "diversions" as can not be used in the name of the Lord Jesus;" in other words, which do not tend to the edification of believers and the glory of God. I do not think the Discipline explicit enough in defining those diversions. For there are different opinions as to what are and what are not lawful diversions. I do not contend that the Discipline should state the inoffensive diversions. But I do contend that it should express, in unqualified terms, the diversions which are most commonly practiced under the above rule, viz.: Dancing and playing cards. These are growing evils in our church, and will not cease to grow until the Discipline is more lucid in defining *diversions*. I am sorry that such exists in our church, and specially so that I have some offending parties in my charge. I hardly know how to proceed to administer the Discipline. I perfectly understand what requires to be done in the premises. But they (the offending parties) say that the Discipline does not forbid dancing and playing cards, as it does not state in short that members shall not *dance*, and shall not play *cards*. Now, Mr. Editor, what am I to do? How can I turn such out for dancing, etc? Ought not the Discipline to state, in unqualified terms, that these evils shall not be participated in by members of our church? I think so. I firmly believe that we, as Methodists, are rapidly losing that spiritual vitality which has ever characterized us as a church, simply on account of the nonelucidation of some terms, and the nonadministration of the Discipline in small offenses against the rules of the church. We are vigilant in keeping out and down the *giant* sins of immorality in the church, while the *liliputian* sins of diversion come in and rob us of our spiritual vitality. It is not the great sins of a man only that plunge him in eternal night, but his little sins of *diversion*, too, which add largely in thus engulfing him in ruin and misery eternal. So with the church. It is not the grave sins of immorality only, but small offenses, too, add much to the crushing and driving out of spiritual life and zeal. O, for that zeal! that spiritual fire that characterized early Methodism! For then would we, with the unmoriest strength of our church, with Christ as her Captain, bring into effect the now unknown possibilities in evangelizing the whole world. God speed the time.

Will you, Mr. Editor, write on this subject, and try and get the General Conference to do something to check this growing evil in our church?

Yours fraternally,

H. L. VAUGHN.

From the Work.

HOLTON, MISS.

MR. EDITOR: This little railroad town, which the rustics persist in calling "The Depot," has increased in population and business importance very much within ten years, and even very recently. About twelve thousand bales of the fleecy staple are shipped hence annually. Were it not that a large proportion of this export has no return in corn and meat the citizens all would do well financially. This is a good country for farmers. Most of our merchants do a large "supply business." They appear to get enough money back to induce them to go forward. The health record has been unusually good until the late summer of 1881, excepting the epidemic season of 1878. Even during the scorching heat and drought of this last summer no serious sickness developed among us. But autumn and winter brought a great deal of typho-malarial and simple typhoid fever. Many have suffered, and a few have died—some heart-rending cases of bereavement. But for the untiring energy and self-sacrifice of a lady member of our church much greater suffering might have ensued.

Our church building is large and comfortable; only thirty-five members are recorded on our roll. We trust a majority of these appear in the book of life. "By their fruits ye shall know them." Certainly their treatment of this pastor and his family suggests a most favorable judgment in this test. From the time of the *substantially* hearty reception with which they greeted our coming to the present, tokens of thoughtful Christian kindness have marked each month, if not each week, that has rolled by. What do you think of a Christmas present, from one lady (by no means rich, except in grace,) of a beautiful cow, which is now yielding a rich supply of milk and butter for a large family? Or of the parsonage being "stormed" (as it was two Saturdays ago) by many merry boys, with wheelbarrow and express wagon laden with nice things for the table, each article exactly what we wanted, as if a *real* clairvoyance had showed the good ladies just what the store-room lacked and our appetites craved. Estimated English style, this attack was more than four pounds—sterling. Our week-day prayer meeting is constantly attended by quite a little band of faithful members. Indeed, it is noteworthy how well the attendance on this service has been sustained. Favored by weather, there has been scarcely a Thursday evening for twelve months on which we have failed to meet with a fair number, called together by this pulse-throb of Christianity. We have an excellent Sunday-school. It may not rival Bro. Black's, of Natchez, but, compared with our church membership, it can hold up its head. By the activity and faithfulness of its superintendents, the promptness and diligence of its teachers (all of whom are members of our church) and, above all, by the blessing of God, the average attendance, even in winter, is larger than the number of church members. Money enough is raised regularly to supply our own literature abundantly, with the blackboard exercise, besides helping considerably with the incidental expenses of the church. We have a Juvenile Missionary Society, which proposes to educate a Chinese girl. Our Woman's Missionary Society is doing a good work.

Rejoice with us that the little parsonage debt has been reduced, within a year, from $150 to $20. We hope soon to raise this remaining incubus.

As is too common, some of our members are cold and inattentive, and all of us need the baptism of fire. Will not brethren all help us to pray for its speedy, abundant outpouring?

Yours hopefully, J. P. DRAKE.

BOLTON, MISS., March 7, 1882.

OPELOUSAS DISTRICT.

MR. EDITOR: In accordance with the notice published in the ADVOCATE, the quarterly meeting for Washington circuit was to be held at Washington, January 21-22, and, by the blessing of the Lord, I reached there in due time, and I was kindly received at the parsonage by Bro. Manley, the preacher in charge, and his kind family. I was sorry to find Bro. Manley in feeble health, not having entirely recovered from a spell of sickness with which he had been attacked on his return home from the session of the Annual Conference. I found him much concerned for his work, and that our quarterly meeting should be pleasant and successful; but the state of the weather seemed to cast a gloom over his hopes, which were not brightened from the fact that it was then raining, the roads bad, and but few, even the members of the church, knew of the appointment; and, though gentle and patient, it was difficult for him to conceal his desire for the quarterly meeting to be changed to a more auspicious time. I therefore postponed it until April 15-16, and, taking the cars early next morning, I returned to Morgan City, arriving at Berwick, on the west side of the bay, and about one mile from the hospitable mansion of Capt. J. N. Pharr, which I soon reached after a pleasant walk along the margin of the bay. Bro. Pharr was not in at the moment, but I was met by his wife, that elect lady and indefatigable Christian worker, Sister Pharr, who gave me a warm reception, and I esteem it a privilege to enjoy the prayers, association and hallowed influences of a Christian family thus fully consecrated, filled with the Spirit, and ready for every good word and work for the Master. I caught afresh the sacred flame, and a new impetus and encouragement in the glorious work.

At Morgan City they have an excellent Sunday-school, of which Sister Pharr is the superintendent. I think it never retires into summer or winter quarters; it is well furnished with the quarterly and lesson papers, and other Sunday-school literature from our Publishing House at Nashville; they have an excellent plan of each member, officers, teachers and scholars reciting a verse of Scripture at roll-call.

Through this Aid Society of the Methodist Episcopal Church, South, established at Morgan City, of which Sister Pharr is president, the poor children are looked after, and fed and clothed and sent to school. They are now sending about ten children to day-school, and furnishing in some instances employment for others. They are also trying to put the NEW ORLEANS CHRISTIAN ADVOCATE into every family that will read it, thereby displacing other papers of questionable literature.

Sunday-school and church services over, the family, recrossing the bay, returned home, and, after partaking of dinner prepared on Saturday, they all joined in the Bible class, together with the neighbors, who came in to enjoy with them the privilege of studying the sacred Scriptures, with Bro. Pharr as their instructor. The lay presented no formidable obstruction to prevent any from attending church again at night. How blessed thus to spend the holy Sabbath.

LEWIS A. REED.

MORGAN CITY, LA., Jan. 23, 1882.

CHINA GROVE CIRCUIT, SEASHORE DISTRICT, MISSISSIPPI CONFERENCE.

MR. EDITOR: Notwithstanding my feeble health all last year, and being unable most of the time to attend to my ministerial duties properly, and to serve the work as it should be done, I was returned to this work again this year, which is agreeable, I think, to the wishes of all. We have some noble, kind, liberal, Christian-hearted people on China Grove circuit, who have been suffering in their efforts to support us in our affliction, and I trust they will reap a rich reward for the loving Christian spirit they have manifested toward me in my feeble condition. Three members of my charge, all members of the same church—Pine Grove—passed from earth to their rich reward last September. Their obituaries have been unintentionally neglected, and I feel that I must say something in regard to their Christian lives and triumphant deaths. Bro. Samuel Stewart was an exhorter, and a useful member of our church—delighted in doing God's service. He passed away in the triumphs of a living faith, September —, 1881. Sister Lucy Lampton, wife of Walter Lampton, was a lovely Christian woman. She was a true, faithful and devoted wife, and conspicuous among many delightful qualities was her devotion to her children, three sweet little boys. She died peacefully September —, 1881. May God comfort the bereaved husband, and may he be prepared to meet her where "parting is unknown."

Bro. Jabez Yarborough was a quiet, unassuming, Christian-hearted man. He knew his duty to his pastor and the church, and discharged that duty promptly and faithfully. He leaves a noble, sweet-spirited wife to mourn his loss, but she does not mourn "as those who have no hope." He also leaves three children, all grown, and we trust they will try to imitate his virtues, and be enabled to meet him "beyond the sunset's radiant glow." He was sick several weeks with typhoid fever, and died September —, 1881.

Our first quarterly meeting for the present year is past. Bro. T. S. West, our much-beloved presiding elder, was with us, and did some of his good preaching. The financial reports for the first quarter were tolerably good. The spiritual condition of the church is not what it should be. Social meetings and family worship are too much neglected with some of the members. I trust they will bestir themselves, and assist me, as their pastor, in building up the walls of Zion. I hope my health may yet be restored, and that I may be permitted to assist in promoting the cause of God. Nevertheless, "not my will, but thine, O God, be done."

G. M. GILMORE.

CHINA GROVE, MISS., Feb. 28, 1882.

FANNIN, MISSISSIPPI CONFERENCE.

MR. EDITOR: Our first Quarterly Conference for Fannin circuit was held at Holly Bush, February 11-12. J. M. Gann, P. E., was at his post, doing very efficient work. We had a very good attendance of official members, and good congregations both days, and a fine impression made. I think our circuit is in a prosperous condition. I have been traveling part of this work for four years, up to this fall, and will have to move next year. We have a very pleasant home at Fannin, in the midst of a kind, hospitable people. So it is with regret we anticipate moving, but the Lord knows best, and we are submissive. We have received a great many into the church on this work for the last three years. I think we will have to use the pruning knife pretty freely this year, and, though it will be somewhat painful, yet we think it necessary for the prosperity of the church. We have had a great deal of rain, and our farmers are generally behind, but are having some fine days now. Finances are rather behind; hope all will come up well at the end. Wishing the ADVOCATE great success, we are as ever yours.

A. D. MILLER, P. C.

FANNIN, Feb. 22, 1882.

HINESTON, LOUISIANA.

MR. EDITOR: We are glad to be able to say that Methodism in these parts is still in its usual working condition. Our first Quarterly Conference has just been held. Our pastor is at his post, and is full of zeal for the salvation of souls. We feel sure that, with the aid of three energetic local preachers, and backed up by the prayers of a large membership, success will crown our efforts. Prayer meetings and Sunday-schools will receive their usual attention as soon as the weather becomes suitable. Farming operations are somewhat behind, owing to so much rain, but the farmers are on the alert, and make every fair day count to advantage. The health of the country, with a few exceptions, is very good.

CYNUS.

HINESTON, LA., Feb. 25, 1882.

SPRINGVILLE CIRCUIT, LOUISIANA CONFERENCE.

MR. EDITOR: The Conference year is rolling away much after the usual way; the preachers are at their posts, and hopeful. For years we have been hearing the people talk of hard times, but never with such emphasis as now; but to those who are in harmony with God the promises fully sustain. The blood is upon us. At Coushatta we have a few feet of bank, but above and below but little land is out. Owing to the continued rains, farmers have not been able to do much toward planting their crops. The small-pox is also among us. One of my stewards, Bro. Porter, has a case in his family, but so far there has been no other case reported.

Our school in Coushatta, under the management of Prof. L. L. Upton and wife, assisted by Mrs. Brown, is rapidly building up, and, as a school of high grade, thorough instruction and fine discipline, well deserves the patronage of the people. Bro. McClendon's health has fully broken down, and we greatly fear he will not be able to attend to the duties of the district this year.

J. W. HEARN.

MARCH 1, 1882.

Marriages.

GOODRICH—GOFF.—February 8, 1882, at the residence of Mr. T. B. Beard, by Rev. H. O. White, Mr. Henry Goodrich to Miss Antonia P. Goff, all of East Carroll parish, La.

MALONE—SELTZER.—February 19, 1882, at the residence of the bride's father, P. C. Seltzer, of Rehoboth, Ala., by Rev. Neil Gillis, of the Alabama Conference, Mr. James E. Malone and Miss Rebecca L. Seltzer, both of Rehoboth, Wilcox county, Ala.

WHITEHEAD—JORDAN.—September 28, 1881, at the residence of the bride's father, by Rev. J. H. Stone, Mr. T. J. Whitehead to Miss Hattie Jordan, all of Claiborne parish, La.

KORTUM—EAGAN.—December 28, 1881, at the residence of the bride's father, Judge J. C. Eagan, by Rev. J. H. Stone, Mr. T. H. Kortum to Miss Ella Eagan, all of Claiborne parish, La.

SMITH—WILKINSON.—February 9, 1882, at the residence of the bride's mother, by Rev. J. H. Stone, Mr. J. D. Smith to Miss Mollie Wilkinson, all of Claiborne parish, La.

BRYAN—McELROY.—January 19, 1882, at the residence of the bride's father, by Rev. Philip Bircket, Mr. J. T. Bryan to Miss S. E. McElroy, all of Bienville parish, La.

Obituaries.

TAIT.—Mrs. ADELE A. TAIT, wife of James G. Tait, and daughter of Mrs. C. O. and the late Samuel T. Baines, died October 22, 1881, aged forty-one years, two months and three days.

"She is not dead but sleepeth." Yes, sleeping quietly the serene and undisturbed sleep that calms it best to the weary. Sleeping, yea, in peace, for the battle with the world is over, the victory won, the tired spirit seeks and finds peace in the fold of the Lord who gave it. Life to this lovable, beautiful woman was not entirely devoid of cares. From early girlhood death had set his seal on her brow, the leaden finger upon her cheek speaking too painfully the tale that is now in sorrow told. But amidst the afflictions to her household, caused by the death of her little children, she was ever "soothed and sobered by an unfaltering faith," which bade her "look to the cross and live." To her venerable mother and only surviving sister who have to labor and so many sad afflictions to "sweep their heartstrings o'er," we would say: "Weep not for the dead who die in the Lord." She is not dead, but gone, too pure for earth; the Saviour hath called her to join her children "on the other shore." In offering a brother's condolence to her grief-stricken husband, we would cite him to her life of fervent Christian zeal, her patient suffering during a chronic and painful disease, her meek submission to the Master's will, praying the while that "He will temper the winds to the shorn lamb;" that the faith which was hers in life may inspire his soul with hope, and shine afar a beacon-light that shall lead him to join her at last in "that land that is fairer than this." To her dear little children we would hold up every act in their mother's life as worthy to be copied by them. The blessed promises of Scripture are always fulfilled to the faithful, and her little ones will never be turned out upon a cold, uncharitable world; for your mother, my darlings, took every orphan to her heart and home, and, in the magnanimity of her great, good soul, said, "Rest here." In this she cast her bread upon the waters, and it will return again after many days to the children.

Gently may the green sod cover the grave of this departed, angelic sister. May the flowers of spring blossom in unwonted splendor, and forest choristers daily in most tuneful melodies sing the requiem o'er the last home of our cherished dead. While our hearts are clothed in sorrow, the eye of faith catches the bright rays of hope telling us again: Peace, be still; "she is not dead but sleepeth."

H. S. H.

MARTIN—J. E. MARTIN, son of John F. and Aquilla Martin, was born in Barbour County, Ala., July 27, 1855; professed religion and joined the Methodist Episcopal Church, South, at seventeen years of age; was married to Frances McLeod, of Dale County, Ala., December 31, 1876; died at his father's in Geneva, County, Ala., January 19, 1882.

Brother Martin was a good and true man. He was ever ready to help forward the interest of the church to his fullest ability. In fact, he was always ready when called upon to do his duty in any and all departments of the church he loved so well. There was but one thing that seemed to trouble him when on his death bed; the thought that he had neglected family prayer. This seemed to press with great weight upon his mind a few days before he died. He fell blessed be God a few hours before he breathed his last, he told his wife that, that God, for Christ's sake had forgiven him all his sins. The disciples of all our Christian duties, as followers of the Meek and lowly Lamb, make it easy to die. The heroism of this one duty caused my brother a great deal of trouble while on his death bed. But the goodness of God, O how great to forgiving all our sins, if we but come to him, even in a dying hour. Just before his death Brother Martin called his wife to him and asked her to meet him in heaven. Brother Martin was beloved, was social and sociable; in his enjoyment he was hilarious, self-reliant and possessed strictest integrity; as a husband and father he was the studies clustering around those relations, with earnestness most admirable. The church and family have met a great loss in his death. He leaves a wife, and two little babes, and a host of friends and relations to mourn their loss. But as we mourn with the bereaved family and friends, sorrow not as those who have no hope, for we confidently expect to meet him in the bright beyond. We hope his family and friends will become reconciled to his death, for God knew best, and called him home. May our God who has promised grace in each trial heal this wound and bring them all at last to their own beautiful heaven above.

A. E. SELLERS.

IRELAND.—Mrs. MARTHA IRELAND, wife of Rev. Stephen Ireland, to whom she was married January 31, 1843, was born in Calvert Co., Maryland, April 1824 and died near Natchez, Miss., February 5, 1882. The date of birth and of death, the beginning of life and its ending here, but between these two points a thousand experiences; much of joy and of sorrow, many thrilling hopes and trembling fears; hours of defeat and of victory; above all a time to prepare to meet God and to enjoy him forever. This last thought came early into the mind of Sister Ireland, and became the ruling power, bringing under subjection thought, feelings, and actions; for at the age of fourteen she became a member of the church and gave her heart to Christ.

She loved her own church and strove to obey its teachings, feeling sure that if she became a true Methodist, she would win her Saviour's approval, and be welcomed by him to his Father's mansions.

Her religion was not so much in word as in life. It shone in her care for the comfort of others. It cleared itself in a beautiful silence relative to the faults of others, and was seen in her self-sacrificing life as wife in the social sense; her husband was everything to her, she trusted in him and sought every effort of his to better his fortune. She was fond a mother as she was a wife; patient, gentle, loving, her children never found it by all that the word "mother" speaks. True of her are the wise man's words, "Her children rise up and call her blessed; her husband also, and he praiseth her."

What a rich treasure the memory of such a Christian wife and mother! Though the heart mourns because death has taken away the one it cherished as the object of devotion, yet is there comfort in the heritage the life of the loved leaves us. The pure purpose, the patience, the acts of kindness, the earnest charity, the humble faith that adorned her, the remembrance of her triumphant end, all these are comfort and hope, for they who, as these, "shall inherit the kingdom of heaven." Sister Ireland died resting in Him who had washed through the gates of death. She and all Christians have found that he has left those gates open for entrance into the kingdom of God.

J. L. BURNS.

THOMPSON.—Col. JAMES M. THOMPSON died at his residence in Opelousas, La., January 22, 1882, aged sixty-four years. He was born in one of the Western States and removed to this place in early life. He distinguished himself when a young man in the battle of San Jacinto, was a lieutenant in the second Louisiana Confederate Cavalry, held a number of civil offices of trust and honor after the late war. He was for many years a leading physician. He was married to Miss Begnaud, one of the finest Creole families of the country, who died several years ago. He leaves three sons and two daughters, all of whom are highly esteemed citizens. Bro. Thompson joined the Methodist Church South about six years ago. I have found him during my pastorate to be a devoted and useful member. I was with him often during his last illness. His faith was strong and anticipations of heaven bright. The last words he spoke in relation to his spiritual condition was just a few hours before his death, and were, "Bro. Hough, I am ready to die and don't want to live any longer. I don't wish to get well." He then requested prayers for us. I sang his favorite hymn, "Lover of My Soul," and the chorus of "I am Going to the Land of Canaan, Glory, Hallelujah!" The children kneeled by the bedside while we prayed and the old patriarch sang "Amen." We all seemed to be lifted up to God during that prayer. It was a sacred season. His youngest son, a fine, manly looking young man, joined our church the following Sabbath. God grant that we may go to Heaven and be ever engaged in the service of our God, that the children and parents may meet in Heaven.

THOMAS J. H.

BLOCK.—Our friend Mr. HENRY BLOCK is no more, has gone to be with the dead. He was born in Richmond, Va., September 9, 1820. When a boy his father settled in Washington, Ark. Some years before the war, a student in the Nashville University, Nashville, Tenn. While a student he joined the Methodist Church and was thereby imbued with its spiritual creed.

At the age of eighteen he began his mercantile career in Arkansas. In his thirtieth year he was married to the daughter of our late beloved and honored brother, Rev. H. C. Thweatt. Thirty-two years were passed away in the pleasant relations of wedded life. This union was blessed with five boys and two daughters, all of whom passed to the spirit world, save one daughter, Mrs. Emma Topham, who with her mother, in their deep bereavement, Mr. Block was a leading member of several large mercantile houses in this city, the last being Block & Britton. Several years of hardness preyed upon his health, but, as has been his custom, he attended the house of God, seemed increasingly prayerful and concerned for the things of God. In November last he was stricken with apoplexy, from which he never rallied. I visited him nothing before his death. He was much engaged in prayer. He breathed his last February 16, 1882, in his 62d year. He was a public-hearted, kind man, a faithful husband and affectionate father. We trust he has found a rest and a place in the blessed home of the good.

J. B. WALKER.

BUTLER.—Mrs. JANE C. BUTLER, wife of Rev. C. C. Butler, and daughter of H. W. and H. P. Hill, was born in Rapides parish, La., October 5, 1840; united with the Methodist Episcopal Church, South, at the age of sixteen, and was happily converted during the fall of 1857 at the home of her mother-in-law (H. S. Smith), while praying with a friend, desiring her to be religious. Was married happily October 6, 1870; died in the Christian faith, in Monroe, February 6, 1882. Thus Sister Butler has followed her little babe (Chissie) to the home of the blessed in a few short months. Sister Butler was a woman of sterling Christian worth, and bore her afflictions with patient fortitude and resignation. She was the mother of six children, five of whom are left behind with the world without a mother's care. She leaves behind four sisters and many dear friends to mourn her death. We are not anxious about her future. She lived right, and it is well with the righteous. I love to make this record. It is so much better than to hang our hopes on shreds of experience gathered in a dying hour. We deeply mourn the loss to the militant part of God's kingdom, but feel assured that she has quit the battle to enjoy the victory. May he, who tempers the winds to the shorn lamb, sanctify the wants of the motherless ones for the great work of training them for heaven.

HER PASTOR.

HOLMES.—ASSIE GASTON HOLMES, daughter of M. T. and Susanna Holmes, was born June 29, 1880, and died September 20, 1881. "Of such is the kingdom of Heaven," said the blessed Saviour when on earth, and when he went to heaven it was to prepare a home for these little ones.

By the Father's throne he stands and receives them one by one into the realms of Beulah. Safe and from all the cold winds of adversity, redeemed from all the blighting effects of sin. It is alone through the God given grace in our hearts that we can bow our heads under the rod and say: "All is well!"

A FRIEND.

Christian Advocate.

THURSDAY, MARCH 16, 1882.

HEAVEN AT HAND.

Heaven is here, where hymns of gladness
Cheer the lonely, rugged way;
In this world, where clouds of sadness
Often change our night to day.
Heaven is here, where misery lightened
Of its heavy load is seen;
Where the face of sorrow brightened,
By the deed of love doth beam:
Where the bound, the poor, deserting,
Are set free, supplied, and blest
Where in others' labors sharing
We can find our surest rest;
Where we hold the voice of duty
Larger than man's wrath or red,
This is heaven—its peace, its beauty
Radiant with the smile of God.

Judge Edward McGehee.

BY J. H. MUSE, ESQ.

The righteous shall be in everlasting remembrance.

An humble tribute to the memory of Judge McGehee, late of Wilkinson county, Miss.

The following simple propositions may be stated, as fully illustrated in the life and character of the subject of this brief memoir, viz: 1. Human life ever acquires its greatest value in the present state of being when regulated according to the teaching of God's holy blessed book. 2. Human character ever reaches its highest development when formed and shaped upon the models of Moses and the prophets, of Christ and his apostles. 3. The sum of human happiness is ever incomparably the greatest when sought in the never-failing sources of happiness, contentment and peace which are opened up in the gospel of the grace of God to every soul of man.

The writer first became acquainted with Judge McGehee in 1839-40, being at that time a member of the Legislature of Louisiana he was called, from his seat, early one morning to the lobby, and introduced to him; he promptly explained to the writer the object of the interview. There was then pending before the Legislature a bill for the relief of the Woodville and West Feliciana Railroad Company, in which he was one of the stockholders, on which he desired the favorable consideration of the writer. Never has that interview faded in the least degree from the memory of the writer. Never has he been so favorably and deeply impressed on first acquaintance with any man as he was with Judge McGehee. In his conversation, his demeanor and general bearing, there was the simplicity and guilelessness of a child, the seriousness of a man combined with the dignity of a ruler. Such was his character. He was then in the prime and vigor of manhood's age for him, having died in his sixty-fourth year; probably between seventy and sixty; of tall commanding person, formed in Nature's finest mold. Of course he obtained what he desired at the hands of the Legislature. It was a short time after this first acquaintance that the writer became professionally acquainted with Judge McGehee, together with General Taylor (afterwards President), had signed their names as sureties to a tutor's bond who died without having filed an account of his tutorship. The sureties had to respond, but there was no appeal to the courts to delay, evade or avoid their liabilities; but to competent accountants to ascertain the amount of their liabilities. This being done, there was no end to the matter, and their liabilities were promptly met. No man placed a higher estimate upon good faith in contracts than Judge McGehee; he likewise regarded most scrupulously the moral obligation which often survives the legal tie.

Judge McGehee as a Litigant in Court.—A few years after the railroad above alluded to had been partly constructed, a rupture occurred under the lead of Isaac McCord, between the railroad contractors and the railroad company, then having a bank located at Woodville, Miss. A very considerable amount of work had been done upon the railroad; the contractors had also dealt very liberally with the bank. They finally abandoned their contract for alleged violations on the part of the railroad company, laying their claims for damages, loss of profits and arrearages of payments for work done, at $300,000. The issues made up between the parties required a thorough investigation of the work done, the time consumed, the timber used, the grades, the embankments, and the account of the contractors with the bank. The case was some years in court before it was tried. A special term of the district court for the parish of West Feliciana was convened to try it. Hon. Thomas Butler (a most eminent and worthy citizen), then supernumerary judge, presided. On March 3, 1845, the case was called for trial, and the following jury empanelled: Lewis Sterling, Tidence Neville, Samuel Gray, John Henshaw, John D. Baker, John Pugh, David Barrow, N. B. Riddle, James Redman, L. P. McCauly, Lewis E. Turner, W. H. Barrow. The verdict was rendered on July 3, 1845. Among the jurors, those who knew the citizens of West Feliciana in her palmiest days, will recognize a number of the most intelligent and excellent of whom she could ever boast. On the trial, the railroad and banking company were represented by Maj. Joseph Johnson and Judge McGehee, two of the principal stockholders. The attorneys who represented the plaintiffs, the railroad contractors, were Hon. T. G. Morgan, Hon. W. T. Boyle and Cyrus Ratliff, afterwards district judge. On the part of the defendants, the railroad and banking company, were Hon. Ex-Chief Justice Merrick, Ed. Z. S. Lyons (a very able lawyer), and the writer. With the issues before the court, the jury and the community (for an intense interest was manifested in the country in the trial and its result), it is perhaps needless to say that every inch of ground was contested, every item of evidence scrutinized, and every legal question that arose was discussed to exhaustion. The testimony taken down formed a record of some thousand pages (if the memory of the writer be not at fault.) During this fearful ordeal, extending through about four months, the representatives of the defendants, Maj. Johnson and Judge McGehee were at their posts with very few days excepted. So far as Judge McGehee was concerned, his power of endurance, his physical and mental patience, his fortitude, self-possession, and power of self-government seemed to be superhuman. His perfect equanimity never forsook him, though at times he manifested the deepest sensibility. In the argument of the case, there was a division of labor agreed upon between the writer and his associate attorneys. To Col. Lyons (according to our recollection) was assigned the task of investigating the evidence bearing upon certain points or stipulations in the contract between the parties, on which breaches had been charged against the defendants. To Judge Merrick was assigned the discussion of the principal legal questions involved in the case and citing the authorities. To the writer, the vindication of our clients against charges of fraud and bad faith. A brief sojourn at Woodville, in the regular gospel ministry (alas! alas! that it was so brief), had afforded the writer ample opportunity of becoming intimately acquainted with Judge McGehee (thanks be to God for this) prior to his employment in this important law suit. In a long practice of his legal profession, the writer has often felt himself robbed, despoiled of his property, maligned and defamed, in the persons of his clients. But never, nor since the trial of that case, has he found his being, personal and professional, so merged in the person, the interest, the unsullied integrity, the good name and spotless reputation of a client, as on that occasion. The argument of the case being closed, the jury received the charge of the court, retired to their room and returned a verdict reducing the plaintiffs' demand from $350,000 to six and one-fourth cents. Affirmed by Superior Court. Third annual reports, 285. J. Metford & Company vs. West Feliciana Railroad Company. An incident occurred connected with this protracted trial, not unworthy of notice. When the jury were being empanelled, old "Uncle Billy Thow" (F. M. T.) was planting a crop of corn in a vacant lot in front of the courthouse. While the plaintiffs' attorneys were delivering their closing arguments, "Uncle Billy" was gathering his crop of boldly.

Judge McGehee at Home.—In his princely mansion at Bowling Green good home-life and domestic bliss reigned supreme. Being blessed as he was, with a spouse who was truly a helpmeet for him, a model Christian lady of the highest order of intellect, of intellectual and social culture; a model governess of a household, an honored mother of a family, "whose children rise up and call her blessed." At the home and in the heart of Judge McGehee the law of kindness was the law of life in all its relations. The language of truth, candor, sincerity and brotherly love dwelt upon his tongue, while charity, heaven-born charity, kept the door of his lips. But, while abounding in wealth, possessing all that heart could wish for personal or family comfort or enjoyment, his princely home was not a secluded spot or place from the off-side or surrounding world. No! no! no! The stranger did not lodge in the streets, but he opened his door to the traveler; the homeless found a home there; the friendless found a friend there; the poor, the needy, the afflicted, whose necessities drove them to his door, were never turned away empty. The weary traveler, laboring to spread Scripture holiness throughout the land, having no certain dwelling-place, for the humblest of whom he cherished the most affectionate and benevolent regard, found place of rest and kindest hospitality beneath his roof.

Reflections upon the Character of Judge McGehee.—As the law of kindness reigned and ruled in his heart at home and abroad, he was the politest man and the most agreeable and instructive social companion with whom the writer ever had the honor and delight of being acquainted. He was not an educated man in the scholastic sense of the term; but he was thoroughly indoctrinated in the true philosophy of life by those lessons of inspired wisdom contained in the Bible. He was a faithful pupil in the school of the great Master who hath said: "Learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls." His smooth-worn, carefully-handled New Testament precious treasure! through which life and immortality have been brought to light, was his study especially on the Sabbath. For him, as well as for all of like precious faith, the following lines may well be regarded as written by the evangelic poet:

"Thy word is everlasting truth;
How pure is every page!
That holy book shall guide our youth,
And well support our age."

He was not ambitious; he sought not the honors that come from men, but those only which come from God. It was said of him truthfully by Bishop Keener in his admirable address that he handled money without loving it, that he accumulated wealth without desiring it. This apparent paradox resulted from a most legitimate source. Industry and economy were in the estimation of Judge McGehee cardinal virtues and excellencies of character. These he cultivated and inculcated in his household, and practiced and enforced them by his example, and being a great master of business, as he was in almost every branch and department of productive labor and enterprise in the country, the necessary result was the rapid accumulation of wealth and the handling of money. But he was a man who had seen affliction; passing often during his long and useful life through the deep and dark waters of affliction and sorrow; three companions of his bosom and a number of his beloved children having preceded him to the grave; but of him it might be said, as often said and sung in one of the best of evangelical hymns:

"When through the deep waters I cause thee to go,
The rivers of woe shall not thee overflow,
For I will be with thee thy troubles to bless,
And sanctify to thee thy deepest distress."

To these afflictions he bowed in humble submission to the Divine will, never murmuring nor distrusting the Divine goodness. His peace of mind and support in the midst of those trying scenes of life as all know, who know him intimately, rested upon a foundation beyond the vicissitudes of time. Thus is it written: "Thou shalt keep him in perfect peace, whose mind is stayed on God, because he trusteth in him. Because he hath set his love upon me, therefore will I deliver him. I will set him on high, because he hath known my name. He shall call upon me, and I will answer him. I will be with him in trouble, I will deliver him and honor him. With long life will I satisfy him, and show him my salvation." It is also written: "The Lord taketh pleasure in his people. He will beautify the meek with salvation."

In conclusion let us pause, for a few moments, to reflect upon the character of a man who faithfully served his day and generation, who lived to secure a place in the holy society of "the spirits of just men made perfect." In contemplating his character it may justly be regarded as presenting the similitude of a well-constructed and well-fortified citadel, with lines carefully and sharply drawn around it, separating between good and evil; nothing contraband, or having "the appearance of evil," being permitted to have ingress or egress through those lines. As a moral and religious structure, harmonious and heavenly in all its parts, "beautified" by the Divine Architect. Commanding our admiration! our reverence! our love!

They who contemplate it aright, must think but lightly of his earthly possessions while living, as those of the present and future generations when lingering around the sacred spot where sleep the remains of the honored dead, glanced at the shadow cast upon the ground by the monumental marble, which, rising far above the earth, points to heaven, bearing upon its face the honored and imperishable name of EDWARD M'GEHEE.

Religious Intelligence.

MISSIONARY.

Some dreadful stories come from Alaska of the cruelties practiced by the superstitious heathen. One of the most profound of their beliefs is that evil spirits take possession of persons, especially old women, who are punished with great cruelty as witches. A letter from Miss Dunbar, a Presbyterian missionary at Fort Wrangell, communicates to the Women's Board of Missions at St. Louis accounts of some horrible occurrences recently at which several families were involved. Those condemned were of all ages from four years to seventy. A family at Lock, where heathenism is strongest, were sentenced to do the following spiritual jugglers, in league with Satan. The grandmother was tied to a tree and tortured and starved to death. When she cried with thirst, the torturers gave her salt-water to drink. The grandfather and two children escaped, and wandered until almost starved in a lonely forest, finally escaping and making their way to Fort Wrangell, in a most pitiful condition. A little girl five years old was accused of giving "bad medicine" to her aunt, who had been taken sick, and she was locked up three days, without food or drink, and whipped during cruelly. The military authorities rescued her from death. When an epidemic breaks out, all the defenseless women and children who do not escape to the woods are sacrificed. Much excellent missionary work is being done among these people, who appear anxious to be taught.—New York Independent.

The feeling of the Bombay public on the subject of widow re-marriage is becoming more pronounced. The Indian Spectator thus portrays and incident which occurred in a train car: "To have an idea of the strong feeling against the prohibition of widow re-marriage you have only to broach the subject in one of the tram cars at work. The other day I heard it mentioned by a seedy and Brahmin who had tried to defend lifelong widowhood. *He was all but torn up.* His customer gave him the worst half-hour the wretch ever had in his life. He was scoffed, taunted, abused, hissed and at last driven out of the car. He jumped on a disgraced man for life, cursing his whole breed."—Lucknow Witness.

The Baptist cause is progressing in Europe. In Germany, at Barmen, there have been sixty conversions; at Hellfronn, a great revival; at Gundelfingen, a good work among the Jews; at Freiburg, thirteen baptisms; at Posth, seventy-one baptisms on a recent preaching tour in Hungary. In Sweden, Baptist Churches have recently been established at Hoegsjo, at Aneby, at Bodafors, at Gaesta, at Petala, and at Vasa. Numerous accessions are reported from all parts of the field.

—The C. M. S. of London has established a new mission at Uyui—a collection of villages under the control of a governor appointed by the Sultan of Zanzibar. It is described as a very large town for Africa. Mr. Copplestone, one of the early missionaries for Mtesa's kingdom, took up his abode at Uyui in 1879, and, in June, 1880, was joined by Mr. Litchfield, who came south from Uganda for the benefit of his health. Mr. Copplestone, who has learned the Unyamuozi language, has built a school-room, where he teaches the natives. He is assisted by one of the Free Town African Christians.

—The Rev. E. W. Hitchcock, D. D., in his recent visit to this country, succeeded, without much effort, in securing ten thousand dollars for the proposed improvements of the American Chapel in Paris. Brief as his visit was nevertheless it gratified himself and his friends. He returned by the Brittanic, and will be at home again in time to meet the throngs of his fellow-countrymen who are wont to resort to Paris in the summer season.

—In Madura, South India, at a public meeting, the natives were exhorted by the missionaries to become Christians, and were told that in Europe and America most of the people were professedly Christians, followers of Christ. Upon which one of them exclaimed, "What! and suffered us for so many ages to go to hell without even coming to tell us about it? What kind of religion is that?"

—Protestantism appears to be making quite good progress in Syria. According to a recent letter there are over 11,000 children in evangelical schools, of whom nearly one half are girls. This does not include Palestine. In the city of Beirut, alone, there are 9,000 in the schools of all kinds, 3,000 of whom are under Protestant instruction.

—Sheldon Jackson, D. D., of the Presbyterian Church, has completed his third missionary tour in Alaska, in which he has established two new missions and stationed three missionaries, made many improvements in buildings, and traveled five hundred miles in a canoe with wild Indians.

—Rev. Maxwell Phillips, who during the past nine years has been engaged in mission work in Mexico, under the Foreign Mission Board, has accepted a commission from the Presbyterian Board of Home Missions, and has been assigned to duty in New Mexico.

—The Southern Baptist Home Mission Board has engaged to care for, feed, clothe, and educate 50 boys and 50 girls at the Levering Manual Labor School, Indian Territory, and the Creek Nation has engaged to help the board with $7,000 a year.

—The Rev. J. F. Thomson, a missionary in Buenos Ayres, has gathered a Sunday-school of 280 children, and preaches six times each week. The prospects of the mission seem encouraging. Missions in South America are neither very numerous nor very successful.

—It is a fact of much moment and interest that, while the Koran is not being rapidly multiplied, nor widely circulated by an active organization, the Bible is translated into both the Arabic and the Turkish languages, and is being sent into all those countries where these languages are either spoken or read.

—The Lord Mayor of London has given a dinner to Dr. Moffatt, the venerable African missionary. Several members of the C. M. S. Committee and the Secretaries were present. Canon Hore delivered an address on behalf of the missionary societies represented.

—Rev. Wm. Arthur says of the work in Paris: "I have addressed more people in evangelistic services during the last four years than ever I saw collected together in religious services during all the previous years I have known Paris."

—Rev. Thomas Bridges, missionary to the islands of Terra del Fuego, now lives in an iron house, sent him by friends in England, so violent are the tempests in that far-off land. The only quadruped on the islands is the dog.

—Steps are being taken to open an institution for the theological training of native missionaries in India, to be supported by the whole of the Presbyterian Churches represented in that field.

—The New York City Mission held in September 360 gospel meetings, with a total attendance of 45,000 persons, distributed 70,000 tracts, etc., obtained 135 temperance pledges and aided 301 families.

—There is a great quickening in religious matters in India. All sects are affected by it, and Brahmans, Hindus and Mohammedans are watching for great and important events.

—About 120 children are attending the schools of the Free Church of Scotland mission on the shores of Lake Nyanza in Central Africa.

—The American Board has just sent out quite a large force of missionaries, both old and young. One, Dr. Nichols, goes as a physician to Bihe, Central Africa, and several go to China.

The American Free Baptist mission in Southern Bengal occupies six principal stations, has 515 members, and 1,100 Sunday-school scholars.

—A wealthy German Baptist has bought an old convent on the island of Capri, Italy, and a small Baptist Church has been organized there.

MISCELLANEOUS.

—The Salvation Army appears to be making great headway in England. The religious censuses which have been taken in so many towns and cities give some idea of the strength of the Army. It would appear that its meetings are better attended than those of the various churches. At Gateshead on a single Sunday the aggregate attendance was 11,655; in Hull, 11,301; in Sheffield, 4,000; in Nottingham, 4,215; in Bradford, 4,200; in Scarborough, 3,380; in Portsmouth, 3,000. A correspondent of the Nonconformist points out among the defects of the Army this:

"There is no provision for improvement and development in manner and matter as men's minds enlarge and their feelings change. The preaching of the captains, both in style and sense, is the same now as it was in the beginning. Those who heard their first addresses hear nothing different and nothing better now. They do not *edify*, they merely *assist*. They *turn men round*, but they do not move them on, and this shows both the power and the weakness, the success and the failure, the unsolidness and the imperfection of their organization. The Salvation Army, from the very nature of its operations, from the very nature of its purpose, can *only convert men*. It succeeds in doing this; but, unless those converted are moved on into a higher school, in which they may be built up and established, mere conversion will in time make little or no practical moral improvement in them. Unless they move on to something better, they will turn back to something worse. It is impossible for them to remain long without moving one way or the other; and it is because no means are provided to move them forward that the thousands who profess conversion from the evangelistic services of Moody and Sankey and others and from the services of the Salvation Army relapse into sin and vanish again into the darkness of godlessness."

—The "Living Church" corrects a statement that the increase in the Episcopal Church in Chicago has been but one church in ten years, and says in 1871 there were 2,165 communicants reported to the convention; in 1881 the number was 3,871, an increase of 78 per cent. But this does not represent the whole growth. In 1871 there were but six suburban churches, and in 1881 there were fifteen. The real statistics of the communicant growth are: that in 1871 there were 2,483 communicants, and in 1881, 4,722, an increase of 2,239, or 90 per cent.

—The Bishop of Winchester recently deplored the fact that the Church of England does not reach the working classes of great towns. Another Bishop, Dr. Durnford of Chichester, holds a different opinion, and asserts that the establishment does reach those classes, and, in proof, states that numbers of them recently attended the laying of the foundation stone of a new church.

—A cable dispatch of February 15, from Rome, says:

"The Pope has addressed a very grave letter to the Indian Bishops, commanding them, in view of the dangers surrounding the church, to increase their activity, to encourage Catholic Societies among the laity, to develop the Catholic press, and to advocate boldly the temporal independence of the Pope."

—Dr. Pope has prepared a revised catechism which the Wesleyan Book-Room will publish soon in great numbers. It was proposed at the Conference in London that an effort be made to place this work in all the branches of Methodism.

—In the negotiations between Russia and the Vatican, the former requires as the price of peace and liberty for the Church of Rome in Poland that it shall *not* pretend to be called national and that the Pontiff shall use religious sentiment to foster Slavism.

—St. Louis is to have a new Theological Seminary, which is to be organized by the German Evangelical Church. The building will cost $30,000, and will probably be situated on Rosedale Heights.

—The Tokio Young Men's Christian Association, consisting wholly of natives, have concluded to start a religious magazine.—Baptist Missionary Magazine.

—Paris has now 92 Sunday-schools with 7,100 scholars, who are taught by 819 teachers. This shows a gain of 5 schools for the year 1881.

—The Lutherans in this country built 141 churches last year and 505 in the last four years. The greatest activity was in the Synodical Conference.

—The 874 Baptist Churches of New York report for 1881 only 3,533 baptisms. Four hundred and forty-four churches, or more than half, report no baptisms.

—Mr. Gladstone has agreed to hear Scotch deputations in favor of disestablishment of the Church of Scotland, if legislation for this purpose should be brought forward in Parliament.

Our Young People.

WHAT WE SHOULD DO WHEN OTHERS PRAY.

If before an earthly king
We were called to stand,
Humbly would we bow the head,
Humbly fold the hand.

Had we done some sinful thing,
And defied his laws,
Ghastly would we welcome one
Who would plead our cause.

Should we look about and laugh,
He would think that we
Did not care if all our crimes
Should forgiven be.

Thus when to the King of heaven
One shall kneel in prayer,
Humbly let our listening hearts
The petition share.

Foreheads bowed and hands at rest,
Should our posture be,
While from straying thoughts and pleas
Heart and mind are free.

Pearl Gatherers.

DEAR MR. EDITOR: Papa takes the ADVOCATE, and as I never see anything from this part of Louisiana, I have concluded to write a little letter which I hope you will not throw in the "waste basket," as it is my first attempt to write a letter for the paper. I am a little girl seven years old. I go to school to mamma and am studying grammar, geography, fourth reader, arithmetic and spelling. Last fall mamma proposed to her pupils to organize a Juvenile Missionary Society. We named our society "Pearl Gatherers." We have thirteen members and three dollars and six twelve cents in the treasury. The greater portion of the society being the children of Baptists, mamma (as our lady manager) suggested that we divide the money between the Methodist and Baptist Churches, to which we all agreed. I have a sweet little baby sister who also belongs to our society. Last year I collected twelve dollars missionary money, and papa gave me a nice Bible, with my name on it as a prize. Papa is the preacher in charge of this North Bossier circuit. I go to Sunday-school every Sunday, as the church is near the parsonage. Our school is not very large, as the roads are so bad. I forgot to tell you our society expects to give a concert in May, and we would be glad if you could be present and give us a lecture. We are so sorry that our dear presiding elder, Bro. McClendon, had to give up this district, for I had learned to love him almost as well as I do Bro. Randall, who was papa's presiding elder three years. For fear you will think my letter too long, I will close. Hoping you will give my letter a place in the dear old ADVOCATE, I am your little friend,

EULA DAVIS.

BENTON, LA., Feb. 27, 1882.

The Porter's Iron Collar.

About sixteen miles from St. Petersburg, in the midst of a wide plain, stands the Czar's country palace of Tsarskoe-Selo Czar's Village, the great park of which is a very pretty place in fine summer weather. All through June and July, you may see the Russian children running about under the trees by scores, with a shouting and laughing that would do the Czar's heart good to hear, if he were anywhere within reach. In every shady spot you are pretty sure to find a picnic party making merry on the grass, with two or three well-filled lunch-baskets beside them; and when you come to the little summer-houses near the lake, you will most likely find at least half a dozen people in each, gathered around a big bowl of *prostokrash*, which is the Russian name for curds and cream.

This lake is one of the great "sights" of the park, for it has a boat-house filled with a model of every kind of boat in the world, down to Greenland fishing-boats and Polynesian war-canoes; and when they are all sent floating over the lake after dark, hung with colored lamps, they make a very fine show indeed. But there is something even better worth seeing a little farther on, and that is the palace museum, filled with strange presents which have been given to the Russian Czars by various kings, savage or civilized, from a jeweled sword presented by the first Napoleon to a Persian carpet sent by the Ameer of Bokhara.

On a table near the door lies a very curious relic, which every one who comes in notices at once. It is a large silver dish, rolled up like a sheet of paper, so as to make a kind of funnel; and if you ask the old soldier who shows the museum how it came to be twisted up like that, he will give a knowing grin, and ask if you ever heard of Count Gregory Orloff.

This Gregory Orloff was a Russian count who lived about a hundred years ago, and was not only a count, but an admiral as well, though there were people who said that if he had to manage the fleet by himself, instead of having three or four excellent naval commanders to help him, he would have made a poor job of it. But whatever doubts there might be about his seamanship, there could be none about his strength, for he was one of the largest and most powerful men in Russia. Like many other giants, he was, perhaps, just a little too fond of showing off his great strength. Nothing pleased him more than to bend a horse-shoe between his fingers, or pull out of the ground a stake which no one else could move; and if one of his sailors turned mutinous, and began to make a noise, Orloff would just take him by the throat, and shake him as a cat shakes a mouse, after which the brawler was usually quiet enough.

Now, it happened that one night this strong-handed admiral was at an evening party at the palace; and as he was handing a bouquet of flowers to one of the ladies, the silver paper which was wrapped around it slipped off. Orloff said nothing, but stepped to the supper-table, and taking up a silver dish, rolled it up like a piece of paper, put the bouquet into it, and handed it to the lady; and this is the dish you see in the museum.

Not long after this, Orloff arrived in St. Petersburg from a journey, and was met at his own door by a messenger from the palace, who told him that the Empress particularly wished to see him, and that he must go to her at once. Some men would have waited to put on their finest clothes, and to make themselves look quite gay and dandified; but the admiral was used to obeying orders at once; and off he started for the palace, just as he was.

Now, while the admiral had been journeying, there had come to the palace a new hall porter who had never seen him before. This porter was a strong fellow, although not nearly as big as Orloff, and not a nice-tempered man by any means; so when he saw the admiral's big, coarse-looking, ugly figure coming up to the door of the stately palace in a dusty traveling-dress, he shouted merely:

"Be off, you vagabond! You've no business here! Who are you, I should like to know?"

Orloff never answered, but stooped and picked up a long iron bar that fastened the door at night. One jerk of his great strong hands twisted it around the porter's neck like a ribbon, so that the poor fellow had to hold up the ends.

"Now, my boy," said he, with a broad grin, "go and show yourself to the Empress with that iron collar on, and she will know who I am!"

Then the porter knew at once that this must be the terrible Count Orloff, of whose strength he had heard so much, and he fell on his knees to ask pardon. But Orloff only laughed, and told him not to be quite so ready to judge a man by his outside another time; and, indeed, from that day forth, the porter was always civil to everybody.—David Kerr, in St. Nicholas.

How Sponges are Caught.

A correspondent of the New Haven paper tells how they fish for sponges in the Bahamas. When a vessel arrives at the fishing ground, it is anchored; and the men, in small boats, proceed to look for sponges in the water below. The water is a beautiful light blue color, and so clear a six-pence can easily be seen on the white, sandy bottom in thirty-five to forty feet of water. Of course, when there is no wind and the surface of the water is still, the sponges are easily seen; but, when a gentle breeze is blowing, a "sea-glass" is used. A sea-glass consists of a square pine box about twenty inches in length, a pane of glass about ten by twelve inches placed in one end, water-tight. To use it, the glass end is thrust into the water, and the face of the operator is placed close to the other. By this means, the wave motion of the water is overcome, and the bottom readily seen. Sponges, when seen on the bottom attached to rocks, look like a big black bunch. They are pulled off their natural beds by forked hooks, which are run down under the sponge, which is formed like the head of a cabbage, and the roots pulled from the rocks. When brought to the surface, it is a mass of soft glutinous stuff, which to the touch feels like soap or thick jelly. When a small black lead is obtained; they are taken to the shore, where a crawl is built in which they are placed to die, so that the jelly substance will readily separate from the firm fiber of the sponge. These crawls are built by sticking pieces of brush into the sand, out of the water, large enough to contain the catch. It takes from five to six days for the insect to die, when the sponges are beaten with small sticks, and the black, glutinous substance falls off, leaving the sponge, after a thorough washing, ready for market. To the fishermen generally, the occupation is not a lucrative one. I am told the wages will hardly average three dollars per week, besides board. There is but little diving for sponges, except for a particularly fine bunch which can not be gotten by the hook. The sponge is formed by small insects, and is the hive in which they live. Different qualities are found growing side by side, although in certain regions the finer and more valuable sponges are found.

Marine Battles.

Among the extraordinary spectacles sometimes witnessed by those who go down to the sea in ships, none are more impressive than a combat for the supremacy between the monsters of the deep. The battles of the sword-fish and whale are described as Homeric in grandeur.

The sword-fish go in schools like whales, and the attacks are regular sea fights. When two troops meet, as soon as the sword-fish have betrayed their presence by a few bounds in the air, the whales draw together and close their ranks. The sword-fish always endeavors to take the whale in the flank, either because its cruel instinct has revealed to it the defect in the carcass—for there exists near the brachial fins of the whale a spot where wounds are mortal—or because the flank presents a wider surface for its blows.

The sword-fish recoils to secure a greater impetus. If the movement escape the keen eye of his adversary, the whale is lost, for it receives the blow of the enemy, and dies almost instantly. But if the whale perceive the sword-fish at the instant of a rush, by a spontaneous bound it springs clear of the water its entire length, and falls on its flank with a crash that resounds for many leagues, and whitens the sea with boiling foam. The gigantic animal has only its tail for defense. It tries to strike its enemy and finish him at a single blow. But if the active sword-fish avoid the fatal tail, the battle becomes more terrible. The aggressor springs from the water in his turn, falls upon the whale, and attempts not to pierce, but to saw it with the teeth that garnish its weapon. The sea is stained with blood; the fury of the whale is boundless. The sword-fish harasses him, strikes him on every side, kills and dies to other victories.

Often the sword-fish has not time to avoid the tail of the whale, and contents itself with pressing its sharp saw to the flank of the animal which is about to crush it. It then dies like Macaleens, smothered beneath the weight of the elephant of the ocean. Finally the whale gives a few last bounds into the air, dragging its assassin in its flight, and perishes as it kills the monster of which it was the victim.—Growing World.

SPELLING IN THE NURSERY.

"G-o-a," said Grace to Willie;
"What does that spell?" "I don't know;
He is three and she is seven,
"G-o-a-t Goose" "Oh, dear, no!"
"Rooster? Boy? Stick?" Each time
Gracie shook her curly head,
Naught could mend her sad giving
But a lesson-word instead.

"When a little boy shouts
At a rabbit, what goes off?"
Gracie said, her face bright and shy,
As she quaffed a little cough,
Thinking he would surely guess it.
"You're so stupid! I'm quite hoarse
Talking to you." "What goes off?"
Why the rabbit does, of course."

Christian Advocate.

ORGAN OF THE MISSISSIPPI AND LOUISIANA CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

LINUS PARKER, D. D., Editor.

Corresponding Editors:

REV. J. W. HESS. REV. W. L. C. HUNNICUTT
REV. C. B. GALLOWAY, REV. C. W. CARTER, D. D.
REV. J. T. SAWYER.

THURSDAY, MARCH 16, 1882.

Fraternal Agitation.

There are some things that should be regarded as settled finally. Among these we reckon the separation of the Methodist Episcopal Church into two great branches. The Methodist Episcopal Church, South, became, for sufficient reasons, an independent ecclesiastical organization, and its continued existence and autonomy are not to be considered as an open question. To agitate the question of organic union can be productive of nothing but harm. It keeps up an irritation, and opens the door for disquieting and disturbing influences, that would sleep and die if the matter were permitted to disappear from the field of discussion.

Fraternity is another thing that has been settled. Nothing more is called for in this direction—certainly nothing further is needed in the way of legislation. The two churches came to a full and amicable understanding on this point, arranged their pending differences, and now treat each other as equal and legitimate branches of the parent stock. The courtesies which are due from one Christian church to another are freely extended, and there is friendly recognition, and a constant interchange of brotherly salutations, between the two great representative bodies. If any personal or local antagonisms exist, these are comparatively few and insignificant, and in time will disappear.

What occasion there is for further talk or discussion about fraternity we can not see. Nothing more is to be done, and nothing more can be. The provisions agreed upon by the Cape May Commission have been carried out in good faith by the Southern Church and the Northern Church accepted them as a finality. The two churches are as near to each other as they need be, or as they well can be and maintain a separate existence. There is, we believe, an understanding between the two churches in regard to their foreign mission work so as to avoid seeming conflict. Something of this kind was contemplated in the Cape May settlement, in regard to the home work, but thus far without practical results. Which side is most lacking in practical fraternity, in this erecting of altar against altar, it would not be difficult to show. The blame, if it rests upon either, does not rest upon us. We are fraternal. We can go no further in this direction. It only remains for each church to attend to its own affairs, and to do the work to which it has been providentially called.

Why then this continual agitation? If the autonomy of our church is settled, if fraternity is settled, what is the drift or object of this agitation? Is something more than fraternity meant, and is it intended, by this clamor about fraternity, to help on the Northern policy of disintegration and absorption? So far as we can discover, there is but one question left between the two Methodisms, and that is the question of organic union. This is the drift of the agitation, and in some instances it would appear to be the covert hope and design. Dr. Carlisle, the accomplished president of Wofford College, in a recent article in the Southern Christian Advocate, says:

> A few years ago a writer in these columns said that Southern Methodists could be divided into four classes with reference to fraternity. 1. Those who never have any use for it. 2. Those who will submit to it, as an inevitable humiliation. 3. Those who, in some sense, wish it, but do not feel it a duty or privilege to raise a hand, or move a tongue, or pen to hasten it. 4. Those who not only wish for it, and pray for it, but are willing, even anxious to work for it, as for one of the grandest Christian achievements in reach of this generation. Perhaps all these classes still have their representatives, but there is reason to believe the fourth is the growing one, all technical obstacles having been removed.

If fraternity means fraternity only, it seems to us that it has already been achieved. We do not know that Dr. Carlisle wishes for anything more than fraternity. If he merely wishes to promote peace and a good understanding between the two churches, we imagine there is no difference of opinion on this point. Dr. Kelley, in his article in the Quarterly Review, declares against organic union, and yet the general tenor of his article is calculated to weaken his position. There are some who are again advocating the change of our name by cutting off "South." A prominent man in our German work informs us that this change would simply wipe us out among his people, and our friends on the old border, and beyond, may find this to be true of their work should this measure be consummated. It would be tantamount to hauling down the old flag and surrendering at discretion.

Apart, however, from any explicit declarations, for as yet such declarations have not been made in influential quarters, the general drift of this agitation can scarcely be mistaken. It can have but one objective point. In the judgment of some of these brethren, organic union may not be expedient at present, but the fruit is ripening, and the way is being prepared. We impugn the motives of none, but we can not but feel that this fraternal agitation, which means much more than fraternity, is most unfortunate. Not that we believe that organic union can be effected, but that the question keeps up a ferment and a constant disturbance, and is calculated to cripple and weaken the church and to drive from us those who wish for peace and congenial affiliations. Internal dissension and bitter conflict are sure to be engendered by opening this question of organic union, and, if persisted in, may lead to a most calamitous disruption among ourselves.

We sincerely believe that it is for the best interests of both churches that they remain apart, that the aggregate growth and good done will be greater, and that the cause of Christ will be promoted by continuing as they are. The division resulted in blessings which are almost too great to be estimated now; and we do not doubt that its continuance will bear the noblest and best fruits.

The Fear of Death.

"The king of terrors," quoted from Bildad the Shuhite in Job, is generally accepted as a description of death. In the earliest ages death was regarded as the crowned monarch in the realm of the terrible, as the embodiment and highest manifestation of the fearful. In the feeling and convictions of all the ages this title of death has been accepted. Paul speaks of death as reigning—as a sovereign holding sway over the generations of men.

As there is naturally an instinctive clinging to life, so there is a natural aversion to death. But there are moral elements involved in the thought of death. It is somehow connected with sin, so that, besides the instinctive shrinking from it, there is the consciousness of guilt, and often of accountability and judgment. If death were merely a natural phenomenon, separated from all moral considerations, it could hardly be the sovereign of all that is most to be feared. Death owes its terrors to sin. As a terrible thing death is by sin. If there had been no sin, there had been no fear of death. If there had been bodily dissolution or change, there would have been nothing in it to excite aversion or apprehension. "The sting of death is sin, and the strength of sin is the law." Here we have the reason of the terrible in death.

And death, as connected with sin, is also somehow connected with the devil. "Him that had the power of death; that is, the devil." The devil, through sin, may be said to have brought death into the world, and he still endeavors to wield it for his own malignant purposes. It is his work and instrument, and his dark and baneful presence is felt in the dying throes of the ungodly, and in the misery which the anticipation of death excites. Without Christ, or the revelation of future blessedness, men are in bondage to the fear of death. "Who through fear of death were all their lifetime subject to bondage." The soul is bound by this chain. The fear of death is as a gloomy prison-house. It binds, disables, shuts up the spirit, and crushes out the real manhood. Without God death reduces us to the condition of cowering slaves.

This was the state of the world without the gospel, and it is the condition of those who are not building upon Christ as "the Prince of life." The thought of death may be temporarily dismissed, and the tormenting fear may be held in check by absorbing pleasures or business. But the dismal vision will sometimes break through, and none can entirely dispel the repulsive conviction. Amidst our recreations, our busy pursuits, and the race for wealth and honor, there is always this solemn undertone, and murmur of a coming catastrophe.

How fearful death is to most men is exhibited in the general endeavor to banish the very thought of it. There have been those who, without Christ, have seemed to meet death without fear. Throwing off all convictions of God and of a future life, they have resigned themselves to the inevitable, and to annihilation. And there are those who contemplate death without hope, and as the end of all, and avowedly are not afraid. It is with them rather the indifference of despair. Fear, if really overcome, is overcome at the expense of their moral sensibility, and by the sacrifice of the noblest aspirations, and the grandest attributes of human character. Not to fear death is something abnormal, unusual, apart from the hopes of the gospel.

Christ is the only Saviour from this tormenting fear. He died "that through death he might destroy him that had the power of death; that is, the devil; and deliver them, who through fear of death were all their lifetime subject to bondage." Deliverance from this fear is among the clearest privileges of the Christian. Dying grace is, of course, for the dying hour, but there is also a grace in life which divests death of its appalling aspect, and delivers from the fear of it. Some Christians perhaps never quite overcome the sense of terror in life, and we have known such to triumph in the final struggle. A lingering apprehension or a trace of fear should not discredit our hope, but there is a more excellent way. It is the office of perfect love to cast out fear, and when the spirit of adoption is in the heart, crying Abba Father, death can not be the king of terrors. A full tide of spiritual life in the soul, the love of God shed abroad in the heart, and faith in Christ as "the resurrection and the life," will dispel the cloud. This victory over the fear of death is a victory in life, a positive triumph that floods all our days with light, that abolishes death as the disquieter of the soul, and that makes life and immortality a present assurance and possession.

Spiritual Declension.

On all sides we hear the complaint of a general decline in the spirituality of members of the church. From every quarter we hear the cry that worldliness is encroaching upon Zion, and not seldom presenting its hideous effronteries in the "holy of holies." The fact of spiritual declension seems plain to even a casual observer. As the teaching of Christ and his apostles shows clearly that the church and the world are in their nature separate and distinct, and can not be joined without the destruction of one by the other, or the absorption of one in the other, and as spirituality is the first and last and best test by which the genuineness of the church is to be determined, spiritual declension simply means that the world is absorbing the church. If such is the fact, there must be some reason for it. If the fact is of sufficient magnitude to threaten the progress and very existence of the church then a knowledge of the cause of the fact will be greatly helpful in arriving at the remedies which shall counteract and destroy the fact. There may be a complication of causes. Perhaps there are many causes, all working together to this very end. Some may think the cause of all this loss of spirituality is due to the preaching of the pulpits. Others may suppose that the slackness in the administration of the Discipline of the church accounts for it. The preaching of the times may have somewhat to do in this matter, but, if so, it is very remote. The slackness of Discipline has nothing to do with it at all. The direct agency here is the neglect of the word of God. The almost universal neglect of church members to read and meditate daily upon the word of the Lord is the first and foremost cause of spiritual decline. The reason is this: The word of God is the only spiritual food. This truth was announced by Moses, and reannounced by our Saviour under the most peculiar and awful circumstances. Man is a spiritual being. God says this spiritual nature must be supplied with proper nourishment in order to life and growth. God has placed the supply in easy reach. Now, when people neglect to take this spiritual food their spiritual natures weaken, and sicken and die. There is no alternative. If a man neglects to take food into his stomach, and persists in that neglect, everybody can very easily forecast the result. The same law obtains in the spiritual realm. The soul needs food. The word of God is that food. Neglect to appropriate it issues in spiritual death. It is a sad sight to see people regularly, *every morning*, take their baskets and go to the market-places to procure the supplies necessary for the nourishment of their physical natures, and yet leave their *souls* to famish in want for that which is so easily obtainable. And this goes on day after day and week after week, and church people wonder what is the matter! There is no wonder about it. It is the simplest kind of a thing. Do we wonder at the weakening of a man's strength and the shrinking of his muscles and the thinning of his blood when we know that he persists in fasting from day to day and from week to week? The word of God *read* and *prayed over* is the only nourishment of the spiritual nature. Preaching the gospel can not take the place of this. Perhaps some have made this mistake, endeavoring to atone for their neglect by hearing much preaching. How would it do for a man to neglect bread and try drinking much water? Everything in its place. God says his word is the food for our souls. He says: "Man shall not live by bread alone, but by *every word* that proceedeth out of the mouth of God." If we believe God, then the remedy for spiritual declension is prescribed and duty plain.

T.

Mississippi Notes.

The Legislature adjourned yesterday, the ninth instant, after a session of a little over two months. It will be more remarkable for what was not done than for any important measures passed. Apart from the passage of a large number of local bills and railroad charters, very little was accomplished. To harmonize all shades of opinion, and crystalize them into laws, is a wearisome exercise. In a Mississippi Legislature may be found every variety of opinion, political and economical, from the rigid conservative to the iconoclastic radical, from old fogy to young American. One thing was very evident—quite a number of Legislators were anxious to make a record for future political preferment. But few would refuse a nomination for Congress. This was so patent and prominent that some thought it controlled largely in their position on certain and sundry measures. The local option bill, which passed the House, was defeated in the Senate by a few votes. In that body the strongest argument urged against it was injury to the party. Senators said we dare not go to the people with a prohibitory law on our statute-books. This was a bold acknowledgment that whisky dominated in the political aspirations of many men. They could afford to snub the temperance sentiment of the State, but to arouse the alcoholic lion would imperil the party. No Legislature ever met in this capital that had stronger, more numerous and more urgent appeals for repressive laws against liquor, and no body of representatives has been so little disposed to grant their prayers. The temporizing and artful dodges of certain gentlemen will be remembered when the melancholy days of future Novembers shall roll around.

The "Pint Law" was repealed—had scarcely a friend to plead for its continued disgraceful existence. A large number of bills were passed prohibiting the sale of liquor within three or five miles of certain schools, churches and towns. Another measure has become a law, which indicated a revival of conscience—an act prohibiting the sale or purchase of *futures* in the State. This is a great and growing evil. It is said that a little town, in less than thirty miles of the capital, has lost fully $30,000, within the past few weeks, in cotton futures. Whether this law is drawn with sufficient care to arrest it remains to be seen.

The appointments made by the Governor to the various judgships seem to give eminent satisfaction. In his estimate of men Gov. Lowry excels. He has unusual practical wisdom, and has entered upon his administration with the entire confidence and esteem of the State. His place in the sanctuary on Sunday morning is never vacant, and in this he sets a commendable example to those gentlemen who imagine the cares of official life prevent the discharge of religious obligations.

All reports from our colleges are cheering, notwithstanding the floods and money stringency of the times. A comparison of our present with past Conference institutions marks the changes of time. Colleges, like poor mortals, have no continuing city. We have only one female college to-day in the Conference that existed twenty-eight years ago. To the General Conference of 1854 the Mississippi Conference reported seven female colleges, with patronage as follows: Sharon Female College, 70 pupils; Felicilana Institute, Jackson, La., 60 pupils; Fayette Female Academy, 50 pupils; Withnarth Hall, Natchez, 60 pupils; Port Gibson Collegiate Academy, 110 pupils; Raymond Female Academy, 95 pupils; Jackson Wesleyan College, 65 pupils. Of all these Port Gibson, like Job's messenger, "only am escaped alone" to tell the present generation of our former prosperity. The same year Centenary College matriculated 220 students. Instead of *seven* we now have *four* female institutions, but their aggregate patronage exceeds that of *ante-bellum* days. Anent this subject of education Rev. Dr. Curry, in a recent address before the American Institute of Instruction, has made some rather startling revelations. His facts and figures, it is hoped, will correct the purblindness of the sectional Phariseeism that has been accustomed to look upon the South as an educational Sodom and Gomorrah. He said:

> The South before the war, in proportion to white population, taking man for man, sustained a larger number of colleges, with more professors, more students, and a greater annual cost than was done in any section of the Union. The same thing is true of academies and private schools. If the census of 1880, as taken by the United States authorities, be correct, the white population of the Northern States in that year was nearly 19,000,000, and of the Southern a little over 8,000,000. At that time the North had 205 colleges, the South 262; the North had 1407 professors, the South 1188; the North had 59,044 students, the South 27,055; the North paid for these colleges $1,514,293, the South $1,662,416.

The statement is going the rounds of the papers that a number of family residences in Columbus were connected by telephone with the Methodist Church in that city, a few Sabbaths past, and it is variously commented on by the secular press. All consider it a measure of doubtful utility. Some are wicked enough to intimate that it might encourage an unsanctified religious ease, and also save pew rent. On the other hand, it would be a benediction to the very aged and afflicted. At all events it indicates the power and popularity of Pastor Steel. The people are determined to hear him, even at long range.

The war between the two Baptist papers in the State has waxed warm. The Record has cut the acquaintance of the Southern Baptist—stricken it from the exchange list—and vowed never to notice it again. These brethren are both land-markers, but one is slightly hard-shell. As a Methodist neighbor, right on the line between the two, we command peace. Judah and Ephraim must not vex each other so. There is too much sin in Mississippi to allow mutiny in the ranks of Israel.

C. H. G.

Mississippi Items.

THE FLOODS.

The floods and the rains combined seem actually fearful, even here at Yazoo City, situated chiefly on the slope of a hill, from any part of which one may walk in ten minutes to the top of a point two hundred feet above the valley, over which the waters are spreading. The view from the hill-top near the city is really wonderful and fearful to contemplate. Water, water, water, shining everywhere over the vast valley that stretches westward till earth and sky seem to meet. There, though in the distance it seems to be still, it is winding, circling, creeping, oozing through thickets and fences, along bayous and all low places, advancing gradually, covering by degrees the higher lands, slipping under houses and sneaking by night up to the door sills, and finally moistening the carpets and covering the floors till one must become amphibious or leave. The inhabitants have not yet been run out of the Yazoo valley. They still hope that their higher lands and their houses will be spared the approaches of the flood. Yet there is no certainty of safety. The water has been rising an inch an hour for the last twenty-four hours, but this has been caused, in part, by heavy rains. By walking fifty yards from the door of the Methodist Church in this place one may see the water pushing its trash-covered surface up the gutter like the head of a huge serpent. People in the lower portions of the town are moving their furniture and abandoning their houses. On the upper Yazoo and on Silver Creek and Sunflower river the floods have recently become dangerous, and are daily more threatening of a general inundation. Plowing and planting are of course suspended for the present in all the flat country. Work on farms has been going on quite briskly in the hills of late. A gentleman from the hill region of Yazoo told me on yesterday that he had finished planting his upland corn. The health of the people in this region seems to be generally good. The great concern felt about the overflow appears to have displaced the popular dread of smallpox. We hear nothing of that now. The nearer evil demands exclusive attention for the time. It is to be hoped that the waters will subside in time for much planting in the swamp, as it is called. Meanwhile we shall probably have frequent and copious rains, both in the valley of the Mississippi and on the adjacent hill country for some hundreds of miles, since the atmosphere of all this region must for some time be surcharged with vapor arising from the vast area of water covering the great valley of the Mississippi and its tributaries.

The preachers of Jackson district are all at their posts, striving to fulfill the duties of their calling. While there are no extraordinary outward demonstrations to be seen, we trust that the work of grace is being steadily promoted in many hearts, and that good seeds are being sown, whose fruits shall be gathered in due season.

The present year, or at least the first six months of it, will probably be a very hard time financially with people in general, and especially with our preachers. They will have need to husband every dollar. Already I have heard rumors of scarcity bordering on distress in some preachers' families. Let our stewards be found faithful, and bestir themselves, that our preachers may not suffer. The Lord will provide if we will.

Some of the correspondents of this ADVOCATE, I see, do not agree with my views on foreign immigration. This is not surprising. The subject will bear discussion. I should regret very much to think that anything in my article provoked or instilled the spirit of Bro. B.'s reply. The arguments of the brethren are not conclusive to my mind. Even figures here may prove delusive witnesses. I shall not now enter into controversy with the advocates of immigration. It seems to me very unwise to encourage foreigners to come to these States. Not one cent would I give to hire or help them to come. On the contrary, it seems to me that foreign immigration should be carefully restricted. Especially would I warn our people against expecting any great relief from pecuniary or other embarrassments through foreign immigration. Almost every day I meet with gentlemen of experience in the higher circles of business life who hold substantially the views which I have advocated on this subject. The late Dr. J. P. Newman is quoted as saying "Massachusetts, Maine and Connecticut are in the hands of foreigners. The South may yet prove the sheet-anchor of the Republic, because she has been comparatively free from foreign immigration, and consequently from Sabbath desecration."

I would keep the South comparatively free from foreign immigration if I could, believing that her prosperity in all things would be promoted by such a policy.

W. L. C. H.

From the German Work.

The immigrants must be brought to Christ. They are here; more are coming; Columbus was the first. True missionary zeal will make us feel glad that the foreigners are coming to us, instead of being constrained to go to them with the glad tidings of salvation. Immigration saves our missionary treasury much money.

The members of our German Conference work faithfully, and some even heroically for our Master's cause. Nothing less will satisfy me, nor our church, than that all the German immigrants shall enjoy experimental religion. That accomplished, I am little concerned about the State.

In Louisiana, Texas and Mississippi, not a few of the "dry-bones" have been animated by the breath of the Lord. Monday, February 13, I spent at Osyka; had good congregations; administered the Lord's Supper at night. Owing to the poverty of the members, our German church at that place is not yet finished. Our American Methodists at Osyka have no church. They should fall in line with our German brethren; help finish the building, and occupy it alternately if not jointly. A few days later I visited Clinton, La.; preached in our American church Friday night, February 17, to the Germans of that interesting village. Good feeling. Bro. Powell, our preacher in charge, showed me much kindness. On the following day I visited the German settlement, four miles west of Clinton, called Buetoville. Here we have a church organization with a membership of thirty-six. Preached twice on Sunday; administered the Lord's Supper, and took eight persons into the church. A church is now being built at this place. Bro. F. Bueto donated for this purpose three acres of land to our church. Our American brethren should assist these German brethren with their sympathy, prayers and money.

Monday, February 27, I fulfilled the promise made to our lamented Bro. Krauter, namely: to take his two little orphans to their grandparents in Texas. Preached on the following night to a large German congregation at Houston. Old Bro. Pauly was one of my hearers. Took the cars the same night and arrived at Lake Charles at daybreak on Wednesday. Preached in our German church, morning and night, and administered the Lord's Supper. Returned to New Orleans in time to hold my regular weekly lecture at Dryades Street Church, Thursday night. There being a protracted meeting held at Soraparu Street German Church, I officiated there on Friday night. Altar crowded with mourners; two conversions; one accession. Preached to good congregations twice on yesterday at my church, and held a love-feast at Soraparu Street Church in the evening.

Now, do not be afraid of the immigrants; at least, not of the Germans.

J. H. A. AHRENS.

NEW ORLEANS, March 6, 1882.

Among the Editors.

Northwestern Christian Advocate.

Positivism provides for the private as well as public worship of humanity. Woman is the special object of private worship, because she is the most perfect representative of immunity. As "mother, she excites veneration; as wife, affection; as daughter, kindness." To excite these sentiments, the ideal woman is to be worshiped. The object for public worship is "the memory of great men," Moses, Cæsar, Mahomet, who are all patron saints of the new religion. This public worship is ritualistic. The ritual, as prepared by Comte, is an elaborate formula for the worship of humanity by means of homages and festivals to its most illustrious representatives. He adopted the whole ritual of Romanism, its fasts, festivals and saints' days, to the purposes of Positivist devotion. He published "a catechism of" belief, and provided for ten sacraments. The duties of the priesthood of Positivism are very comprehensive and peculiar. Besides preaching sermons to incite men to "seek the good, the true and the beautiful," they are to have "control over all human affairs—over education, politics, social organization and religion. They are to act as arbitrators in all disputes, to be consulted in all important matters in actual life, public and private;" or, in the words of this city's new-fledged apostle of Positivism, its ministers are to "be the one to whom lads and lasses would come with their tales of woe to ask here a word of comfort and there a word of guidance." Consistently enough, since there is no God to hear, he has abandoned all "petitional prayer." In its place we are told that a recent service in London began with an invocation—"In the name of Humanity! Love, our Principle! Order, the Basis; Progress, the End, Live for others! Live openly." This mummery is called "communion with our best thoughts." If it is that, it reveals an astonishing poverty of mental resources.

Southern Christian Advocate.

When a man has lived twenty, thirty years in business, and in his older life has made a failure, he goes down. There is nothing more for him to do now but take some modest position if he can get it, and lead the rest of his life as best he can. But suppose after he had made his failure, some one could take him by the hand to show him how his failure was made, could give him information by which he could yet succeed; could give him the capital by which he might try again and succeed; so that his future life would be more successful than the former; what a change for the better *that* would be! But alas! there is no one to take him by the hand; he can not be taught, and he is left to go down and become worse off, until death rids him of his troubles. And yet this taking the falling man by the hand, is the meaning of repentance and the benefit of the death and life of Christ. A man has failed in his duty to God and his fellow men; let alone, he goes down and deeper. But there is One who can and will lift him up and instruct him how he made his failure, and will help him to make no more. Christ puts him in a better place than he has ever occupied, so that his future life will be better and sweeter than before; and will ensure him a still better life when he has changed this and goes into that other world, to which all are hastening. Now if the merchant who has failed, would rejoice to be thus helped and made successful, how much more should the man who has failed and is sinking, rejoice to have opportunity offered, by which he too may be reclaimed and placed in a situation where all past failures will be forgiven and the future made bright and joyous!

The Richmond Christian Advocate, of March 2, says:

On Sabbath afternoon there was held in Broad street church a service in memory of Bishop Wightman, Rev. J. W. Bledsoe directed the exercises, Rev. P. A. Peterson read an excellent biographical paper on the late Bishop. Dr. Starr followed with an address, which, in fitness for the occasion and felicity in thought and style, was worthy of the classic, elegant and devout pulpit orator it illustrated and commemorated. The dew was on it. The smell and freshness of the meadow lingered about it. There was nothing of the dust and dryness of the ruling press. The estimate of the good and noble father in the church was just and discriminating. The praise was not overspeech, but judicious and sincere. It is regretted that no notes were taken of this admirable eulogy. Dr. Starr spoke without memoranda.

Dr. Sledd, owing to the lateness of the hour, declined to make his address, much to the disappointment of the audience.

Rev. J. W. Williams writing from Las Vegas, New Mexico, to the Richmond Christian Advocate, says:

The churches are well represented here, as far as number is concerned. There are Presbyterians, Methodists, (North and South) Baptists and congregationalists. All have houses of worship except the Methodist Episcopal Church, South. Bro. Welsh my Presiding Elder, and I have worked hard to get money to build a house of worship. We found that the people were not disposed to aid in the erection of another church. We therefore determined to see what could be done in the way of building a female seminary. This seemed to take with the people; so we went to work, and have in good subscriptions twenty-five hundred dollars. We intend to have a chapel in this institution, and in this way get a place of worship. The building has been let, and is being put up. It will be 52x52 feet, with vestibule, two rooms above and two below—very much like the Pace building at Randolph Macon, though not so large. As soon as completed we want to get a first class man of experience to take charge of it.

Our church is growing in membership. We began two months ago with seventeen members, and now have twenty. If we can average three every two months we shall do well. Our Sunday-school has grown from nineteen to thirty-eight. Tell Bro. Laurens that we organized on yesterday, a Rosebud Society, and have to begin with eighteen members. The Secretary will write Uncle Larry in due time. These are the first missionary rosebuds in New Mexico.

I have just returned from a visit to Don Trinidad Romero, a wealthy Spaniard who, though a Catholic, gave me fifty dollars for our seminary.

I sometimes catch myself looking wistfully towards the sunrise. You can't imagine how earnestly I desire to see the dear old State of Virginia. Pray for us, and may God bless you.

THREE METHODISMS BETTER THAN ONE.—Under the above heading the "Christian Neighbor" has these sensible words:

Rather than attempt to form the two Methodisms in one, let the platform of a third Methodism be put together, on which all who are in favor of the organic union of the Northern and Southern Methodist Churches may meet and become one. Any attempt to unite the two churches would cause, we believe, a large number of Methodists to leave the church North and the church South; and probably as many more would leave after the trial of making the twain one. We are in favor of fraternal relations—fraternal feelings and actions—as much as some over whose dreams there has come of late days an ambiguous sweetness rather long drawn out. Let each Methodism seek a closer union with God and abide under its own vine and fig tree and do its own work, provoking one another to love and good works. If this don't suit certain brethren let them make a platform of their own and get on it.

We regret to learn that Mrs. Cox, wife of the former editor of the Baltimore Episcopal Methodist, died March 6. The following notice of her death is from the Baltimore Episcopal Methodist of March 8:

We regret to report that Mrs. Augusta M. Cox, wife of Rev. Dr. Cox, died on Monday morning at her home, No. 231 W. Lombard street. Though Mrs. Cox has been an invalid for twenty years her death was unexpected. She was the daughter of Mr. W. W. Binney, of Washington, D. C., and was married to Dr. Cox in 1849. She was a lady of culture, and possessed many traits of character which endeared her to a large circle of friends. We pray earnestly that our brother may be comforted in this hour of sorrow, and many join us in offering him our heartfelt sympathies.

ITINERATING IN THE FLOOD.—Our brethren in the overflowed regions are having a most trying time. Rev. B. F. Alexander, presiding elder of the Delhi district, Louisiana Conference, writing from Delhi, March 6, says:

The water is terrible in my district. Suppose two-thirds or three-fourths of the land is now under water. But I have missed no appointment on that account; nor do I expect to if there is any way for the people to reach the places of worship by land or water. I can go and will do so if the people will. Though transportation is rather high on the railroad's skiff line, say more than twenty cents per mile. The country abounds in water and buffalo gnats, and is scarce of provisions and money; but blessed with an abundance of *good health*. The gnats are worse than ever before; so say the old inhabitants. They are killing some stock, though not much as more attention is paying to the protection of stock than usual. I keep my horse in the stable from daylight till dark. Gnats do not bite at night.

Very little plantation work done as yet, and but little gardening until last week.

Rev. J. W. Medlock, writing from Vienna, La., March 3, says:

A terrible tornado passed through this country on the night of February 27, demolishing fencing, out-houses, and some residences, and completely destroying all the large timber in its track. Some few persons were injured, and I learn that one or two lives were lost. We are now having beautiful spring weather, and farmers are busily getting ready for the new crop. Times are unusually hard, owing to last year's drouth, but the people are in good heart.

The London Methodist is informed that the pecuniary accounts of the Ecumenical Conference were not only cleared without calling for any portion of the guarantee fund, but the treasurer finds himself with $150 on hand.

The society of the Methodist Episcopal Church, South, which has worshipped since December 31, 1856, at the corner of Washington avenue and Eighth street, St. Louis, held a farewell service on last Sunday. The services were very interesting, Rev. Dr. Goodbody reading a historical sketch of the society. A new house of worship will be erected on the corner of Dayton and Glasgow avenue.

Rev. John E. Edwards, writing in the Southern Christian Advocate, says:

To those who knew anything of the condition of Mrs. Doggett's health, (widow of Bishop Doggett,) for the last few months, her death was not a great surprise. She had really been very feeble ever since the death of her sainted husband. The event was not a surprise to her. She was quietly and patiently expecting it. Mrs. Doggett was a woman of sterling worth. She died as she lived—meeting death as she met the afflictions of life—with a sublime heroism. Her faith was simple; her confidence in God abiding; her death tranquil. She leaves three sons and two daughters, all left in comfortable circumstances from the estate of their father.

"CHINA AND HER PEOPLE."—Under this heading Rev. J. W. Lambuth, our veteran missionary in China, will contribute to our columns a number of articles. They are specially designed for our young people, but the older people will find them entertaining and instructive. We are greatly obliged to Bro. Lambuth for this service, and we have no doubt his articles will be productive of much good. The first article will be published on our third page next week. In a private note dated Shanghai, China, January 30, 1882, Bro. Lambuth says: "My health is much improved, and I hope to be quite well again. We are very much encouraged in our work and see signs of great interest among the people, and constant growth in grace among the native converts. We need more men and more women, consecrated men and women to help us in this work."

In our news columns will be found further details of the inundation. The worst has not yet been reached in Louisiana, and the suffering in the overflowed sections must continue for one or two months to come.

Every day we hear of additional crevasses, and increased destruction of stock, houses and other improvements. An attempt was made, on Sunday morning, by some miscreant to cut the levee in front of the upper part of New Orleans. Fortunately it was discovered in time to avert disaster. Our levees are now guarded by armed men. We have heard of other instances in which the levees have been cut maliciously. In the country parishes, and wherever there is exposure to overflow, there is this danger. The prospect of plunder, the hope of government rations, and sometimes pure diabolism, seem to be the incentive. Alas! for human nature. These times of calamity are the occasion for the display of the worst, and also of the best qualities of men.

Generally there is hope of a subsidence of the waters in time to plant and secure at least a partial crop. It is a time of wide-spread destitution, of painful suspense, and also, we trust, of prayer.

—The editorial connection of Dr. Samuel K. Cox, with the Baltimore Episcopal Methodist, terminated with the issue of March 8. Rev. W. K. Boyle has bought the paper and now becomes its editor and publisher. We are sorry to lose Dr. Cox from our Southern Methodist Journalism. During the six years in which he has filled the editorial chair, he has done honor to the position, and has been a faithful exponent and advocate of Christianity and of Methodism. In retiring from the arduous position which he has occupied with fidelity and ability, we wish him health and prosperity. Under his successor may the paper continue to flourish, and to increase in popular favor and usefulness.

—And still they come! We mean articles without the name and address of the writers. Obituaries, marriages, and articles on various subjects—one just now received in each of these departments—are coming in every week sometimes with initials of the name, sometimes signed, "A Friend," and sometimes with no signature whatever. The editor must have the name and address of those who write for these columns. Please do not forget this. The name will be withheld from publication when desired. Ordinarily, however, it is best for people to write over their true name.

—A gentleman who attended, when a youth, the ministry of Dr. Linfield at Baton Rouge sends us through Rev. J. T. Daves, a contribution to the relief of Bro. Linfield in his misfortunes. We have remitted it to the family at Hazlehurst, Miss. A good deed which is its own reward.

—J. H. Muse, Esq., on our third page this week, gives his impressions of the life and character of Judge Edward McGehee, and furnishes some interesting reminescences of that truly great and good man.

—We invite special attention to the notice, on our first page, of the Mississippi Conference Woman's Missionary Society. It is important that the meeting at Crystal Springs, April 6, be well attended.

—Mr. Coukling and Senator Edmunds have both declined the vacant position on the supreme bench of the United States. Strange to say, the former was confirmed by the Senate by a decided majority.

—We are indebted to Rev. Wm. C. Power, secretary, for a copy of the minutes of the recent session of the South Carolina Conference. The work is very complete in every respect.

Says the Nashville Christian Advocate of March 4:

The Rev. Dr. William Crook and the Rev. Oliver McCutcheon, of the Irish Methodist Church, are in Nashville at this writing. They have come to the United States to appeal for aid to enable the United Methodist Church of Ireland to carry on its important work in that country. These brethren have made a most favorable impression upon our people here. They occupied our principle pulpits last Sabbath, and their ministrations were highly edifying to the large congregations to whom they dispensed the word of life. They preached the pure gospel with simplicity, clearness, power, and unction. Nashville Methodists responded cordially to this appeal, and will have a pleasant remembrance of the visit of these able and warm-hearted Irish Methodists.

Rev. G. M. Liverman, writing from Evergreen, La., says: "Wife and children are still at Kenchie, and I do not know when they will come if Alexandria goes under. I have a house at Evergreen, and will be snugly domiciled when they come. High water is all the talk, and still it comes. I have but little of it as yet."

Rev. C. M. Roper, pastor of Methodist Episcopal Church, South, in East Selma, Ala., writing March 10, says: "Church work is very promising. Good feeling pervades the membership, and large congregations give token of increased interest in all classes of our people. We are hoping and praying for a genuine revival—and we expect it soon."

WOMAN'S MISSIONARY SOCIETY. The fourth Annual Meeting of the General Executive Association, Woman's Missionary Society, Methodist Episcopal Church, South, will convene in Nashville, Tenn., Thursday, May 18, 1882. All delegates are requested to communicate *immediately* with the corresponding secretary of the Tennessee Conference Society, stating if it is their intention to attend the meeting. Delegates will be provided with pleasant homes.

It will be a season of special interest to Southern Methodism as the General Conference will be in session at same time and place. All who attend will be cordially welcomed.

Address MRS. A. E. SPENCE,
Cor. Sec. Tenn. Conf. Society.
SHELBYVILLE, Tennessee.

TO OUR AGENTS.—The publisher would be greatly obliged if all agents would remit promptly collections for subscriptions, or, at least once a month, send amount on hand with names from whom collected. It is hoped that extra efforts will be made this year to secure a large number of new subscribers, and as the General Conference will meet in May, the paper will be unusually interesting and of great value to every member of the church.

Methodist Episcopal Church Book Concern.

We clip the following from report of Book Committee of the Methodist Episcopal Church:

The total sales of the New York Concern, together with its several depositories, for the year ending November 30, 1881, are..... $852,719
of the Western Concern..... 711,620

Making a grand total of..... $1,563,739

The circulations of periodicals, November 30, 1881, was as follows:

EASTERN.

The Christian Advocate.....	51,000
Quarterly Review.....	4,200
Sunday-School Journal average.....	67,500
Sunday-School Advocate average.....	76,687
Sunday-School Classmate average.....	21,564
Berean Leaf average.....	615,250
Berean Quarterly.....	19,250
Leaf Cluster.....	2,150
Picture Lesson Paper (average.....	130,125
Northern Christian Advocate.....	12,960
Southwestern Christian Advocate, July, 1880	4,248
The Study.....	2,500

WESTERN.

Western Christian Advocate.....	23,879
Christian Apologist (German).....	16,383
Northwestern Christian Advocate.....	19,796
Sandebudet (Swedish).....	2,435
Central Christian Advocate.....	10,611
Methodist Advocate.....	5,050
Hearth and Home (German.....	7,101
Quarterly Review.....	1,000
Sunday-School Journal (average).....	38,197
Lesson Leaf.....	466,475
Picture Lesson Paper.....	67,612
Berean Quarterly.....	4,000
Sunday-School Advocate.....	70,400
Sunday-School Classmate.....	16,100
Sunday-School Bell, German.....	24,000
Bible Lessons.....	26,000
Little Folks.....	3,500
Sunday-School Banner (Swedish.....	2,529

The periodicals of the Western House are issued in the English, German and Swedish languages—and the report shows that no class of Methodists equal the Germans in conducting and sustaining our periodical literature published in their own language.

The Committee were particularly gratified by that part of the report of the Agents at New York, touching the progress in paying the bonded debt incurred in the year 1880 by the purchase of the property at 805 Broadway.

The old 7 per cent. bonds have been called in and paid or refunded at a lower rate of interest, so that the bonded debt is now only about $260,000 funded at five per cent. The Agents here say: "We were gratified to find that we had no difficulty in disposing of the new bonds, and we were obliged to decline applications for many which we could not supply."

The Western Concern has also been able to reduce its indebtedness, besides making a very favorable sale of a large amount of real estate in Cincinnati which it had carried for many years.

The total sales of both houses are found to be slightly less than in 1880, caused mainly by reduction in price of the Christian Advocate at New York; yet the Committee were fully satisfied that the financial condition of the publishing interests of the church was never better than now.

The Earl of Kellie was relating an account of a sermon which he had heard in Italy, in which the preacher described the alleged miracle of St. Anthony preaching to the fishes, and in which his hearers were so much entranced by his eloquence that they actually held their heads up out of the water.

"I can believe the miracle," said Henry Erskine, "if your lordship was at church."

"I was certainly there," replied the Earl.

"Then," said Erkskine, "there was at least one fish out of water."

Advocate Calendar,

For 1882.

Publisher's Department.

☞ *We shall do our best to exclude fraudulent advertisements of every description from the* ADVOCATE, *and trust our friends, in ordering goods from the leading merchants of New Orleans and elsewhere, as represented in our columns, will mention having seen the advertisement in the* ADVOCATE. *We will also take pleasure in attending personally to any commissions for our friends to the country with which we may be favored, while endorsing our advertisers as being worthy of their patronage.*

Mr. Philip Werlein, 124 Canal street, New Orleans, can sell you a good Halle piano for $225, cash and $10 monthly for fifteen months, no interest, including stool and cover. They are guaranteed for six years. This piano will be shipped to you on the condition that you are not satisfied there is to be no sale and he pays all charges of freights. That is certainly very fair and shows the confidence that Mr. Werlein has in his pianos. A good organ with 9 stops will be sold for $75, payable $5 cash and $5 per month for ten months, if not satisfactory no sale. Write at once and supply your family with an instrument of one kind or another.

On a Sunday, when the pastor of one of the leading Presbyterian churches was absent from his pulpit, several persons expressed dissatisfaction at seeing a stranger in the pulpit, and one lady said she would not have come if she had known that Dr. —— was not going to preach. An elder standing near very promptly replied, "Madame the worship of Dr. —— will be resumed next Sabbath."

"I must say that I very much dislike this ostentatious parade," remarked the elderly Miss Pringle as she looked about her at the new home of the Spanklingtons. "Now, look at that great elaborately framed mirror. I declare I can see nothing beautiful in it." "You shouldn't expect impossibilities, Miss Pringle," remarked Fogg.

Beneficent Nature seems to have planted in every clime the proper remedies for the diseases incidental to it. Laplace's Indian Turnip Pectoral Balm is made of an herb which grows all over the Gulf region, and it has never failed yet to cure all kinds of coughs and colds.

Sabi Edith to her doll: "There, don't answer me back, you unfeeling creature. I am your mother." "We know several homes where faith might have imbibed that principle."

"You have heard my love, that Amanda is about to marry Arthur? I know it too, what I can't understand is that a woman as intelligent as she can consent to marry a man stupid enough to marry her."

Ask your neighbors to subscribe for the ADVOCATE.

A philosopher says, "the man who laughs is the sympathetic man." It is astonishing how many sympathisers a fellow has when he slips down and hurts himself.

"Tommy," said a mother to her seven year old boy, "you must not interrupt me when I am talking with ladies. You must wait till we stop, and then you can talk." "But you never stop," retorted the boy.

"Well," said an Irish attorney, "if it plaze the court, if I am wrong in this, I have another point that is equally conclusive."

Don't throw away your old flour-barrels. They are useful. It has been found that an ordinary flour-barrel will hold 67,000 silver dollars.

An old lady seemed to be out of breath. "What's the matter," said a kindly young woman. "O ma'am, it's the population of my heart," was the reply.

The oldest inhabitant is generally a man; not because he is given to lying, but because he commenced owning up to his age sooner.

The most reliable stimulant for the growth of infants and children, and the one most gentle in its soothing effect, is Brown's Iron Bitters.

A Georgia editor nearly died of fright because some one told him he had eaten the ice cream before it had been thawed.

If a man really wants to know of how little importance he is, let him go with his wife to the dressmaker's.

A Sunday-school boy, upon being asked what made the Tower of Pisa lean, replied, "Because of the families in the land."

Send the ADVOCATE to your friend or the next year and you will not regret it.

A baby in Ohio that was fed on elephant's milk gained twenty pounds in one week. It was the baby elephant.

An English boy, on being asked the other day who was Prime Minister of England, answered, without hesitation, "Mr. Spurgeon."

Why is a turnpike gate like a dead dog's tail? Because it stops a waggin'.—Boston Post.

"That butter is too fresh," as the man remarked when the goat lifted him over the fence.

When a dog howls at night it is the sign of death. It is if we can get at the brute.

CONSUMPTION CURED.—Since 1870 Dr. Shevar has each year sent from this office the means of relief and cure to thousands afflicted with disease. The correspondence necessitated by this work becoming too heavy for him, I came to his aid. He now feels constrained to relinquish it entirely, and has placed in my hands the formula of that simple vegetable remedy discovered by an East India missionary, and found so effective for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Diseases; also all Nervous Complaints. Its remarkable curative powers have been proved in many thousand cases, and actuated by the desire to relieve suffering humanity, I gladly assume the duty of making it known to others. Address me, with stamp, naming this paper and I will mail you, free of charge, the recipe of this wonderful remedy, with full directions for its preparation and use, printed in German, French or English. W. A. Noyes, 149 Power's Block, Rochester, N. Y.

NEW ADVERTISEMENTS.

BARGAINS

UNTIL STOCK IS EXHAUSTED!

I have a few copies each of the following books among the best published at Nashville slightly shelf worn, that I will mail on receipt of TWENTY CENTS each, post-paid to any address. This is less than half price to make room, and in all cases much less than price and cannot be supplied after present stock is sold.

A splendid chance to start, or fill up, a Sunday school library at small cost, and supply very valuable works for home reading.

For more extended description, see catalogue of Publishing House, Methodist Episcopal Church, South, of Nashville, Tenn.

ANALYSIS OF CHURCH GOVERNMENT, particularly that of the M. E. Church.
APOSTOLICAL SUCCESSION.
A strong, practical view of the subject.
BIBLE IN MANY TONGUES.
OUR ENGLISH BIBLE.
These are valuable works.
CEREMONIES OF MODERN JUDAISM.
By an educated Israelite, now a Christian, and familiar with the subject.
COUNTRY STORIES, by Old Humphrey.
CROSS OF CHRIST.
A sermon delivered by H. B. Bascom, D. D., LL. D., before General Conference in St. Louis, with a brief sketch of the author's illness and death, and the funeral discourse delivered by Bishop Ames.
DAIRYMAN'S DAUGHTER, by Rev. L. Richmond.
DAWN OF MODERN CIVILIZATION, or sketches from the Twelfth to the Sixteenth century.
Full of interest.
DUTIES OF CHRISTIAN MASTERS, by Bishop McTyeire.
A valuable work.
OLD EDINBURG.
An historical sketch.
MODERN EDINBURG.
A sequel to the above.
EARLY TIMES IN MIDDLE TENNESSEE.
Of great interest to natives of the state.
FAMILY GOVERNMENT, by Bishop Andrew.
FATHER REEVES, the Model Class-Leader.
A most interesting and useful volume.
FIELD AND FOLD, a Popular Exposition of the Science of Agriculture.
Should be widely circulated in the South.
FIFTY BEAUTIFUL BALLADS.
Compiled by Dr. T. O. Summers.
FIFTY FINE POEMS.
Contains some of the gems of English poetry.
FOSTER'S ESSAYS.
Ought to be read once a year by every young person.
FOSTER'S LECTURES ON CHRISTIAN MORALS.
With a biographical account of Rev. John Foster, the renowned author.
GLIMPSES OF THE DARK AGES.
GRANDFATHER GREGORY, by Old Humphrey.
GRANDMAMA GILBERT, by Old Humphrey.
GREEK AND EASTERN CHURCHES, their History, Faith and Worship.
HEART AND CHURCH DIVISIONS, Causes, Evils and Cure of, by Bishop Ashby.
HEBREW MISSIONARY.
Essays by Rev. Joseph Cross, on the Book of Jonah.
HIDDEN LIFE EXEMPLIFIED.
An interesting and edifying biography.
HODGSON: MEMOIR OF REV. THOMAS.
Wesleyan missionary to South Africa, with an interesting description of his life there.
HOME TRUTHS, by Rev. J. C. Ryle.
This book is full of plain pointed observations.
HOMELY HINTS, by Old Humphrey.
HYMNS FOR INFANT MINDS.
Carefully revised, pictorially illustrated and elegantly printed.
HEDING ON THE DISCIPLINE.
INCIDENTS IN THE LIFE OF A PASTOR.
INQUISITION. This account is reliable, and proves a painfully interesting volume.
IONA, THE BRITISH ISLE AND INHABITANTS, by Rev. W. L. Alexander.

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SUNDAY-SCHOOL UNION DEPOSITORY.

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Also Sankey & Bliss' Gospel Hymns and Sacred Songs, Teachers' Bibles, Concordances, Bible Dictionaries, Commentaries, etc., at the Depository.

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CHAPEL HILL ACADEMY,

MARSHALL COUNTY, TENN.

Opens the next session the Sixteenth, under present principle, January 2, 1882. Course: English, Classics, Mathematics and Sciences. Thoroughness, Cheapness and Progress are all combined here. Efficient teachers employed, such as know how to teach, and are up with the spirit and progress of this age of Education. Entire expense, $70 to $80 per session of twenty weeks. Music by skillful teachers for $25 per session.

Col. Fitzgerald, D. D., editor Christian Advocate, M. E. Church, South, Nashville, Tenn., of this school says: "Unsolicited, we speak a word in behalf of this school. The Chapel Hill community is one of the best in the country, the location is beautiful and healthful, and Prof. S. V. Wall is a teacher whose skill as an educator is only equaled by his qualities as a Christian gentleman. All of which we say because we know it is so."

Pupils can enter at any time and will be charged only from time of entrance. Tri-weekly stage from Nashville to this place, distance forty miles south.

Address S. V. WALL, Principal,
Chapel Hill, Tenn.

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MARBLE AND GRANITE WORKS,

MONUMENTS,

Tombs, Headstones, Cemetery Railing,

MARBLE, SLATE,

And Iron Mantels and Grates.

114, 118, 120, 122 Camp St., New Orleans

Indian Turnip
COMPOUND
PECTORAL BALM.

For the Cure of Coughs, Colds, Hoarseness, Bronchitis, Asthma, and the various affections of the Lungs and Throat and for the relief of consumptive patients. Price, per bottle $1. Prepared and for sale by H. LAPLACE, Druggist, 23 and 25 Elysian Fields street. And the principle Wholesale and Retail Druggists of New Orleans.

$72 A WEEK, $12 a day at home easily made. Costly outfit free. Address TRUE & Co., Augusta, Maine.

IN POWDERED FORM.
RICH, DELICIOUS, ECONOMICAL, CONVENIENT.
This contains material for 5 Pints Best Mock Turtle, Tomato, Ox Tail, Bean, Clam Chowder, Vegetable, Fish, Lobster, Chain and Kidney. A child can prepare them in a few minutes.
PUNSWICK CLAM FRITTERS.
Nothing but water required. This contains material for 15 Fritters. Ready in 5 minutes.
DEPOT, 75 WARREN STREET, NEW YORK.

Agricultural.

The farmer in the paper
Read the editorial mentions
That the fate of nations rested
On the C. and G. conventions.

But the trees had leaved and blossomed,
And the grass continued growing;
All the sprouts of corn were starting,
And the farmer went on hoeing.

When the matter was decided,
And they made the nomination,
One declared it was a blessing
And another ruination.

Still the fruit grew ripe and mellow,
And the wheat was nicely growing,
While the farmer in his garden
Plow'd his turnips went on hoeing.

DANIEL WEBSTER'S OPINION.—If you are a farmer dissatisfied with your work in life, or a young man who thinks tarming beneath him, or a professional man who sneers at agricultural pursuits, or simply a curious reader glad to know the opinion of a great man on a great subject, read the anecdote which the "Boston Journal" tells of Daniel Webster. Daniel Webster visited John Taylor, who worked on the Webster farm, in 1852. Taylor, in speaking of him at that time, said:

"His health and bodily strength are good for a man of his age. I will give you a sample: Last Friday week we had fourteen tons of English hay well made and ready to put in the barn in the afternoon. It was a busy day on the farm, and all who could handle a rake or pitchfork were pressed into the service. When we came in to lunch in the forenoon Mr. Webster entered the kitchen, and in a playful manner and tone said:

"'John Taylor, what wages will you give me to work for you this afternoon?'

"'I will give you half a dollar, sir.'

"'Why, John Taylor, I can not afford to work for that price; and you underrate my abilities. I can pitch as much hay as any other man.'

"'It is on the supposition, sir, that you are a good hand that I offer you those wages. We got our best men for $1 a day,' I replied.

"'If that is the case, John Taylor, I am your man. I will finish my correspondence with the department, eat an early dinner and be ready to take the field with you.' As mooning on that day was short, and by the time the teams were ready Mr. Webster made his appearance, we drove into the field. The hay lay in winrows. Mr. Webster and myself pitched on the same cart. He took a winrow on one side and I the other. A ton was put on the cart, when he took the whip and drove it up to the barn, leaving me in the meantime at work in the field. When unloaded he returned with the empty cart, upon which we pitched a ton, making in all three tons between us that afternoon and one ton and one-half as his part of the work. It was a hot afternoon, and I observed what I had before seen when he used muscular exertion, he sweat more profusely than most men; it literally poured off of him like rain.

"When I met him the next morning, said he: 'John Taylor, I have slept sounder and feel in better health than usual. How I wish I could only live as you do. A farmer's life is the most rational mode of existence; good food, home raised, with healthful work for the day and sound sleep for the night. It gives a man a clear head, a large heart and strong hands.'"

AGRICULTURAL PROGRESS.—That agriculture is making rapid progress there can be no doubt, and yet it is not so extremely far ahead of the agriculture of olden times as might be supposed. The truth is there was a great falling back, and hence much of the progress made has only gone as a regain of that which was lost. Rome had writers of agricultural literature who offered suggestions which, though more than two thousand years old, may still be heeded with profit by practical farmers. The advantages of thorough over shiftless cultivation is especially insisted on by them, while the advisability of early planting, tilling, harvesting, etc., is forcibly commended. The Northern barbarians who overran and subjugated Rome, cared nothing for improving agriculture, but the Saracens came and took possession of most of Southern Europe, introducing irrigation and kindred arts from Northern Africa. They made the Spanish peninsular flourish as it had never done till then. The revenue collected by these Mohammedans each year in Spain, is computed by historians to have been equal to $600,000,000 of the money of our times—a sum which indicates a thrift in cultivation as well as manufactures, unknown to their modern successors.

So a thousand or more years ago the *art* of agriculture was by no means badly understood. The tools employed may have been inferior to the tools of the present day, but all the writings left us show conclusively that this is more than need be said of the knowledge necessary to grow crops of large yield. Could those old Saracens have had our ploughs, our harrows, our grain drills, our harvesting machines, and the many minor tools we use, they would doubtless have approached, if not equalled, our averages per acre.—Mobile Register.

BEE CULTURE.—There are few people who have not kept bees that are aware of how profitable a few colonies of bees—especially the imported strains of Italians—can be made. Many an invalid who finds time hanging heavily on his (or her) hands could find great comfort in having a few cobnles of Italian bees in improved hives, watching their comings and goings, laden with the precious freight. It opens up a large study, when it is profitable, in many localties very profitable. In this article, necessarily short, I shall not give any figures as to the amount of profit one can feel assured of making every season. Most people are used to the common black bee, and though the habits of bees as a general thing are about the same, we have found that the Italian is not only more prolific but far gentler to handle. Almost any one can take these bees in their hand without being stung. They fly further after stores, fly faster and return oftener than the blacks. Some writer has said that the best trap for the worms and moths that destroy bees is a teacup full of Italian bees. I have never seen a colony—even very weak—injured by moths or worms. A person who has never seen or owned a pure colony of Italian bees, and judges bee culture by some standard in which the black bees figured has no idea whatever of the ease and pleasure of running an apiary of Italians. The trouble generally has been in obtaining a pure strain of Italian bees. Many queen rearers exist, and I'm sorry to say that some of them rear queens which, after being impregnated by a black drone (which renders that queen's progeny half bloods or hybrids,) are advertised and sold for a purely mated mother. After awhile the purchaser finds that he can not get in ten feet of his bees for their stinging him. So much for hybrids or crosses between the Italian and black honey bees.—New York Herald.

SHEEP.—The crying need of American agriculture to-day is a more general incorporation of the sheep into the farming economy. More prolific than horses or cattle, as well as more tractable, subsisting on scantier herbage and requiring less supervision, it claims the additional advantage of "paying for its raising" in annual instalments of marketable fleece pending its growth to maturity. It is more readily transferred from one inclosure to another, and is easily restrained by fences which would prove no barrier against the encroachment of other farm stock. Its light tread and love of repose warrant its access to fields and pastures where the tramping of cattle and the tearing of hogs would not be tolerated. It wastes less food in proportion to the quantity consumed, and will hunt and utilize much that would otherwise be lost to the farmer. Yielding a return in both fleece and flesh, it furnishes its owner with the double advantage of catching a good market for his product, requiring less water and disposed to work for its food. It is without a peer when summer's drouth taxes the farmer's resources for enabling his live stock to maintain an average of thirst and flesh. All that can be said in behalf of feeding live stock on the farm, as distinguished from the soil impoverishing policy of placing the raw grain and grass upon the market, will be found to apply with double emphasis to the farm that carries as a part of its outfit one or more sheep per acre. No, the animal returns more fertility to soil in proportion to the amount exacted for its support, while none equals it in the evenness with which the droppings are distributed. Notwithstanding the evident advantages an increase in sheep culture brings the agriculture of a country generally, and especially inuring to the benefit of such farmers as incorporate it into their system, the fact is apparent that sheep are not so numerous or so evenly distributed as they should be.—Breeder's Gazette.

PREPARING PEACH STONES.—Several have asked how to prepare peach stones for planting. They are probably aware, that when the stones are kept dry all winter and then planted in spring, very few, if any, will germinate. In nurseries, the stones are not allowed to get very dry, but they are stratified or bedded just before winter sets in. The usual manner is, to mark out the limits of the bed and spread the stones over it to the depth of two or three inches; the stones are then spaded in as if turning under a dressing of manure. By this operation they are distributed through and well mixed with the soil, where they are left to freeze and thaw all winter. This treatment causes the halves of the stone to separate and the pressure within of the swelling seed can push them apart. This may be effected by other methods than that of spading in. The stones are sometimes spread upon the ground and covered with spent tan-bark or sawdust to the depth of three to five inches, and thus exposed to the weather. In spring, when the ground is ready to plant, the stones that have been spaded in are separated by throwing the soil of the bed upon a riddle, such as is used by masons; the earth falls through while the stones are left upon the riddle. Those that have been under tan or sawdust are more easily recovered at planting time.—American Agriculturist.

JOHNSON GRASS HAY.—The editor of the Southern Live Stock Journal learns from a reliable party, that a gentleman in Texas, last year raised 300 tons of Johnson grass hay from 60 acres of land, which he is selling at $25 per ton. The gentleman has a Dederick hay press and is fixed up with all the conveniences for handling hay. He will probably clear from $5,000 to $6,000 on his hay crop, besides using a large amount of the hay on his farm, feeding to stock.

Said editor is further informed from a reliable source, that there is another gentleman in the same State, who is largely engaged in raising Johnson grass hay for market. He is receiving $35 per ton for his hay. As yet the average farmer is afraid to sow Johnson grass for fear it will ruin his farm. It may ruin it so far as cultivation is concerned, but what if it does? The hay harvested each year, sold, and fed to stock upon the farm, will, if rightly managed, insure a fortune. Johnson grass is no "humbug." Johnson grass is worthy of all the good words that have been spoken in its favor. It's a God-send to our beautiful Southland, and time will prove it. Thousands of acres will be seeded to Johnson grass this spring in the Gulf States."

CUTWORM PREVENTIVE.—A lady writes to the Fruit Recorder: "I have tried with success your grub preventive for strawberries. The recipe is one-half pint of salt and one ounce of copperas to three-fourths of a pail of water. I dipped my strawberry plants, some two hundred or three hundred, in it before setting, and only lost three plants out of the lot. I was very much troubled with cutworms destroying everything that I set out, as well as the small white maggot, at the roots of cabbage and cauliflower plants, and had a great deal of inquiry made by other people, what to do, to keep the worms from destroying their tomato and other plants. As I was selling a good many such plants I kept a pail of the solution handy, when I took them up from the seed bed, immersed them in it. Do not know of a single plant being eaten by cutworms, and only three or four cauliflowers were troubled with the maggot, but that did not prevent the ravages of the green cabbage worm the later in the season; pepper applied frequently I think would. I saw hot water recommended and tried it, but spoiled my cauliflowers. Did not use solution quite as strong for other plants as strawberries."

BEST SEED.—A Connecticut farmer says that the butt ends of potatoes and the kernels of corn from the butt ends of the ears, each produced crops that were materially better than where the opposite course was pursued. In the case of potatoes the stalks from the butt end were much the larger and more forward at the first hoeing. The increase in corn was some twenty per cent, in favor of the butt end kernels.

PRUNING.—Pruning may be performed at any time, but where there are only a small number of trees to be pruned for it is preferable to delay it until February. Give the orchard a shallow and careful ploughing, not disturbing the roots. Dig under a liberal top-dressing of fertilizers equal to the spread of the branches of the trees.

Household.

BEEF A LA MAUEDOINE.—Cut some rump steak in slices a little more than half an inch thick, trim them all to the same size in the shape of cutlets and lard them thickly on one side with fine lardoons of bacon fat. Lay them out, the larded side uppermost, into a flat pan and put into it as much highly flavored rich stock or gravy as will come up to the grenadins without covering them. Cover the pan and place it in the oven to braise gently for an hour. Then remove the cover, baste the grenadins with the gravy and let them remain uncovered in the oven till the larding has taken color; then they are ready. Take equal quantities of carrots and turnips cut into the shape of olives, also equal quantities of tinned peas, of harricot beans, of asparagus points (tinned) and of small sprigs of broccoli. Boil all these vegetables in salted water, then melt a piece of butter in a sauce-pan, add a tablespoonful of flour, stir in sufficient milk to make a sauce, add pepper, salt and a little grated nutmeg. Put all the vegetables into this sauce, of which there should be just enough to make them hold together. Toss them gently in it to make them quite hot. Lay them in the middle of a dish, round them dispose the grenadins in a circle, and, having removed the superfluous fat from their gravy, pour this round the grenadins and serve.

SPLIT PEA SOUP.—Soak two quarts of split peas over night, and put them on to boil early in the morning, with one pound of salt pork washed clean, one pound of lean fresh beef, and six quarts of cold water. The meat can be cut into inch-square pieces. Cover the pot, and when it boils stir it occasionally, as the peas will settle to the bottom, and may scorch and spoil the soup. Remove all scum that rises. Let it boil slowly for three or four hours on the back part of the stove. When nearly ready to serve, season with a little salt, pepper, and a tablespoonful of celery seeds. Cut some wheat bread into bits like dice and fry in pork fat. Put into the tureen and serve very hot. If preferred, the meat can be strained out through a sieve and served separately. Pea soup should be eaten very hot, as it thickens rapidly when cooling. An onion, carrot and turnip sliced into the soup, when first put on to boil, will add to its flavor, also celery tops can be used instead of the seed.—Country Gentleman.

COLD CHICKEN.—The meat of large fowls, however dark in color and however tough, may be made tender by gentle simmering in a stew-pan over the fire in the usual way, or, better still, in the oven. For the latter cut the fowl into joints, place them in a deep pie dish, with enough cold water to completely cover them, place the dish on the bottom shelf of the oven, which should not be too hot, and let it remain until sufficiently tender to draw out the bones; watch it in order to add more water as the first reduces. It must be kept quite under water all the time, or it would dry up and become hard and brown; at the same time it does not do to put it in too much water at first, as it would draw the goodness from the meat. It will probably take about an hour and a half to do, and, prepared in this way, it will be ready to use for risoles, croquets, curry or mince, taken care to chop up a little fat streaky bacon with it. The liquor in which it has been cooked will be very good to moisten it as required, or it may be added to the stock pot.

OLD TIME PORK AND BEANS.—Take two pounds of moderately lean side pork, to two quarts of marrow fat or other beans. Put the beans to soak over night. In the morning after breakfast scald and scrape the rind of the pork and put on to boil an hour before putting in the beans. Set the beans to boil in a separate pot, in half-warm water. If the water used is of hard lime-stone use a teaspoonful of soda to the first water. After boiling a short time, drain through a colander and put on fresh water and let boil until quite tender. Then add the pork to the beans and let simmer until nearly as stiff as mashed potatoes. Then put into a baking dish; score the pork and place in the centre; brown in the oven one hour. Great care should be taken not to let the beans scorch when they are boiling.

ROYAL CORN BREAD.—Make a pint of batter of two-thirds nice corn meal and one-third coarse flour stirred in water; let it stand in a warm place until it ferments well; then add warm water, two or three tablespoonfuls of molasses, a teaspoonful of salt and a teaspoonful of soda, (or enough to correct the acidity) then thicken with corn meal and coarse flour, in the same proportion as at first, making the batter about the same consistency for griddle cakes; oil your baking dish and fill about half full, always have about a pint of the batter to start with again. Place the loaf in a steamer and steam it two hours for a two quart loaf, and bake it in the oven about thirty minutes, to brown it. The same recipe may be used for griddle cakes.

CABBAGE.—A nice way to prepare cabbage for immediate use is to cut enough into fine shreds to fill a quart dish; pepper and salt to taste; sprinkle over it a teaspoonful of sugar; into two-thirds of a pint of vinegar put a teaspoonful of butter, and let it boil; then pour over the prepared cabbage; cover tightly and send to the table; or prepare the cabbage as above, only take half a pint of cream and add to it three tablespoonfuls of vinegar and pour over it; do not heat the cream.

A GOOD MAYONNAISE DRESSING.—Put the yolks of two eggs in a deep dish with a little salt and white pepper; into these stir briskly some olive oil, which must be added very gradually and alternated every little while with a few spoonfuls of vinegar. The dressing should have an agreeable flavor, and a rather stiff consistency. Salad oil should be kept well corked in a dry cool place, and always in the dark.

CAKE MAKING.—In making cakes be careful to observe the following simple rules: Beat them up with your hand, not with a spoon; always dry your flour; always clean your currants and sultana raisins in flour, not in water; beat up eggs for ten minutes before adding them to the other ingredients; when the cakes are taken from the oven, turn them out of the tin and stand them outside the warm tin.

PLAIN SPICED CAKES.—Two eggs, one cupful of brown sugar, one cupful of butter, one cupful of raisins, after being seeded and chopped; one-half cupful of buttermilk, one teaspoonful of soda, one heaping teaspoonful of cinnamon, one-half teaspoonful of cloves, one-third of a nutmeg, and three small cupfuls of flour.

Scientific.

ANATOMY OF AN EARTHWORM.—The body of a large worm consists of one or two hundred almost cylyndrical rings or segments, each furnished with minute bristles, and is endowed with a well developed muscular system. The mouth is provided with a little projection or lip, capable of taking hold of things and of sneking. Internally, a strong pharynx, corresponding, according to Perrier, with the protrusile trunk or proboscis of other annelids, and which is pushed forward when the animal eats, is situated behind the mouth. The pharynx leads into the œsophagus, on each side of the lower part of which are three pairs of large glands, which secrete a surprising amount of carbonate of lime. They are unlike anything that is known in any other animal, and their use is largely a matter of speculation. Mr. Darwin thinks they are partly excretions of the excess of lime contained in the leaves which the animal eats, and that they otherwise aid digestion by affording a neutralizer against the acids of its food. In most of the species the œsophagus is enlarged into a cup in front of the gizzard. The latter organ is lined with a smooth, thick, chitinous membrane, and is surrounded by weak longitudinal but powerful transverse muscles. Grains of sand and small stones from one-twentieth to a little more than one-tenth of an inch in diameter may be found in the gizzard and intestines, and are supposed to serve, like millstones, to triturate the food. The gizzard opens into the intestine, which presents a peculiarly remarkable longitudinal involution of the walls, by which an extensive absorbent surface is well developed. Breathing is done by the skin, without special respiratory organs. The nervous system is fairly developed, with two almost confluent cerebral ganglia situated near the anterior end. Worms have no eyes, and are measurably indifferent to light; yet they can distinguished night from day, and are thickly affected by a strong light, and after some time by a moderate light shining continuously upon them. They do not much mind a moderate radiant heat, but are sensitive to cold. They have no sense of hearing, but are extremely sensitive to vibrations in any solid object. Worms in pots, which had paid no attention to the sound of a piano, when placed on the piano instantly drew into their holes when the notes were struck. Their whole body is sensitive to contact, as of a puff of air. Their sense of smell is feeble, but responds fairly well to the odor of the cabbage and onion or whatever they like, as was shown to Mr. Darwin by some very interesting experiments. They are omnivorous, and swallow enormous quantities of earth, out of which they extract any digestible matter which it may contain, consume decayed and fresh leaves and vegetable matter, and raw, roasted and decayed meat, but like raw fat best.—Popular Science Monthly.

OXYGEN.—The highest temperatures are obtained by combustion—that is, by the combination of other bodies with oxygen. Since oxygen is continually inhaled and consumed by animals during life, we are obliged to consider this as the source of heat and force. We have here a problem which is open to discussion, namely, whether the energy liberated by the combustion was originally contained in the oxygen or in the other substances. It appears as if the latter assumption was generally accepted; at least, statements are often met with, such as, for instance, that coal contains the heat of the sun which has been stored up during thousands of years. Although we can not, at present, with the means at our disposal, definitely solve this problem, it can at least be shown that the statement has little in its favor. The decomposition of carbonic acid by the influence of the light and heat of the sun is effected in such a manner that the carbon is employed in the formation of the compounds of which the plant is built up, while the oxygen escapes into the atmosphere. Now, we know that solids contain the least energy, because it must be supplied to them in the form of heat in order to convert them into the liquid or gaseous state; while, on the contrary, heat must be withdrawn from gases to condense them to liquids or solids. Oxygen is one of the most permanent gases, and must therefore possess an enormous amount of energy; while carbon, on the other hand, being one of the most difficultly diffusible and volatile bodies, can only contain a little energy. This makes it extremely probable that the force of the sun, taken up by the plants, is not stored in their bodies, but in the free oxygen of the atmosphere. Hence the latter is to be considered as the inexhaustible source of power on which man and animals draw, and in the carbon we possess a valuable aid for making this energy, contained in the oxygen, available.—Edmund Drechsel, in Popular Science Monthly.

PRECIOUS OPAL.—Since the time Pliny accurately described his opalus, to the present day, this handsome mineral has been esteemed a gem, though not always assigned the same rank; for fashion in its capricious vagaries, displaced and reinstate it in favor at irregular intervals. Its innate beauty, so happily charactorized in the lines,

"Milky opals that gleam and shine
Like sullen fires through a pallid mine,"

coupled with the fact that it is perhaps the only stone really defying imitation, has enabled it to eventually hold its own. The high rank awarded it in ancient times was undoubtedly larger due to the comparative ease with which it could be worked, and also to the facts that unlike all the precious stones much of its beauty was revealed and available without any labor. The strange popular belief of modern days that opal is an unlucky stone to the wearer, appears to be directly traceable to Sir Walter Scott's Romance of "Anna of Geirstein." In its usual occurrence in seams or veins in porphyry and igneous rocks, it is plainly an infiltration of gelatinous silica (silica in the colloid state), often mixed with considerable crystalloid silica, and retaining more or less of the original combined water. Indeed, opal proper seems, as a rule, to contain more water than the other varieties. Until within the past few years the greater part of the material for commerce has been of Hungarian and Mexican origin, but a new source of supply has been discovered in Queensland. In the variety from this locality, which may in some respects be considered unique, the usual fiery reflections are displaced partly or even entirely by the most splendent metallic hues—greens and blues of every conceivable shade—the individual colors in some instances being arranged in more or less distinctly defined bands or zones or again imperceptibly melting into each other and vying with the plumage of humming birds in magnificence. Clearly the old descriptions will need enlarging to envy this latest addition to the numerous forms of silica.—F. W. Stanbner.

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Christian Advocate.

"Extravaganza"—Where?

Rev. Christian Keener's article in the last Advocate, having the above quoted word as a part of its title, is very much open to criticism, and as he is so merciless in his attack upon others, he cannot object to a review of his own article.

I would call attention first to its style. The English language is very remarkable for its flexibility, but it has its rules of composition nevertheless, and if a writer desires respectability as such he must show some respect for these rules. Brother Keener seems either not to know or else not to care about them. Examples: "The idea seems to be that the negro, the brother in black, who has been the *disturbing cause* of the conscience of Christendom," etc. How the negro or anything else could be "the disturbing cause of the conscience of Christendom" it is hard to see, certainly *this is* "new light." Again: "It is a sentimental use of language which ignores the real difference between the races, *and vital to the fundamental basis of society.*" What is "vital to the fundamental basis of society?" Once more: "Any basis of real harmony between two races which God has made so different must be *based* not on sentimental differences," etc. How will you "base" a "basis?"

But, leaving the style, let us pass on to the spirit of the article. Dr. Haygood and other criticizers are men of ripe experience and scholarship, and recognized leaders in the church, and to insinuate that such men have developed "new leads of thought" merely as a skillful method of securing money, and to characterize their deliverences by such disrespectful terms as "sentimental" and "simple nonsence," is very unbecoming and to be deplored. Such a spirit is more like that of one familiar with the hustings than of him who has been commissioned to teach men to look not upon their own things but also on the things of others."

The style and spirit of the article are both bad: Now let us look at its philosophy. It is simply this; that there is a difference between one's dress and his skin, and to speak of "our brother in black," when we mean his skin, is to mislead by the sentimental use of language. And hence he charges upon Dr. Haygood a doctrine, that is vitiative of truth and detrimental to the interest of society. Now I undertake to say that Dr. Haygood believes as much as does Brother Keener that the difference between the negro and the white man is more than skin deep. He nowhere intimates in his book that there is not a distinction between the two races. Farther than this the Doctor defends the color-line principle of the South. If there is any thing misleading about the book, it is the prejudice engendered by the title, and I am disposed to think that men have allowed prejudice to bias their judgment of the book. But why that prejudice? Has not Bro. K. recognized the negro as a brother? And if a brother, being "of one blood," and having the same spiritual susceptibility, is there any harm in adding the other terms of the title?

There is an untimeliness about the article. The days were when we had to vindicate ourselves, and we were able to do it, and did do it. The Cape May commission has been held, fraternal messages have been interchanged, the great Ecumenical is over, and we are moving on. The North, with very few exceptions, seems devoted to the cause of peace. The General Conference is near at hand, and new Bishops are to be chosen. It seems out of place to tilt at men of honored names just at this juncture. We are talking about a great Extension Society, and about helping the Southern Colored Church. In the same paper in which Brother Keener's article is published is a letter from Atlanta, Georgia, saying that Bishop Holsey had been preaching and lecturing to the white Methodists of Atlanta, with Gov. Colquitt, Judge Jackson and Dr. Haygood on the platform, and that they were going to help the negroes there purchase a seven thousand dollar brick church. And still we must not say "our Brother in Black!"

Truly there is "Extravaganza" somewhere—but where?

J. W. MEDLOCK.

VIENNA, La., Feb. 28, 1882.

This Cold World.

I have been anxious for some time to contradict the idea which some people entertain, that this is a cold and friendless world; but feeling my incompetency to write much on the subject, I will pay a feeble tribute of gratitude to the good and philanthropic citizens of Madison and Hinds counties. Two years ago, by the decree of unerring Providence, I was forced to surrender the dearest idol this earth contained, the joy of my heart, the very light of my existence. Thus left alone, as I felt, no relation near me, with seven little children, the youngest three months old, to provide for, and homeless, with only a small amount of money, which his industry and economy had accumulated, I feel that I have fully tested the philanthropic merits of this community. I don't think that Mrs. Garfield, comparatively speaking, received more sympathy than I did in my bereavement. Of course my grief was irrelievable; but it was greatly ameliorated by the kindness of surrounding friends, who soon proved that they were willing to do all that was available for our relief. My children were treated with the utmost kindness and respect, and every merchant in my acquaintance seemed to deem it his duty to let me have goods at the lowest possible figures. Nor has time made much change in the feelings of these good people. Not longer ago than last Christmas eve, a gentleman of our little village, seeing one of my little boys on the street, kindly touched him on the shoulder and asked him if Santa Claus was coming to his house. The answer being in the negative, the gentleman ordered some of the nicest candies for the little orphan. Thus the hearts of the little ones were made glad, and saved the disappointment of finding empty stockings on Christmas morning. Another instance of the benevolence of our country can be told as follows. It was collection day at our little country church, and the steward in his rounds of duties, instead of accepting the widows pittance whispered kindly "I'll pay that for you." This circumstance and others too numerous to mention, can never be erased from memory's tablet. And here I must express my heart-felt thanks to the unknown friend, who has so unexpectedly made me the recipient of the CHRISTIAN ADVOCATE. May heavens choicest blessings ever attend them. What could be more acceptable, as the cold days of Autumn approach, than enough jeans to clothe a half dozen boys for the Winter, or a barrel of flour when your store-room had been robbed of all the provissions you had? I can never call this a cold world, while under the genial influence of such charitable people. Words are inadequate nor shall I attempt to express the debt of gratitude I owe to one whose untiring energy, and ceaseless endeavors to promote my welfare, hold too sacred a place in my heart to be made public. But the spirit of my departed dear one, will whisper to him all his sorrying widow's thanks and if the companion of his bosom should ever be left to pass the ordeal that I have gone through, the greatest boon that I can ask for her is that she may find such a benefactor as I have found in her true and noble husband.

M.

MADISON COUNTY, Mississippi.

Flower Verses.

As spring is coming, and, with its return, the wealth of fragrance, beauty and bloom that characterizes this season, I wish to give the readers of the ADVOCATE a plan by which each flower may speak a new language to the devout heart—the true "language of flowers."

Last spring I selected a verse from the Bible for all my flowers, such as I deemed most appropriate. Some of these sweet gems of nature teach lessons of humility, others of purity, shortness of life, prayer, etc., and I tried to arrange the verses, as well as I could, according to the idea each indicated. I wrote, as an introduction to my "Flower Verses," a selection from Canticles' "Awake, O north wind, and come, thou south; blow upon my garden, that the spices thereof may flow out."

"As the jonquil is one of the first to blood in early spring, I chose for it: "Oh, satisfy us early with thy mercy, that we may rejoice and be glad all our days."—Psalms xc, 14.

The spirea is so pure and white that for it I selected: "Let thy garments be always white."—Ecclesiastes ix, 8.

For the hyacinth I selected a verse from the Psalms, on humility.

For the yellow jessamine: "The king's daughter is all glorious within; her clothing is of wrought gold."—Psalms xlv, 13.

For the sweet violet, that fills the air with such rare perfume, no verse seemed more appropriate than this: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer."—Psalms xix, 14.

The snow-ball, you know, first comes as a little green ball, which keeps growing and getting whiter, until it is one perfect mass of snowy white, so I chose for it: "Grow in grace, and in the knowledge of our Lord and Saviour, Jesus Christ."—II Peter III, 18.

Of course the verse for the rose was about the rose of Sharon, and for the lily: "Consider the lilies," etc.

The pansy has a humility verse, and the poppy one on the shortness of life.

The morning glory: "My voice shalt thou hear in the morning, O Lord; in the morning I will direct my prayer unto thee, and look up."—Psalms v, 3.

I had just one of the old-fashioned sunflower plants in my garden, and every day the round yellow disks would follow the sun from east to west and for it I selected: "I will lift up mine eyes unto the hills from whence cometh my help."—Psalms cxxi, 1.

My sweet white evening glory flowers had for their lesson: "Let my prayer be set before thee as incense; and the lifting up of my hands as the evening sacrifice."—Psalms cxli, 2.

For the cape jessamine (my favorite flower,) a beautiful selection about purity, and another for the tube rose.

As the chrysanthemum is one of the last flowers that brighten up the dying glory of the year I chose for it: "Thou crownest the year with thy goodness, and thy paths drop fatness."—Psalms xlv, 11.

I have given only a few selections, but enough to give some one a desire to "go and do likewise," I hope. I liked the plan so well that I wanted to share it with others. It will do us good to have verses for all our flowers; then they will indeed help us to "look through nature up to nature's God."

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Wm. Hartwell,	C. J. Leeds,
A. T. Janin,	A. M. Bickham,
Henry Abraham,	Louis Bush,
A. Sittlin,	G. W. Sentell,
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ENGLISH CHINA GOLD BAND and FLOWERED TEA SETS, 44 pieces, $5.50.

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6 Shirts for $9 | Collars, $1.50 per Dozen

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STATEMENT OF THE COMPANY.
JANUARY 1, 1881.

Gross fire assets	$12,187,538 44
Fire liabilities, including paid up capital	5 878 957 54
Net surplus	$ 6,201,580 90

STATEMENT OF THE U. S. BRANCH.
JULY 1, 1881.

Assets	$4,592,248 18
Liabilities	2,550,166 52
Surplus	$2,042,081 66

Fire risks of all kinds respectfully solicited. The Board of Directors is fully empowered to adjust and pay all losses from this city, thus placing the Company on an even footing with the local companies chartered under the State laws.

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President Secretary.

JAMES P. ROUX, Assistant Resident Secretary.
CLARENCE F. LOW, Deputy Ass't Resident Sec'y.
New Orleans, October 20, 1881. novcom

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BOY'S SILVER WATCHES, $12 and upward
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TRAINS WEST.

	Freight and Accommodation.	Mail and Express.
New Orleans, leave		7.30 A. M.
Guildsboro	7 45	7 40
Gretna	7 55	7 50
Company Canal	8.07	8 03
St. Charles	10 15	9 05
St. John	11 1	9 52
Vacherie	12.05 P. M.	10 03
St. James	1 10	10 21
Donaldsonville	2 35	11.02
Bayou Goula	4 07	11.42
Plaquemine	5 07	12.41 P. M.
West Baton Rouge	6 50	12 45

TRAINS EAST.

	Freight and Accommodation.	Mail and Express.
West Baton Rouge, leave	4.30 A. M.	6.15 P. M
Plaquemine	5 30	7 6
Bayou Goula	6 42	8 37
Donaldsonville	8 10	9.57
St. James	12.05 P. M.	11 03
Vacherie	1 45	11 46
St. John	2 35	12 36
St. Charles	3.02	12.59
Company Canal	5 30	6.55
Gretna	6 00	7 30
Guildsboro	6.18	8 47
New Orleans, arrive		7 00

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New Orleans, October 15, 1881.

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Coast Accommodation	3.32 P. M.	9.12 A. M
East Mail	5 00 P. M.	10.02 A. M

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PRICES CURRENT.

REVISED AND CORRECTED WEEKLY.

ADVOCATE OFFICE,
New Orleans, Monday, March 13, 1882.

Our readers should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher prices must be paid.

SOUTHERN STAPLES.

	To-day.	Sat.
Cotton, ₱ lb.		
Low ordinary	9¾	9¾
Ordinary	10⅛	10⅛
Good ordinary	10⅝	10⅝
Low middling	11⅛	11⅛
Middling	11⅝	11⅝
Good middling	12¼	12¼
Middling fair	12⅞	12⅞
Sales to-day		5,000 bales.
Receipts since our last		6,695 bales.
Receipts previously	1,488,703 bales.	
Sugar, ₱ lb.:		
Fair	—	@ —
Fully fair	7¼	7¼
Prime	—	7⅝
Choice	8⅛	—
Yellow clarified	8¼	8¼
White clarified	8⅜	8⅜
Powdered	—	—
Crushed	—	—
Molasses, in hhds. ₱ gallon:		
Common	45	50
Fair	55	55
Prime	—	—
Choice	—	70
Rice, Louisiana, ₱ lb.:		
Common	4¾	5¼
Fair	5¾	6
Prime	6¼	6¼
Choice	—	6¾

GROCERIES.

Butter, ₱ lb.:		
Western	12	17
New York	—	—
Coffee, ₱ lb.:		
Rio, ordinary	8¼	8¾
Rio, fair	9¾	10
Rio, prime	10	10⅛
Cheese, ₱ lb.:		
Western factory	—	—
English dairy	—	—
Candles, ₱ lb.:		
Best brands	14½	15
Corn Meal, ₱ bbl.:		
Choice K. D.	—	4 25
Flour, ₱ bbl.:		
Superfine	5 00	5 25
XX	5 25	5 50
XXX	5 75	6 00
Choice XXX	—	—
Choice family	—	—
Fish:		
Mackerel, No. 1, in bbls.	8 25	9 00
Half barrels	4 50	5 00
Kits	77	82
Mackerel, No. 2 in bbls.	7 40	8 00
Half bbls.	4 00	4 50
Kits	70	77
Mackerel, No. 3, in bbls.	7 18	7 76
Half bbls.	4 00	4 30
Kits	64	73
Codfish, ₱ lb.	—	—
Herring, ₱ box	—	—
Oils, ₱ gallon:		
Coal, in cases	—	—
Coal, in bbls	—	—
Linseed, raw	—	62
Linseed, boiled	—	65
Cotton seed	35	42
Lard	75	92
Soap, ₱ box:		
Magnolia	—	2 25
Olive	—	2 70
Palm	—	—
Castile	—	2 60
Soda, ₱ lb.	—	—
Starch, ₱ lb.	—	3½
Salt, ₱ sack.		
Coarse	75	85
Fine	95	1 20

GRAIN AND FEED.

Corn, in sacks, ₱ bushel:		
Yellow	—	—
White	—	76
Mixed	—	90
	—	74
Oats, ₱ bushel:		
Western	60	62
Red rust-proof	—	64
Bran, ₱ 100 lbs.:		
Choice	—	1 45
Hay, ₱ ton:		
Prime	—	23 00
Choice	25 00	26 00
Cow Peas, ₱ bushel:		
Mixed	1 75	1 80
Clay	1 90	2 00

PROVISIONS.

Bacon, ₱ lb.:		
Breakfast	—	12½
Shoulders	7½	8
Sides, clear rib	—	10¾
Sides, clear	—	11
Hams, sugar-cured	11½	12¾
Mess Pork, ₱ bbl.	17 75	18 00
Dry Salt Meat, ₱ lb.:		
Clear rib sides	10	10¾
Clear sides	—	10¾
Shoulders	—	7
Lard, ₱ lb.:		
Choice, in kegs	—	11¾
Choice, in tierces	—	11¼

ESCULENTS.

Potatoes, ₱ bbl.:		
Irish	3 50	3 00
Sweet	2 50	2 75
Onions, ₱ bbl.	2 50	3 00
Apples, ₱ bbl.	4 50	5 00
Cabbages, ₱ lb.	—	—
Sour Krout, ₱ bbl.	8 00	9 00

BALING STUFFS.

Bagging, ₱ yard:		
India	—	—
Jute	—	—
Baling Twine, ₱ lb.	—	16
Ties, ₱ bundle		
30 ties and buckles	—	1 50

SUNDRIES.

Poultry, ₱ dozen		
Grown chickens	6 00	7 00
Young do	4 00	5 00
Ducks	4 00	5 00
Geese	4 00	5 00
Turkeys	—	27 00
Eggs, ₱ dozen		
Western	15	17
Southern	15	17
Honey		
Strained, ₱ gallon	—	—
Comb, ₱ lb	—	—
Pecans, ₱ lb.		
Louisiana	5	14
Texas	—	—
Oranges:		
Louisiana, ₱ bbl.	—	—
Foreign, ₱ box	2 25	5 00
Wool, ₱ lb.:		
Louisiana	20	23
Texas	—	—
Feathers, ₱ lb.		
Geese	—	—
Hides, ₱ lb.:		
Country green	—	7
Dry salted	—	10
Dry flint	—	12
Ox Horns, each	—	6
Tallow, ₱ lb.	6	7½
Cotton Seed, ₱ ton:		
In sacks	—	—
Meal	25 00	26 00
Oil cake	—	26 00
Cooperage, ₱ each:		
Sugar hogsheads	2 50	2 75
Molasses barrels	—	1 35
Half barrels	—	1 05
Kegs	—	70
Oak Staves, per 1200:		
Kegs	—	60 00
Barrels	70 00	75 00
Extra claret	100 00	105 00
Extra hogshead	140 00	145 00
Extra pipes	190 00	200 00
Tobacco:		
Low lugs	—	6
Medium	—	7½
Good to fine	—	—
Low leaf	—	8
Medium	—	9½
Good	—	10
Fine	—	12½
Selections	—	—

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Do you wish to be perfect in mind and body? Do you wish to be healthy and strong in all your parts? Then lay all other remedies aside and use Brown's Iron Bitters. It will surely infuse new life and new vigor into the whole human system. It gives perfection to every part, increases the muscles and strengthens the nerves.

According to the last reports there are eighty-eight Congregational churches in California, with a membership of 5,227 a gain of 650 during the year.

NEWS OF THE WEEK.

DOMESTIC.

ATLANTA, March 7.—One of the largest and most enthusiastic temperance meetings ever held in Georgia convened at the First Methodist Church to-night. The first speaker was Wm. E. Dodge, of New York, president of the National Temperance Association, who made a strong and brilliant effort. He was introduced by Gov. Colquitt. Speeches were also made by Gov. Colquitt, Hon. John Stearns, of New York, and Judge Geo. M. Lester. All the speeches were for prohibition, and Judge Lester, and old man, said that he expected to live to see the day when a dram-seller would not get a license in Georgia. It is stated on good authority that Gov. Colquit will make the race for Congressman at large as the temperance candidate. About two-thirds of the counties in this State now have local option laws, and the temperance sentiment is growing among the people.

MEMPHIS, March 7.—Capt. Ed. Postal, of the steamer Hard Cash, which arrived this morning, reports that the back water from the Mississippi river extends up the White river to Clarendon, Ark., a distance of 135 miles from its mouth, and the entire country intervening is under water, which is two feet higher than was ever known before. Great loss of stock and damage to farming interests has occurred throughout the White river bottoms. The river here continues stationary.

MONTGOMERY, Ala., March 7.—Work was started by the Adams Cotton Factory yesterday afternoon. This is the first cotton factory venture in this city and caused great enthusiasm. The capacity of the mill will be about 1500 bales of cotton per annum.

MOBILE, March 7.—At the municipal election yesterday, the Straight Democratic ticket was successful. The Democrats elected the Mayor, municipal board, and probably tax collector.

JACKSON, Miss., March 8.—The Governor has made the following appointments to-day, which were confirmed by the Legislature: Judge of the Supreme Court, H. H. Chalmers; Circuit Judges—Buchanan, Featherstone, Rhane, Tuble, Arnold, Terrall, Muyers, Calhoun, Cowan and North; Chancellor, J. G. Hall. Dr. T. J. Mitchell was reappointed Superintendent of the Lunatic Asylum, and Dr. Wirt Johnston Secretary of the State Board of Health. E. G. Wallace was elected Commissioner of Emigration.

WASHINGTON, March, 8.—Senator George, of Misaissippi, has brought in a bill to revise the grant of lands made to the State of Mississippi to aid in constructing a railroad from Brandon to the Gulf of Mexico.

MEMPHIS, March 8.—E. H. Moore, an attorney, residing at Rosedale, the county seat of Bolivar county, Mississippi, was a passenger on the steamer Dem Adams, which arrived last midnight. He reports breaks in Hushpuckana and Lake Charles levees, which occurred Monday night. The Hushpuckana is the largest levee in Mississippi, and these breaks submerge the entire county of Bolivar. At Rosedale the water is ten feet deep in all the dwellings. Of its 300 inhabitants only three families yet remain, and they are living in the garrets of their houses. All the others have fled and sought safety elsewhere. A portion of the levee immediately in front of Rosedale is crowded with negroes, mules and cattle. The negroes number about five hundred, have no shelter and are existing on the cattle which they kill. Their condition is terrible, exposed as they have been for the past two days to the cold, drenching showers that have fallen. Mules, cattle and other stock have been drowned by hundreds, and are hourly dying of starvation.

CHICAGO, March 9.—A special dispatch from Little Rock, says: Gov. Churchill was found this morning in his private office examining letters which had been received from sufferers by the recent floods, and dictating dispatches in response to telegrams for immediate aid. The extent of the disaster can hardly be measured, he said, in answer to an inquiry, and I feel greatly depressed over the situation. I received this morning a number of letters from prominent men in the overflowed districts in Arkansas, who draw gloomy and graphic pictures of the death and suffering around them. I am also in receipt of numerous telegrams every day appealing for aid. The situation is appalling. Ashley county reports 1000 persons on the verge of starvation, and Chicot and Desha have each as many if not more. Cross, Crittenden, Mississippi, Lee, St. Francis, Monroe and Phillips counties have thousands of sufferers in destitute circumstances. I should judge that they are nearly, if not fully, 15,000 persons needing aid in the State to-day. They are tenants and farmers of small means, who have lost their all by the overflow: houses, farming implements, stocks, everything has been swallowed up in the floods.

SENATE.

WASHINGTON, March 9.—Mr. Farley presented and had read a memorial from citizens of California, reciting the arrest and imprisonment by the British Government, without just cause, of Daniel McSweeny, a citizen of the United States and late a resident of California, while he was peaceably sojourning in England. He also submitted a resolution narrating the alleged facts and instructing the Secretary of State to ascertain the cause for imprisonment and to report as early a day as possible. Adopted without objection. The calendar was taken up and the Senate bill for a commission on the subject of alcoholic liquor traffic was further debated. Pending amendment directing that not more than three of five members of the commission shall be of the same political party, was agreed to. Mr. Bayard moved to require that no more than three of them shall be prohibitionists. Agreed to. Discussion followed upon the amendments offered and advocated by Messrs. Blair, Morgan and Ingalls. Pending action the morning hour expired. The Chinese bill was taken up and Mr. Hawley enumerated his objection to it. Mr. Hawley spoke briefly, but after him came Mr. Jones, of Nevada, who delivered a long and carefully prepared speech in favor of the bill. Mr. Edmunds closed the debate. A vote was then taken and the bill passed. The title of the bill was amended so as to read: "An act to execute certain treaty stipulations relating to the Chinese." Mr. Hoar suggested that the word "execute" should read "violate." Adjourned.

BAYOU SARA, La., March 10.—The levee that broke in Pointe Coupee was the levee just completed by O'Malley, and was protected by a protection levee in front of the old Col. Scott place, over what is known as the lake. Some parties cut the protection levee in order to let the water in gradually on the new levee, but it came in with more force than was anticipated, and the levee being soft, gave way. The break is now about one thousand feet and widening every hour. Major Brown, State Engineer visited the scene of disaster yesterday and was interviewed by your reporter last night. He is of the opinion that it is useless to attempt to close it. This will flood every place on False river from Waterloo to the Vincent plantation, a distance of about sixteen miles, ten places, causing a loss of about two thousand hogsheads of sugar, besides great loss of stock and other property. The chances are that all of the Grosse Tete country will go under. At last accounts the water was on a level with their levee, and this sudden increase will certainly go over.

MEMPHIS, March 10.—Passengers from below report a break in the levee, one and one-half miles above Friar's Point, Miss. The break occured yesterday and although Friar's Point will be overflowed from the break, yet, occurring where it did, the town will not suffer by the river washing through, as at Austin.

WASHINGTON, March 10.—Senator Hill, of Georgia, is quite comfortable to-day and doing well, notwithstanding a rumor that he was dead, which got afloat early in the day.

WASHINGTON, March 11.—In reply to a request from Gov. McEnery, the Secretary of War ordered 100,000 rations to be delivered to Commissioners at New Orleans for the sufferers by floods in Louisiana.

Senator Hill, of Georgia, has passed a comfortable day, and is reported as feeling much better to-night.

RALEIGH, N. C., March 11.—Information has been received here that the Mormons have made lodgment near Kings Mountain, in this State. Numbers of country people are flocking to hear them, and they have made about 50 converts at that point.

MERIDIAN, Miss., March 12.—Gary & Sons' compress and 300 bales of cotton, and Parker & Hoffer's foundry were burned last night. The loss on the compress is $18,000, insurance $10,000. The cotton was not insured. Parker & Hoffer's loss is $8000, no insurance.

JACKSON, March 13.—Reports from the overflowed districts, received to-day by Gov. Lowry, are most unfavorable and show great distress and suffering. The Governor leaves to-morrow for the scene of trouble and to render all aid possible. Col. Hemingway, now at Memphis, is making every effort to relieve the sufferers in that section.

MEMPHIS, March 13.—The river here continues to decline slowly, and has fallen about five inches from the highest point this season. Capt. J. S. Load, another army officer, who has been investigating the condition of affairs in the overflowed regions between Cairo, Ill., and this city, arrived this morning. In an interview with your correspondent this afternoon Capt. Load, said, never in the memory of the oldest inhabitant has been such an extreme, unexpected and unseasonable overflow as is now devastating the country through which he had just passed. New Madrid and Pemiscot counties, Missouri, are almost entirely submerged. In Pemiscot county there are not less than 1,200 persons rendered entirely destitute.

FORDOCHE, La., March 13.—The Grosse Tete and Fordoche levees still stand, although the water is 25 inches higher than ever known and from 6 to 8 inches above the original lines. Over 500 men are out piling earth against the revetment of pickets on the cap of the 30 miles of levees. There are several weak places, but the weather is clear. The people are working cheerfully. The water is temporarily at a stand, and the prospects are brighter now than any time during the past week. The levee company organization is perfect, and the local laws are enforced so as to bring out every man. The company has the aid of the New Orleans Pacific force and of the steamer Sinsie, Capt. Pruyn, which traverses the front, carrying men and the material to weak places. The fascining of the Colomb crevasse will prevent crevasses here.

VICKSBURG, March 13.—The Hard Times, Point Pleasant, Buckner's and Woodburn, levees all gave way this morning.

FOREIGN.

BERLIN, March 7.—The Prussian Chamber of Deputies to-day voted the sum required for the establishment of the Prussian legation at the vatican. The Liberals opposed the measdre.

HAMBURG, March 7.—During the months of January and February 12,655 emigrants left here for the United States.

ROME, March 9.—It is announced that Rev. Cinolla, ex-Canon of St. Peter's Cathedral, which shortly assume direction of a new paper, entitled Labaro, for the publication of which capital has been supplied by Anglican dissenters in Italy. The principle of the paper will be for the furtherance of Court Cavour's idea of a free church in a free State.

CITY OF MEXICO, March 11.—The Mexican press are combining in denunciation of the importation of negro labor, for employment on the branch of the Mexican Central Railroad from Tampico to San Luis Potosi. The government is asked to insist on the employment of native labor.

The first death from yellow fever this season occurred in Vera Cruz yesterday.

VIENNA, March 12.—After the blowing up of Fort Dragulia the Austrians began their return toward Risano. The Triviscians followed and attacked them near Jankow. A severe battle ensued, the insurgents taking Jankow by a storm.

At the council of Austrian and Hungarian Ministers to-day, Conni Bylandt Rheydt, Minister of War of the Empire, announced the complete Austrian occupation of Criverscie, and said he anticipated the speedy pacification of Herzegovinia.

LONDON, March 13.—The Daily News' special correspondent at Killarney says he believes matters are rapidly mending in Ireland. Numbers of tenants, he says, are coming forward to claim the advantages of the land act. A farmer, named Connell, and his wife were shot in the legs at Fracle, County Clare, Saturday, and it is expected they will die. This case is exactly similar to the shooting of Farmer Moroney, a fortnight ago, when an armed party attacked his house and shot him through the legs, stabbed one of his sons and shot another son.

NATCHEZ, JACKSON & COLUMBUS RAILROAD.—Grading on the Natchez, Jackson & Columbus Railroad is now being carried on about five or six miles from Jackson. The distance from Natchez to Jackson is about one hundred miles, sixty miles of the road has been completed. Of the remaining forty miles, the grading has been finished to within twelve miles of Jackson, and will be completed in three months. Bridge timber, cross-ties etc., have been obtained and the iron necessary to lay the track from the present terminus. (Bayou Pierre) to Jackson is at Natchez and the road will probably be complete and ready for through trains between those two points in about six months.

CHOOSING A LIFE-PARTNER.—Never marry because the person has a handsome face or a well turned figure; for we soon become insensible to angelic forms and faces. If the countenance has life and intelligence, if the walk is indicative of firmness, the carriage modest, and the whole apperance proves the possesser to have mind, heart and soul, that person is worth all the simpering, mincing, affected ones that came up to the marriage altar, with nothing but their good looks to commend them. If the admired one is rich in real estate, bank stock or railroad shares, do not let that prove an insurmountable objection; but if poor like yourself, so much the better.

There is nothing like a young couple, about the age of twenty-two, starting in life with fond hearts, clear heads, easy consciences, and empty pockets. You have something to hope for, to work for, to live for! Your early struggles will only bind your hearts closer together.

Fidelity, good humor and complacency of temper, outlive all the charms of a fine face, and make the decay of it invisible.

Mr. Palmer F. Dale, living near Savannah, Ga., says: "Myself and family have always, since living in this locality, been troubled with malarial disorders. Hearing that Brown's Iron Bitters were a sure preventive, we have used it sparingly, and as a result none of us have since been sick."

DISTRICT CONFERENCES.

The District Conference of the New Orleans district, Louisiana Annual Conference Methodist Episcopal Church, South, will hold its next Session in the City of Baton Rouge, Thursday, April 13, 1882, at 4 P. M. in the Methodist Church. The preachers of the district will please come prepared to pay over their collection for Bishops and General Conference Delegates; also to turn over their Quarterly Conference Journals, to Committee of Examiners.

CHRISTIAN KEENER, P. E.

Quarterly Conferences.

ALABAMA CONFERENCE.

GREENSBORO DIST.—SECOND ROUND.

Greensboro station	Mar. 4, 5
Newberne circuit, at Mt. Hermon	11, 12
Greensboro ct., at Mt. Pleasant	17
Havana circuit, at China Grove	18, 19
Green circuit, at Pleasant Grove	25, 26
Livingstone and Eutaw, at Eutaw	Apr. 1, 2
Gainsville circuit, at Sumpterville	8, 9
Cuba circuit, at Carl's Station	15, 16
Demopolis station	29, 30
Forkland circuit, at Trinity	May 6, 7
Belmont circuit, at Belmont	13, 14
Gaston circuit, at Coke Chapel	27, 28
Choctaw circuit, at Mt. Ararat	Jun. 3, 4
Butler and Mt. Sterling, at Mt. Sterling	10, 11

District Stewards will meet on Saturday, April 1 at Eutaw,

6 B. URQUHART, P. E.

MONTGOMERY DIST.—SECOND ROUND.

Auburn station	Mar. 4, 5
Tuskegee station	11, 12
Tallapoosa mission	18
Tallassee station	18, 19
Hurtville circuit, at Hurtsboro	25, 26
Elmore circuit, at Loretta	Apr. 1, 2
Salem circuit, at Chapel Hill	8, 9
Crawford circuit, at Dickinson Chapel	15, 16
Montgomery station	22, 23
Quelika station	29, 30
Tuskegee circuit at Colton Valley	May 6, 7
Franklin mission	12
Louchapoka circuit, at Armstrong	13, 14

8 T. F. MASOM, P. E.

PENSACOLA DIST.—SECOND ROUND.

Pensacola	Mar. 18, 19
Warrington	19, 20
Milton	25, 26
Stockton, at Wilson's Stn	Apr. 1, 2
Pollard	8
Brewton, at Byrnes	15, 16
Mt. Pleasant, at Ross Point	19
Perdido, at Hilton's	22, 23
Repton, at Repton	29, 30
Evergreen, at Castleberry	May 6
Monroeville, at Pleasant Ridge	6, 7

Bishop J. C. Kerner will hold the District Conference at Brewton, April 8, 9, members will please come on the trains of Thursday, April 6. Bring up your Bishops and Educational collections and full reports from your charges.

The District Stewards will meet at Brewton April 9 S. H. COX, P. E.

LOUISIANA CONFERENCE.

DELHI DIST.—FIRST ROUND.

Waterproof, at Waterproof	Jan. 21, 22
Tensas, at Jordan Chapel	28, 29
Monroe, at Monroe	Feb. 4, 5
Trenton, at Trenton	11, 12
Lake Providence, at Lake Providence	18, 19
Wimsboro, at Wimsboro	25, 26
Delhi, at Delhi	Mar. 4, 5
Bayville, at Bayville	11, 12
Oak Ridge, at Prairie	18, 19
Lind Grove, at Bartholomew	25, 26
Bastrop, at Bastrop	Apr. 1, 2
Floyd, at Floyd	8, 9

2 D. F. ALEXANDER, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Washington	Jan. 21, 22
Plaquemine, Brusree and Kimball's chapel	28, 29
Lake Charles	Feb. 4, 5
Abbeville	11, 12
Sugartown	18, 19
Opelousas	25, 26
Patterson ville and Morgan City	Mar. 4, 5
New Iberia	11, 12
Franklin	18, 19
Vermillionville	25, 26
Calcasieu mission	Apr. 1, 2
Grand Chenier	8, 9

3 LEWIS A. REED, P. E.

HOMER DIST. FIRST ROUND.

Farmerville circuit	Feb. 18, 19
Downsville circuit	25, 26
Indian Village circuit	Mar. 4, 5
Rochester circuit	11, 12
Arcadia circuit	18, 19
Tulip circuit	25, 26
Homer circuit	Apr. 1, 2
Sparta circuit	8, 9
Webster circuit	15, 16
Minden circuit	22, 23
Haynesville circuit	29, 30

District Stewards meeting at Arcadia, March 18, 10.

8 A. A. CORNETT, P. E.

APPORTIONMENT BY THE DISTRICT STEWARDS, DELHI DISTRICT, 1882.

	PRESIDING ELDER.	BISHOPS	CONFERENCE CLAIMANTS.	FOREIGN MISSIONS.	DOMESTIC MISSIONS.	TOTAL
Waterproof	$100	7 00	$60	$60	$15	242 00
Lake Providence	100	7 00	60	60	15	242 00
Trenton	100	7 00	60	60	15	242 00
Bastrop	100	7 00	60	60	15	242 00
Lind Grove	100	7 00	60	60	15	242 00
Oak Ridge	100	7 00	60	60	15	242 00
Floyd	70	5 50	40	40	10	165 50
Wimsboro	70	5 50	40	40	10	165 50
Rayville	70	5 50	40	40	10	165 50
Delhi	80	6 50	40	40	10	185 50
Monroe	70	5 50	40	40	10	165 50
Tensas	80	5 50	40	40	10	185 50
Total	1000	$75	$600	$600	$150	$4425

For Ministerial Education, the same as for Bishops

D. F. ALEXANDER, C. E.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—SECOND ROUND.

Brownsville	Mar 25, 26
Lane's Chapel	28, 29
Raymond	Apr. 1, 2
Canton	8, 9
Livingston	15, 16
Jackson	22, 23
Forest Grove	27, 28
Camden	29, 30

11 W. L. C. KUNNICUTT, P. E.

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1873 232,444
1874 241,679
1875 249,852
1876 262,316
1877 282,812
1878 356,432

TRADE MARK

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1880 538,609

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3. The chemicals keep the glasses cold, and the result is that the optic nerves always cool, doing away with any feverish sensation to the eye.
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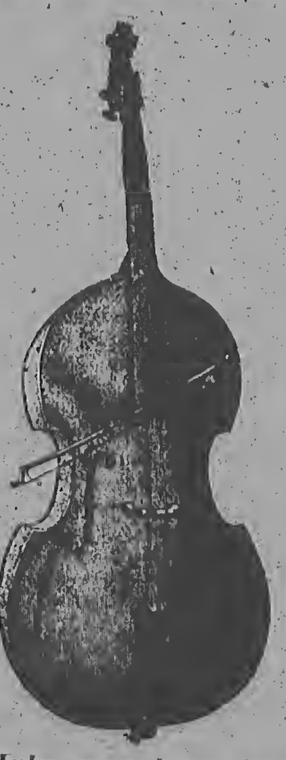

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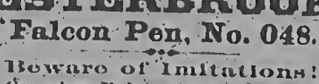

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Christian Advocate.

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MARCH.

The stormy March is come at last,
With wind and cloud and changing skies;
I hear the rushing of the blast,
That through the snowy valley flies.

Ah, passing few are they who speak,
Wild, stormy month, in praise of thee;
Yet, though thy winds are loud and bleak,
Thou art a welcome month to me,

For thou to northern lands again
The glad and glorious sun dost bring,
And thou hast joined the gentle train,
And wear'st the gentle name of spring.

And in thy reign of blast and storm
Smiles many a long, bright, sunny day,
When the changed winds are soft and warm,
And heaven puts on the blue of May.

Then sing aloud the gushing rills,
From winter's durance just set free,
And brightly leaping down the hills,
Begin their journey to the sea.

The year's departing beauty hides
Of wintry storms the sullen threat;
But in thy sternest frown abides
A look of kindly promise yet.

Thou bring'st the hope of those calm skies
And that soft time of sunny showers
When the wide bloom on earth ..... Does,
Seems of a brighter world than ours.

—Bryant.

Sunday-School Lesson.

PREPARED BY REV. CHRISTIAN KEENER.

Second Quarter—Lesson I.

SUNDAY, APRIL 2, 1882.—MARK VI, 1-13.

GOLDEN TEXT.—"*He that receiveth you receiveth me: and he that receiveth me receiveth him that sent me.*"—MATTHEW X, 40.

THE MISSION OF THE TWELVE.

We left the Saviour in the house of Jairus, where he had just given the first exhibition of his power to raise the dead to life. By this miracle he transformed a house of mourning into a house of joy. On his way home from the ruler's house he healed two blind men, and cast out of a man possessed a dumb devil. The Master saw that the time for him to leave had come, and so, in company with his disciples, he left Capernaum, and took his way to his native village—Nazareth. No doubt his arrival in the little village was noised by all the villagers; his last visit to his home, some ten months ago, had been the occasion of his rejection. His own friends treated his claims to being the Messiah with scorn and ridicule, even his own brothers joining in among the rest. But now he returns with a great reputation. He had traveled through the provinces of Judea and Samaria, and everywhere the same wonderful report of his wisdom and power followed him. He had a right to expect upon this second visit, a different reception. When the Sabbath came he began to teach in the synagogue. His fame drew him a full house. Many were there to hear him. His sermon produced great astonishment for its graceful eloquence, profound wisdom and originality, but gave great offense to many who heard him. The auditors criticised and interrupted him in his discourse. What was the offense? Was he presuming too far by thus attempting to teach in the synagogue? Had he not the right to stand there in the sacred desk? Had he not for thirty years resided in this town, and gone to and fro in its streets, in the eyes of all its inhabitants, walking with God blameless? Had he not achieved a name, without reproach and faultless, for himself throughout the land? Did not his knowledge of the Scriptures, his ability and power of utterance, and the weighty character of his thought, give him right to stand there and teach? His oratory was as phenomenal as it was captivating to his hearers, and all the more fascinating when it was known that he had received none of the advantages of school learning. In spite of all his gracious words and magnetic presence, there was offense given. The power of authority they could not detect from *him*. The originality of the truth was suggestive of his superiority, and oppressed the learned, who sat in his hearing, with the thought that his wisdom was profounder than all their books. The audacity of his claims were intolerable, as coming from a mere man, a carpenter, whose apprenticeship had been spent in his father's workshop in a despised provincial village, shaping the plow stocks for the farmers. Whence did he get these things? His idea of a spiritual kingdom of souls, the conditions of entering this kingdom, its laws and customs. Who imparted it to him? A covert sneer at this wisdom as being another's. It can not be his own, for we know him; he was raised among us. Some of these learned doctors of the law who felt that wisdom would die with them were pained at the absolute originality of his conceptions and the freshness of his thoughts, and they would fain blunt the edge of his truths by hinting at a foul plagerism at its source. They are forced, however, to admit the wisdom, for here before their eyes is the concrete *power*, the outward visible expression and proof of his wisdom are the mighty works wrought by his hands; but whence is this wisdom we can not tell; whether from *above* or *beneath* we can not say; but we do say that it can not be credited to this man.

Their contemptuous incredulity is not satisfied at the suggestion of its being the wisdom of the evil one, but they go further, and make the invidious allusion to his family connections. We know all about this wonder-worker and would-be-teacher, who and what he is, and from whence he drew his origin; not as fair as it might be; a cloud hangs around his birth; his mother and brethren are here among us.

Jesus answered them with a proverb: "A Prophet is not without honor but in his own country, and among his own kin, and in his own house." The reason for their rejection of himself is given upon this principle in human nature, expressed in the familiar words, familiarity breeds contempt. Not because there was lack of evidence of his divine commission in the works he wrought, but because of his humble origin. That such a proverb could be true of men teaches that men can become so [illegible] to and familiar with the truth [illegible] turn it and lose all reverence, and was a sufficient reason for these rejectors of himself. The [illegible] reason of their rejection of him, in spite of conclusive evidence, was what the Bible calls unbelief. These Nazarenes were *un-believers*. The history states that this principle of unbelief was so present and prevalent that Christ was unable to do any mighty work; he was shut up to the minor works, such as the healing of a few sick folks, to a work upon the mere bodies, requiring not one tithe of the power necessary to work soul cures. He went about the villages teaching and marveling at their unbelief. His marveling did not stay his hand. That Christ should have marveled at their unbelief was itself a marvel. Two things Christ marveled at: Faith in man, its possibilities to raise him up beyond all height; unbelief in man, its possibilities to shut him away from the very reach of mercy.

No wonder that he should have marveled at their unbelief. Unbelief is as mysterious as death. How a human will can resist successfully the truth, when its irresistable power prevails with the conscience and judgment, is a marvel. *Unbelief* is a wonderful compound; made up of much belief, the result of the truth's power over conscience; and the other part is the *un*, made up of *un*willingness to render obedience to the truth and *un*willingness to be led by convictions. The very essence of war and enmity to the truth, it has in it the elements of an eternal dispeise. Unbelief is the principle of eternal death.

He must have been amazed to find that he had come to the end of his power. Though he was conscious that his divine power was still in him at full hand and vigor, and yet found opportunity and sphere for the exercise of it was lacking. He stood like a great giant with stone in his sling, but surprised to find that law of gravity ceasing to act upon the stone, its weight was gone, and what could a giant do with a feather. Some things are out of the sphere of power. An unconsenting human will is out of the sphere of moral power. There can be no putting forth of nor any exercise of moral power, unless there be two consenting wills. Jesus left Nazareth just as he leaves an unrepentant, unbelieving heart; because there was nothing for him to do there. After traveling about with the Master, and witnessing his method of teaching and work, the time came when, in the Master's opinion, the disciples were in a measure ready to help him in spreading the news of the kingdom. So he commissioned them by giving them as their credentials "power over unclean spirits," and sent them out, two and two, over the country to preach the kingdom, heal the sick and cast out devils. The reason for this sending out of these disciples may have been in answer to the eagerness of the people to hear the good news of the kingdom, which could not be satisfied by one preacher. It may be that the gathering opposition of the Pharisees suggested the training of the apostles who could preach the gospel and help meet the increasing pressure. Matthew says he sent them out because he pitied the multitude, who were like harrassed and panting sheep without a shepherd, and like a harvest left unreaped for want of laborers. The truth was the Saviour had reached a new stage of his work. There is something greater than preaching: it is to make preachers. There is something greater than performing miracles: it is to impart to others the power to perform them.

This sending out of the disciples was to make of them preachers who would be able to do greater things and preach greater sermons than any the Master did or preached. Compare Peter's first sermon in results with the sermon on the mount—the supreme effort of the Master. He labors to raise the apostles to his own level. This was the beginning of that sending out even to the end of the world. He began to send them. He is sending to-day. Oh, preachers, in your preaching have an eye to the work, Preach for preachers. You may win a soul to Christ, whose after history shall be more than all your preaching. This sending out was but a preparatory ministry—*admitted into the traveling connection on trial*: the rules and regulations laid down by the Master for this preparatory ministry were changed after awhile. He called them together again ere he left the world; gave them new directions and the promise of his presence even to the end of the world.

Short Articles on Providence—No. 3.

There is one more of Dr. Kelley's "freely-allowed" propositions which I feel constrained to notice. It is as follows: "The true doctrine is, that whenever a moral question has been adversely acted on by the State, the necessity for fearless, outspoken truth becomes more urgent upon the part of the church."

Let me say that I am bound in all charity to believe that Dr. Kelley wrote that sentence without weighing its import. It is not pertinent here to discuss the once-debated question of the moral right to own slaves. But if not pertinent to discuss it is also not pertinent to grant that, because the anti-slave side has won at a passage-at-arms, therefore it is right. The doctor has a right to believe as he chooses; but he has no right to dictate my belief. His implication assumes the whole question as decided, beyond controversy—puts the ayes for his side and shuts off the nays with the utmost coolness imaginable. In this "clearer light" let him sing his new song of rejoicing; but do not insist on others singing if they happen not to like it. Many of us do not feel yet prepared to pass the wholesale sentence upon the grand statesmen of the past, any more than to pronounce apotheosis upon the living.

But the implication contained in the sentence is by no means so objectionable as the expressed *dictum*. From a Roman Catholic prelate it would not sound strange; but to hear such from a Protestant of Protestants is indeed almost inconceivable. Hildebrand or Leo X. would have sent a cardinal's hat to a priest who would speak out in that way. When Roman prelates dictated to the proudest princes of Europe what laws they should pass; what ancestral or political affinities they should make; what men they should choose as advisers they did nothing more than practically carry out this dogma. It is the keystone of Jesuitism. It assumes that truth is what the church announces to be true and whoever believeth not let him be anathema! Carry it to its logical conclusion and you will reach what papacy reached when it commissioned legates and nuncios and spiritual advisers to all the courts of Europe. Think of the bureau of spiritual advice erected into a cabinet office in our Federal capital! Think of a branch office at each State capital, and as many subordinates as convenience might dictate and all these in communication with Congress and Legislatures, giving them the exact moral analysis of every bill presented! This looks absurd when written; and yet history (which Dr Kelley is sick of!) gravely informs us that it has all happened in lands no less favored than ours. Put up your moral steam gauge in every legislative hall, and run every candy pulling on regular prayer meeting principles! My father was a strict moralist. His methods of enforcement were emphatic and according to Solomon. But he neither sang nor prayed while enforcing, nor did he have doxology or benediction afterward. I thought he was right. I never have doubted the orthodoxy of his morality in an active state of eruption. For one I believe that Legislatures composed of good and true men who know their constituents are not more apt to legislate wrongly than are our church legislators. All are alike fallible. In Cæsar's matters they are better informed than we, and we have no right to pronounce maledictions merely because they legislate contrary to what we think right. To fulminate bulls of excommunication, or to berate and vituperate is not our divine right. We have the right to preach. We have the right to petition. We have the right to protest. But neither one nor all these can give the right to dictate or veto.

Let us be careful here. The temporary triumph that attends the Northern wing of Methodism, in virtue of having so vigorously championed abolitionism, should not turn our heads. "We walk by faith," *i. e.*, by a settled conviction of truth in the word of God. That is a "tramp for our feet." Its largest liberty ignores the physical relations of slave and master, and the moral except as those of man to man everywhere. But the social remain intact. The political are ignored. This is the conclusion I reach from a study of the Bible. Others may have reached other conclusions. But there is no warrant to have these convictions modified by the results of the war of 1860-4. Nor are we to allow them to be modified by any thing else. This temporary triumph has another bad feature, viz.: It has made the victorious wing of Methodism a political church. Its ministers can not keep out of politics. They pray, preach, and pass resolutions during their Conference sessions in reference to the election of party candidates and the passage of party measures: Loyalty to party is loyalty to country, and *vice versa*. This poison has permeated the whole church and infected the whole party, until they are almost synonomous. Let us beware lest we taking up the pernicious dogma do not also entangle ourselves in political issues.

Only the following in reference to Providence in this last paper of criticism upon Dr. Kelley's article: Let us not take for granted that the Divine favor is most upon them that are growing richest and strongest. The kingdom of Christ comes not by observation. We are not to look at things seen—phenomena as Paul puts it. What can we argue from them? Only after the largest observation can we form a generalization which announces a degree of probability in direct ratio with the observations. How narrow yet that field of observation! What shall we say twenty years hence relative to what now seems so clear? We can only say that we and the times have seen changes; but whether the vicissitudes of life will convict of mistakes and misdeeds is doubtful. Our opinions may change; but opinions must never be regarded as hypothetical arguments even, much less as infallibly true. Our opinions may affect or be affected by surroundings; but these, at no stage of ardor and candor, should ever in the least modify those moral reckonings which we make upon the basis of Scripture alone. The phases of faith may vary with temporal changes; but its spiritual essence is the same for time and eternity.

T. A. S. A.

Rather Watery.

Land and water hereabouts are not seemingly well adjusted. Water is the highest. Considerable losses, inconvenience and damage, but no suffering in the Yazoo river portion of the Yazoo Valley that I know of. The suffering is in the interior and Mississippi river portions.

Here our condition is awkward and a little expensive. Horses, mules and cattle sent to the hills; hogs in the gin-loft; corn etc. scaffolded up out of danger; women and children in Yazoo City; house floor fourteen inches out, and water only two feet deep in the yard and garden, rising only about four inches a day; but it will no doubt stop after a while. Rain ceased and weather fine.

And if the Mississippi river at St. Louis will continue to behave well, we will probably be plowing and planting in six weeks; and this will give sufficient time to repair fences and make a crop. And then when it is considered that corn and cotton will mature a month earlier than otherwise, the prospect is not so discouraging. If this present flood-tide was at the middle of May, things would look worse; but this writing is at the middle of March. Upon the whole, there is nothing in plain sight now to forbid the making a good crop in this portion of the overflow in the year of our Lord, 1882.

Our dwelling-houses and corn-cribs are not floating down the river; our live stock is not drowned, or, if perchance, a very little of it. More than a thousand horses and mules have floated down the river within a hundred yards of where I write, since the rising of the sun this morning; not dead carcasses, but comfortably housed on fine large steamers and ferryboats. We are all improving in the boating business. For myself, I have been capsized and ducked but once in the present freshet, and then where the water was not over ten feet deep. But I learned to swim more than sixty years ago.

Our land is not washed and injured, as is generally the case with inland rivers; but, on the contrary, is greatly enriched by the capillary sediment. Much of our fencing is washed away; but most of the rails will lodge in the adjacent timber and can be gathered again.

The [illegible] the people is good, and the [illegible]ing in sight is the good providence of the great God.

H. ARMEY.

NEAR YAZOO CITY, MISS., March 14, 1882.

More About the Floods.

MR. EDITOR: Words can not express our feelings to-night. For two or three weeks past our "bottom planters" have been more or less anxious about the waters; but not till within the last week has there been any great experience in our section of the much dreaded and lathed of overflow. The waters are surely upon us now. Two, four and six inches per day have gradually marked our rise, till now, by a sudden sweep in the past few days, all is one unbroken scene of water and desolation. The steamboat men bring in most gloomy and heart-rending accounts both from below and above us. Every trip they make they bring to our town stock (especially mules) and people, white and black, in great numbers. And yet there are others who cry out for help and are denied, simply because of impossibility to accomodate. Flatboat after flatboat loads of cattle are landed in our town and driven through to the hills for safety. What becomes of the mules and negroes I do not know. It seems enough have already come out to take up all the tillable hill land in the country not previously provided for. The town of Greenwood above us is reported from four to six feet under water. A wave of three or four feet struck them a day or two since which completely submerged and did great damage. Truly, Mr. Editor, the condition of affairs is appalling. What we hear is only a little of the great amount of destruction in way of stock, fences and improvements among the farmers. A rise of two or three feet is reported as coming down on us. We are hourly expecting its appearance. Many of our people have abandoned their houses after remaining in them to the last minute, and many others get about on elevated walks—there being from one to three feet of water under them. These are houses near the bayou which runs around our west and north sides. Of course others will suffer as the water rises, though most of our people are above the highest water marks from Noah down to date. Add to all this the fact of two poor and unremunerative crops in succession; nine-tenths of the planters behind; labor demoralized and the present high price of all produce—all of which must be bought for the year, and we have a dark, dark picture to the planters in the overflow districts. Many pronounce themselves ruined, which, no doubt, is generally true. One thing sure: he who surmounts the disasters and embarrassments of this flood has a heart and will be worthy of our greatest admiration. Bro. Hunnicutt was with us several days last week much to our delight and profit. I find him equally as interested in and concerned about the preachers and their works as he used to be over his class in Virgil, or those spouting at the *tupto, tuptes, tuptei*—enough to discourage any man, I thought, but him. The work must be done; the young ideas taught to shoot; he was the man to conduct the plan. So he works and plans in his high office of presiding elder.

Fraternally,

T. B. HOLLOMAN.

YAZOO CITY, MISS., March 14, 1882.

P. S.—March 15, A. M.: River rose four inches last night and coming at the rate of one inch every three hours. Boats busy helping the distressed.

Meeting of the Woman's Temperance Union.

A meeting of this organization was held in the parlors of the Young Men's Christian Association, in New Orleans, March 14.

Miss Frances E. Willard was present, presiding and making an opportune and interesting address. Mrs. E. T. Merrick was elected president of the Woman's Christian Union of New Orleans.

Mrs. J. J. Lyons, the former president, presented the following report:

The Woman's Christian Temperance Union was organized in New Orleans March 2, 1876. The cause was unpopular and met with little encouragement. The few who had the courage to brave public opinion met together from week to week, in order to unite their efforts and to fortify and encourage one another to take a firm stand in favor of temperance. Another object was to inculcate temperance principles in the minds and hearts of the young; to use all Christian means and influences to induce reformation from the use of intoxicating drink.

Mrs. Dr. Keating was president the first year, Mrs. Coop secretary, Mrs. Harp treasurer. Our only source of revenue was the dues of our members. That amount was so small we decided to get up a series of parlor entertainments, to which a dime entrance fee was charged and refreshments sold. They were largely attended, and consisted of temperance readings, recitations and music. They helped wonderfully to create and diffuse a temperance sentiment among our young people. With a portion of the money we bought and distributed temperance papers, tracts, etc.

For many months we paid rent for the rooms in which we held our meetings—and in various ways helped the needy who came in our way. I will give one incident to illustrate: In the columns of the Picayune of January 1, 1878, there appeared an earnest appeal written by Miss Charlotte Holbrook, one of our members (now a missionary in Mexico), to the ladies of New Orleans, begging them for the sake of the dear ones to abstain from the usual custom of offering wines, and liquors that intoxicate, on that day. This went forth with many prayers. It was effectual. Many instances came to our knowledge where the decanters already filled were carefully put away. But I hasten to give you the most important result. The appeal was signed by every member of the W. C. T. U.—among them several gentlemen who are honorary members.

On that bright New Year's morning in the suburbs of our city, sat an almost broken hearted wife and four children. Her husband, while under the influence of liquor, had been arrested and was then languishing in prison. Once he was kind, brave and true; now, without employment, weak, helpless.

As the newsboy passed her door he threw in a paper. (God only knows why). Listlessly opening the paper, the appeal on the first page caught her eye, and among the names that one that had been familiar, years before in her girlhood's home. She exclaimed, can it be possible? Yes, this is the name of my father's friend I will search for him this very day; perhaps he can do something for our relief. In the afternoon she was rewarded by finding his residence, and soon was ushered into his presence, and told her sad story. The gentleman went with her at once to see her husband—found him ready and willing to do anything to atone for the past. Through special efforts he was soon released and took the pledge.

A committee from our association was immediately sent to relieve their wants. The gratuitous services of a physician were procured; medicines paid for; moved them to more comfortable quarters; assisted in obtaining employment, and thus helped them on to a purer and better life. In the winter of 1879 we held a series of gospel temperance meetings. A committee of ladies visited all the [illegible] and ministers and requested [illegible] operation. Services were held in every church where the responses were favorable. On every occasion the pledge was presented and many signatures obtained. In the winter of 1880 we distributed 1,600 copies of Dr. Haygood's "Close the Saloons, or Prohibition." The year 1881 is memorable for the rescue of a woman who was educated, refined and cultivated. She had spent years in teaching, but having lost her position as teacher, and unfit to make a living in any other way, she had fallen a victim to intemperance. She was the mother of four boys. Her case having been presented to the W. C. T. U., two ladies volunteered to visit her and save her if possible. This resulted in her solemnly taking the pledge, which she kept faithfully unto death. Her wants included a home and every other necessity. These were provided as far as our funds would permit. These are some proofs of our efforts to do good. Many times our faith has been weak and our hearts weary, but then we have been cheered by the motto adopted at our organization: "If God be for us, who can be against us?"

Daily Christian Advocate.

A Daily Advocate will be issued from the Publishing House during the session of the General Conference, which meets at Nashville, Tenn., on the third day of May next.

On account of the importance of this Conference and the anxiety for early and full information, this paper will have a very large circulation. It will be brought out in first-class style, printed with new type on good paper—16 pages, pasted and trimmed in the same form as the Christian Advocate.

To assist in paying the heavy expense of getting up such a paper, a small proportion of the space will be allowed to advertisers. Rates have been fixed at the low price of 10 cents per line, or $1.40 per inch, for each insertion—or $1 per line for daily insertion during the whole time the Conference is in session. We respectfully invite presidents of schools and colleges, merchants, manufacturers and others, who have first-class enterprises on hand, to avail themselves of this excellent opportunity to bring their advertisements before a large number of the best people in the South.

A specimen number of the paper will be issued on the first day of April, and all advertisements ordered for the full term of the Conference will be inserted in this specimen number FREE provided they are sent in by the twenty-eighth day of March.

The subscription price of this paper for the session is $1, postage paid. Copies of the specimen issue of April 1 will be sent to all subscribers, and all others who will forward their names, inclosing a 3 cent postage stamp.

A large number of extra copies will be printed from day to day, so that subscribers can get all the back numbers, and those who desire it can have a bound copy forwarded to them, a few days after the adjournment of the General Conference, postage paid, for $1.50. Send in orders at once that the names may be set in type for our mail list.

Address Southern Methodist Publishing House, Nashville, Tenn.

Christian Advocate.

THURSDAY, MARCH 23, 1882

For the New Orleans Christian Advocate.

"SICK AND IN PRISON."

BY INVALID.

All bright without, the golden sun on hill and valley lies,
Where glad birds sing, and flowers bloom beneath the cloud-painted skies.
The fragrance of these vernal flowers is wafted to me now,
They soothe me, as a gentle hand laid on my fevered brow.

The song-birds in the wildwood sing—how sweet to me the sound!
The blue-eyed violets in the wood are blooming all around!
How many voices call me—those voices glad and sweet!
Oh! how I long once more to feel the grass beneath my feet!

To wander by the crystal brook that ripples on its way,
And listen to its "unknown tongue" that babbles all the day!
And yet it seems I cannot know the words it speaks to me,
As thro' the valeslies, shady dells it wanders to the sea.

O! glad bird, in the wildwood sing! O! flowers, in beauty bloom!
O! sun, to me thy brightness bring, to cheer my prison gloom:
And I will sing my gladdest song, and learn from what I've heard,
That I may, as I linger here, sing like the captive bird.

That I may, like the hidden flowers, tho' bruised and almost crushed,
Breathe around my lowly path, tho' life's glad music's hushed;
The fragrance of a patient life, made up of pain and care,
Until life's midnight prison gloom grows bright with song and prayer.

Colportage Sketches—No. 22.

BY A. M. JONES.

"THESE BIBLES ARE NOT THE RIGHT SORT."

My colportage mission being to all people, I visited families indiscriminately, and every church, as far as possible, regardless of denomination or color. During the summer of 1879 a minister of the gospel kindly published a number of appointments for me in a country paper, extending over considerable territory, and embracing various Christian sects. While on my way to fill one of these engagements I learned that on the previous Saturday the members had quite a warm discussion, but finally, by a unanimous vote, decided in favor of the *Bible man* having the use of the church. The pastor, an aged, influential minister, stated to his congregation that he had seen and examined one of the Bibles, and, while it was not altogether like the old-fashioned one, yet if they would be cautious perhaps there was not enough difference to do much harm. On my arrival I was astonished at the multitude of people. The discussion, only a few days before, had excited interest, and, though a week day, they had turned out in mass to see what was to be done. Stopping under the shade of a tree, I introduced myself, and immediately began to exhibit the books. With eagerness the crowd gathered around, and in astonishment pronounced them the cheapest they had ever seen. As soon as they made their selections they began to buy, and for a half hour I was busy changing money and handing them out. When the pressure was a little over a man of about twenty-seven, lank, lean and pale, came up, and began to examine a Bible, priced $1 20, the very marvel of cheapness. After trying for some time to jew me down, which, of course, he fixed to do, borrowed the money and made the purchase. As my late friend turned away a tall, knowing-looking gentleman, who had used many extravagant expressions as to the cheapness of the books, came forward and said: "I want one for each of my children. Give me six twenty-five cent Bibles, and that large Testament and Psalms for myself." He walked away in triumph with his arm full of books, which cost him only $2 25. I will not forget the kindness of a gentleman, whose name has passed from my memory, who helped me unhitch and hitch my horses, went to the spring after water, conducted me to the pulpit, directed me to an excellent family near by for dinner, and did everything else within his power to make me feel at ease, that hot summer day, among suspicious strangers. After preaching to a very attentive audience, and delivering a Bible lecture of some length, the congregation was dismissed, when those who seemed to have been in doubt came around the buggy again, and bought books until more than half my fresh supply was gone. In the very midst, while exceedingly busy changing money and handing out books, my lean and knowing customers returned, and the tall man, being spokesman, said in an excited tone of voice: "*These Bibles are not the right sort*, and we want you to take them back. Will you do so, and give us our money?" I suppose so. What is the matter? "We have examined them, and find they are not like the old-fashioned ones. Will you take them back?" Yes; but you had better keep them; they are all right. The American Bible Society's books are used by all denominations. They are not making money by sending the Bible into this country, simply endeavoring to get them into the homes of the people. "We don't know anything about your Bible Society; never heard of it before." While returning the money I said: Do you suppose I would sell you a spurious Bible? "We don't know anything about you, sir." I was afraid others might do likewise, but not so. They continued to supply themselves as though nothing had occurred. The next day I learned the following story, which explained the knowing man's position. A book agent was passing through that community some years ago, delivering Bibles, which he had sold on subscription. This tall man saw them, and, not liking the pictures, told the agent if he would bring one without pictures he would give him $8 for it. In less than three days the book was there, and the agent received the $8. He simply drove down to the courthouse, and bought an American Bible Society book for $1. The tall man, having learned this fact, has looked with suspicion on *all Bible men* ever since. I learned afterward that they were heartily ashamed of having returned the Bibles. My readers can hardly conceive the difficulties in the way of the colportage work.

An Elect Lady.

Though the Rev. R. J. Jones has recently given a very just and discriminating analysis of the character of the late Mrs. John A. Ellis, still my intimate acquaintance with her, and my appreciation of her rare qualifications, impel me to write somewhat of her. Our acquaintance began in a protracted meeting, in which she was a most zealous and successful worker, and to which I had gone for the express purpose of deciding the momentous question of a call to preach the gospel. She made my doubting heart to glow with her estimate of the exalted mission of a true minister of Christ, and she encouraged my shrinking purpose by assuring me, in her own quiet, convincing way, that I, even I, had some gifts and graces for the blessed calling. It has since been my privilege to be her pastor, and to meet with her regularly in class, and in all our association together her clear intellect and warm heart, sustaining her in a life of entire consecration to the service of her Master, have given to me much light and strength of purpose. She was a helpful hearer; oftentimes her wrapt attention and radiant face would inspirit the preacher. She was a wise counsellor; one need have no hesitancy in adopting her opinions. She was a useful pastor's assistant, humbly receiving and faithfully executing any commission to watch over the flock, to visit the sick or reclaim the wandering.

Nature and fortune seemed to combine in bestowing upon Mrs. Ellis those qualifications which would naturally result in developing a high character and an honored career. She was gifted by Providence with a person that was commanding as well as attractive, and with a mind strong in its grasp and quick in its discrimination between the false and the true. She was reared in a genuine Southern home, where wealth could gratify every desire, where taste and culture could develop the æsthetical nature to its highest capacity, where pure morals and Christian faith unfeigned threw their halo over all. Her parents were born of gentle blood, and made good their claim to the true nobility by being early partakers of the Divine nature, and by walking worthy of their high character. Her father combined characteristics, and adorned them, that seldom meet in the same person. As a lawyer he attained eminence in his profession, wearing unsullied the judicial ermine. As a Christian minister he was dignified almost to sternness, yet his kindly, genial nature unbent in association and sympathy with all. His sermons were of that high order that could result only from the combination of two qualifications, viz.: an intellect clear and cultivated, and a soul capable of appreciating the incomparable mission of the pulpit. It was deemed a privilege to have known and heard such a man, and of course his example and teaching could not fail of impressing themselves upon the receptive nature of his daughter.

Though in early life, from the social circle in which she moved, there were placed before her all the blandishments of worldly pleasure in its purest and most attractive forms, she intelligently and deliberately chose the pleasures of religion, and, having made the choice, she devoted herself to it all through life with an energy furnished by a clear apprehension of truth, and with a will sufficiently resolute to adhere to a governing purpose in spite of temptation from within or opposition from without. Being a decided character, she became a decided Christian; holding herself to a rigid standard, she could brook no vacillatation in others. So uncompromising was her opposition to any inconsistency of character, and so outspoken her condemnation of it, that those who did not know her intimately were ready to say that she was censorious, but where she had confidence in one's piety no person could be more deferential or teachable. Recognition of the Spirit of her Master in the humblest of his disciples elicited her warm affections and retained her unquestioning confidence.

She dearly loved the Methodist Church, the church of her father, the church of her choice in youth, as well as mature age. Her conduct unmistakably demonstrated this. No one would leave a comfortable home, a fertile plantation, affording an easy, even a luxurious living, and voluntarily assume the precarious lot of the Methodist itinerancy, whose heart and soul were not in the choice.

She met death in the same spirit in which she had been accustomed to live—a calm and heroic effort to be ready. Having written a letter of affectionate farewell, and of pious counsel to each of her loved ones, to be read after her death, she deliberately set her house in order, and, when the summons came, it found her watching.

I esteem it a blessing to have been associated with such a life, and such a death makes me say with increased emphasis: "Let me die the death of the righteous, and let my last end be like his."

C. G. ANDREWS.

Trifling With a Heart.

When I was about twenty I paid considerable attention to a young lady, near my own age, for several consecutive months. Marriage was never hinted at or, so far as I know, thought of. It was the style for lads of my age to have sweethearts, and I followed the fashion. When we separated I felt some regret; a somewhat lonely feeling, with its slight tinge of sadness, followed me for some weeks. I had some reason to believe that I was not the only or perhaps chief sufferer from this little flirtation. At that time I had not read Irvin's Sketch-Book.

In my twenty-third year I went to Philadelphia, to remain several months. I was then a professor of religion. I made the acquaintance of a very interesting young lady; she was about seventeen, modest, intelligent, and, withal, a Christian. I took the precaution to inform her very early that I was engaged, having thus secured her against any possible misunderstanding. I felt more at liberty in her company. Without hesitation I professed a fondness for her society, which was needless, for my actions proclaimed it stronger than any words I could frame. I was with her much in my hours of recreation, attended her to church, to lectures, to concerts, chatted pleasantly with her as we strolled around among the curiosities in the Academy of Natural Sciences, the pictures and statuary of the Art Gallery, the souvenirs and relics of Independence Hall. I had nothing in view but to pass the time pleasantly. The day arrived for me to leave the city. The thoughts of soon meeting many friends, my loving sisters, fond mother, and *one other*, filled my heart with gladness. I bade my lady friend good-bye, but in her face was sadness. She handed me a letter, saying: "Read to-morrow." The next day, as the fast flying train was bearing me on toward the objects I loved, and I drifting from one delightful revery to another, I thought of her letter, took it out of my pocket and read. She complimented what she was pleased to call my "cautious, urbane and Christian-like deportment toward her." She said: "Go be faithful to the one you fondly love; your frequent, tender reference to should have been enough for me, but, alas! alas! My cheeks tingle with a blush as I write this; but these cheeks your eyes will behold no more; good-bye forever." Was I guiltless? I aver that on my part there was not the least intention of wrong. But did I not do wrong? It is wrong for a man to trifle with the feelings of a lady. If a gentleman gives special attention to a lady, of suitable age and surroundings for several months, she has a right to put a construction upon his intentions: He may never say a single word about love and marriage; it does not alter the case. This constant attention is an appeal to the heart, that may enlist the feelings of the most modest and most cautious young lady; they arise from her unbidden and unexpected. They finally separate, she to nurse a hidden grief that she is ashamed to acknowledge to herself; he to make similar havoc in other quarters. I suppose possibly a conceited coxcomb might rather like this. But an honorable gentleman would never willingly or wantonly be guilty.

T. S. WEST.

The Gospel Rule.

"Friend, I do thee no wrong; didst not thou agree with me for a penny?"

MR. EDITOR: The articles in the last ADVOCATE, signed Henry D. Moore and J. P., suggested to my mind the above text. Will either one of them harmonize their theory of dividing the Conference money with the above verse. Again, a minister of eight or ten years' membership in a Conference may die, leaving a wife, and six or seven children to raise and educate; the old veteran's family is raised, and none but himself and wife. Again, a minister may hold membership thirty, forty or fifty years, and be in a college all the time, never having experienced the rough places in the itinerancy, and yet he will have more in the division than the itinerant of twenty years. "Enquire for the old paths," and excercise caution and good judgment in receiving men into the traveling connection. But few men will make good itinerants after they pass forty or fifty years. I have not written this to tantalize, only for information, and may God direct us in all wisdom is my prayer.

G. M. LIVERMAN.

EVERGREEN, LA., March 11, 1882.

From the Work.

EAST FELICIANA, LA.

MR. EDITOR: You did me the honor, on one occasion, to express a desire that I should contribute something to the columns of your most excellent paper, that weekly visitor whose coming is ever hailed with delight, and whose presence is as sunshine in our homes. Hitherto numerous domestic cares, together with other engagements, joined to a wholesome aversion I have always had for writing when one has *nothing to say*, have restrained me. A few brief notes, however, from East Feliciana parish may not be unacceptable. This is our second year on the East Feliciana circuit, a work quite above the average in wealth, numbers and intelligence. Many of our people, I have reason to believe, are persons of solid piety, useful and active members of the church. The preacher has been aided and encouraged in his labors, and his family supported.

It is true we have had none of those delightful poundings or donation parties so glowingly described by many others, when innumerable "good things" find their way into the parsonage store-room, the very perusal of which brings a perceptible moisture to the lips. We have heard of these things "afar off," but they have not happened unto us since our sojourn began here. We have, however, met with uniform kindness, and have been made to feel, in a quiet, unostentatious manner, that we were remembered.

There are seven churches on the work, and six Sunday-schools in successful operation. The superintendent of the Clear Creek Sunday-school, Dr. W. F. Roberts, is what Dr. Winfield would call a "Singist." I call him a fine singer, and not only so, but he sees to it that every member of the Sunday-school is supplied with a note edition of "New Life," and taught to sing; and I am told they can sing every song in that admirable collection. Here is an example worthy of imitation.

Mr. Parker is exerting himself this year to supply our people with our own song-books, hymn-books and other good reading matter from our Publishing House. The ADVOCATE too—how I long to see it in every Christian family, for wherever our church papers are read there is an intelligent appreciation of the gospel, and a disposition to support it.

Our home is in Clinton, a fine inland town of twelve hundred inhabitants. It is noted for its extreme healthfulness, refined society and superior educational advantages. We have here no less than five flourishing schools.

The Silliman Institute is an old and well-endowed institution, numbering among its Alumnæ some of the most accomplished ladies in our midst. It has, the present session, considerably over one hundred pupils. Clinton Female Academy is also a school of high grade, and is in a flourishing condition.

The newly-appointed pastor of our church here, Rev. C. A. Powell, has, so so far as I can learn, made a fine impression. He is an earnest and faithful minister of the gospel, and entirely devoted to his work.

Regret to state that our presiding elder, Rev. D. A. Little, is in very poor health. He has been having chills for several months, and seems quite enfeebled. He is, however, performing his arduous duties faithfully.

The incumbent of the Woodville district has a position which is by no means a sinecure. And now, Mr. Editor, I close for the present. Should I find something to say I may write again. Yours truly,

MARY J. PARKER.

CLINTON, LA., March 8, 1882.

MT. OLIVET CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: The Mt. Olivet circuit, though it bears an old, *time-honored* name, is a new work, composed of the extreme ends of the former Mt. Olivet and North Warren circuits. Consequently we have no parsonage, the old circuits, according to usage and higher precedent, holding the property. Is this as it should be? Is it right, in the change of circuit boundaries that so often occur, to cut off a church from a parsonage that she has helped to pay for, and add on others that took no part in the matter without, in some degree, indemnifying the former? This thing often happens, and militates much against our parsonage interest on the circuits. Is there no remedy for this evil? Can not you give us an editorial on the subject? I write not complainingly, but simply stating facts. As for me and mine, we are and have ever been provided for. "The over-faithful few" have rented us a house, and furnished it with new furniture, intending to build or buy a house during the year.

So, after a move of three hundred and seventy miles, by water, rail and mud (and all at my own expense,) being on the wing the entire month of January, we are again comfortably domiciled at Mt. Olivet, among a good people, full of work and hope. Have made nearly two rounds on my work, and find many good people, and *not a few* that need a "workman that needeth not to be ashamed."

The Advocates are extensively circulated and read by our people. Hoping to extend their circulation further, I am, fraternally,

P. HOWARD.

SATARTIA, MISS., March 6, 1882.

BAYOU SARA, LA.

MR. EDITOR: Our first Quarterly Conference was held in this place on the fourth and fifth of this month. Bro. Little, our presiding elder, was with us, preaching with power and profit three truly gospel sermons. It was truly refreshing, both to preacher and people. We are anxious for the second quarter to come, and bring with it our much-loved preacher. Our little town is in quite a state of excitement over the high stage of the water against its levees, looking for a break at any moment, which would be very destructive to property. The crevasse which occurred a few days ago on the opposite side of the river is doing great damage to property of every kind. Stock in great numbers may be seen on the levee opposite our town; some have been brought over, and the people are moving out continually.

The situation is indeed appalling. A flat load of cattle and horses was brought down from Cat Island on yesterday in almost a starving condition, having stood in the water for days without food. Dead cattle, sheep and hogs abound, and families are destitute even of the necessities of life. I do not like to dwell on the subject; no one can form an idea as they gather the items from the papers; to see it is the only way. God, who holds the reigns of the floods, only knows where, how or when it will end. We await his action. Pray for us.

RUFFIN T. DAVIS.

BAYOU SARA, LA., March 13, 1882.

Marriages.

GRISHAM—MAGILL.—At the residence of the bride's mother, in Natchez, Miss., March 8, 1882, by Rev. I. D. Wall, Mr. W. D. Grisham to Miss Minnie Magill.

BOWEN—MEYERS.—At Zion Church, in Jackson county, Miss., March 1, 1882, by Rev. C. W. Calhoun, Mr. George W. Bowen and Miss Mina Meyers.

WISE—BARLOW.—At the residence of the bride's father, February 28, 1882, by Rev. W. W. Graham, Dr. O. P. Wise to Miss Lillia Barlow, all of Columbia county, Ark.

BINGHAM—TURNER.—In the Methodist Church, in Winona, Miss., March 8, 1882, by Rev. J. S. Oakley, Mr. J. R. Bingham, of Carrollton, Miss., to Miss Eva R. Turner, of Winona.

JOICE—FATHERREE.—At the residence of Dr. Meek, in Yazoo county, Miss., March 1, 1882, by Rev. J. F. Evans, Mr. J. F. Joice, of Pickens, Miss., to Miss Mary H. Fatherree, granddaughter of Father Williamson, of the North Mississippi Conference.

FLEMMING—ARMSTRONG.—At the residence of the bride's father, in Jefferson county, Miss., February 14, 1882, by Rev. B. F. Bradford, Mr. M. B. Flemming to Miss E. E. Armstrong.

SCHARPE-EBERS.—At the German Church, Grassyville mission, in Lee county, Texas, March 9, 1882, by Rev. William Lieser, Mr. Ernest A. Scharpe, of Winnipeg, Canada, to Mrs. Emma Ebers, of Bastrop county, Texas.

PETERSON—WHITFIELD.—At the Methodist Church, in East Selma, February 28, 1882, by Rev. G. M. Roper, Mr. Ernest D. Peterson and Miss Lelia A. Whitfield, all of Selma, Ala.

FRANTZ—BROWN.—At the residence of the bride's parents, in Brandon, Miss., February 28, 1882, by Rev. W. R. Sims, E. E. Frantz, of the Brandon Republican, to Sudie G. Brown.

RAINEY—HOWARD.—January 30, 1882, near Magnolia, Miss., by Rev. B. T. Pearson, Mr. Thomas E. Rainey, of Arkansas, and Miss Kate Howard, of Copiah county, Miss.

HAZEN—HARPER.—January 30, 1882, near Belan, Quitman county, Miss., by Rev. B. T. Pearson, Mr. W. E. Hazen, of Coahoma county, Miss., and Miss Maggie Harper, of Quitman county, Miss.

MONTGOMERY—HARPER.—February 14, 1882, at Crystal Springs, Miss., by Rev. B. T. Pearson, Mr. J. J. Montgomery, of Rosedale, Bolivar county, and Miss M. R. Harper, of Crystal Springs, Copiah county, Miss.

LAWLER—LAWLER.—February 21, 1882, at Doublin, Coahoma county, Miss., by Rev. B. T. Pearson, Mr. Robert T. Lawler, of Brownting, Tenn., and Miss Belle C. Lawler, of Coahoma county, Miss.

Obituaries.

WILKINS—The subject of this short memoir Mrs. LUCY WILKINS, my wife's grandmother, (maiden name Moss), was born in Sharon, Mass., August 5, 1793; married Josiah Wilkins, 1813; moved to Mobile, Ala., 1825; joined the Franklin Street Methodist Episcopal Church under the ministry of the late Rev. Jefferson Hamilton, D. D., 1840, and died at the home of her son, Charles E. Wilkins, near Mobile, December 10, 1881. During her long life, exceeding through eighty-eight years, four months and five days, she saw many and varied changes in Church and State. In 1825, Mobile was simply a small rude village, inhabited principally by Creoles, with only an occasional American family. All that then society was poor, and religious and social advantages meagre. With the increase of population and wealth schools and churches were built up, and here she nobly and piously trained and educated her four sons (one having died in childhood) and two daughters. In 1846, her husband died, leaving her the entire responsibility of the family. No mother was ever more devoted to her children, none ever discharged her duties towards them more tenderly or faithfully. I was impressed with the tone of a letter she handed me to read a few years ago from her son, Dr. Rushrod R. Wilkins, of Austin, Texas, who died only a few months before his mother, which closed with the touching expression: "From an affectionate son to the very best of mothers." Possessing the highest order of native intellect, and having her mind well cultured by so many years of incessant and profitable reading, she accumulated many vast stores of useful knowledge. Was familiar with every important historical period, and knew the history of America from the beginning to the present decade. So strong was her mind and so tenacious her memory, that within a few months before her death, she, without hesitation, could quote extensively from various poetical authors. She read Clarke's Commentaries through, time and again, other books and literature on Methodist theology, and all the standard sermons of the church. But with all her reading, the Bible was her daily companion. When possible, no day was permitted to pass without refreshing her spirit by perusing and meditating on some portion of the Holy Scriptures. Being a conscientious observer of the Sabbath and never permitting herself to be idle, of course, during so many years, she had time to read many, many books. Her religious life was quiet, even and onward; her faith in the Son of God and the promises of the Bible unwavering. She had an intelligent, a saving faith in Christ, and believed every word of the blessed Bible. She frequently spoke to me of her extreme age, and of the goodness of God in permitting her to live so long. She was well prepared for the "saints eternal home." Her energy continued to the last; but having been stricken down with paralysis more than two years before her death, her strength gave way, and she was forced to spend the remaining days without work, and, as her sight had become so dim, she could not read. Her decline was long and somewhat painful, but she bore it all with the resignation of a Christian, and without a murmur. Her husband, five children, a number of grandchildren and great-grandchildren were in heaven, and she was prepared and waiting to go. When I bid her farewell at Birmingham last fall, she said: "I am going to Mobile again, and will never see you again. Pray for me." In a few days after that time she returned to her son's near Mobile to die. So she has been gathered to her fathers. When the last hour came, she was ready and trusting in the Saviour, and, without the least struggle, passed away as gently as the evening zephyr. This aged mother in Israel, the last of those who lived in Mobile in 1825, is gone. May God bless her surviving son and daughter, grandchildren and great-grandchildren, and finally bring them to that land where there will be no more death nor sorrow forever.

A. M. JONES.

Austin and Gonzales (Texas) papers please copy.

WILLIAMS—Mrs. MARTHA J. WILLIAMS was born at Spring Hill, Marengo county, Ala., and died at Selma, Ala., January 1, 1882.

This is the brief record of a life and death in which many of the best elements of Christianized humanity found exemplification. Sister Williams joined the Methodist Church at Spring Hill, Ala., in childhood. She was married in her eighteenth year, and moved to Demopolis, where she at once connected herself with the church in which the greater part of her life was spent. With all the ardor of young womanhood she applied her heart to its teaching, and her hands to its work. Because her heart was ever warm with the rich inspiration of God's grace, she was always found actively engaged in the work which his church found for her to do. The love of Christ constrained her, and she was no laggard in his service. In the Sunday-school, especially, she was zealous and helpful, winning the love and confidence of the children by her quiet sympathetic character and consistent daily walk. In every relation of life the faith which works by love was manifest.

Hers was not a life of joyous ease and unclouded calm. Much of earth's sorrow marked her way to heaven; but in the sunlight and the shadow she was cheerful and acquiescent in the doings of her God, sustained and strengthened always by unfaltering faith in him.

It was the writer's privilege to know her intimately during his pastorage in Demopolis, and to visit her in her illness and witness the calmness and peace with which she met the last enemy. It was a peaceful death. The end of such a life must be so. From the first she expressed the opinion that her sickness was unto death, and contemplated the dissolution with a quietude in perfect accord with the proposition which long before she had accepted. "Whether we live, we live unto the Lord, and whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's." To her death was rest from labor—a departure from the strife and turmoil of this world to be forever with the Lord.

So he giveth his beloved sleep. She was meet for that blessed slumber, and without a doubt or fear looked forward to the possession of the home which her Lord and ours has prepared for them that love him. Behind her are left one child—an only son to whom much of her life was devoted—and a host of friends who miss her sadly. She was comparatively a stranger here in Selma; but tender hands of Christian women ministered to her wants as though she was a relative, and she lacked nothing which human love and sympathy could give.

G. M. ROPER.

NEVILLE—Died in Holmes Co. Miss., December 16, 1881, Mrs. MARY C., wife of Robert Neville. She was the daughter of A. A., and M. Porter, born Sept. 9, 1839, and was married January 14, 1875. In her death we are reminded of a common experience in the loss of many of the greatest blessings and comforts of this life; we seem not to know how to appreciate their value and worth until we are deprived of them. Respected and beloved by kind friends and an affectionate household, her death has produced a vacancy that can be thought of, only with intense sadness and grief. From a child she was religiously inclined. In 1854 she made a profession of religion. In 1858 she united with the Methodist Episcopal Church South, in which she lived and died a firm and unwavering member of the same. No young person perhaps in the community were she lived wielded such an influence in favor of piety as she did. Her life was religion practically taught. Amid all the fascinations of life and the voice of the world, calling in gay glad tones to win her back, she turned not aside but looking steadily onward pursued the path which leads to life eternal. In all the relations of life she was truly a pattern; as a daughter, sister, wife, mother, neighbor, friend, she lived without reproach; as a christian she was humble, retiring and blameless. She had a desire to live on account of her husband and children, but if it was God's will for her to die, she would submit. To her husband her loss is irreparable. She was indeed a helpmate to him in all the relations of life. To her children she has left a legacy of purity and truth, and they rise up and call her blessed. Precious unto the Lord is the death of his saints! Her record is on high, and may her father and mother, husband and children, brothers and sisters, strive to meet her in the better land where there is no more parting, suffering or tears.

CHILES—Died at her home at Lauderdale Springs, Mississippi, on Thursday morning, January, 12, 1882, Mrs. JESSIE E. CHILES, wife of N. A. Chiles, Esq., and daughter of the late Alexander and Elizabeth J. Glascock, in the 26th year of her age.

The announcement of the death of this lovely lady saddened many a heart, not only in the community in which she lived and to which she had greatly endeared herself, but also in other communities in which she had been educated and which had known her but to love her. It is sometimes difficult for the writer of obituary tributes to find flowers to gather from the lives of the "loved and lost;" but if the many fragrant qualities that adorned the character of her for whom we mourn could be woven into wreaths, they would form bright and fitting ornaments to place upon her early tomb. Though she was left an orphan soon after her young life began, yet the memory of a father who was noble and upright in every word and work, and of a sainted mother who was the embodiment of all that is truly beautiful in womanhood and Christianity, ever hung as a blessing around her.

In early girlhood, she joined the Methodist Episcopal Church, South, and became a beautiful and devoted follower of the Lamb. Patience, gentleness, modesty, kindness, intense affection for those whose tender care was around her, were some of the Christian graces that shone brightly in her character. During her long sickness, she murmured not. She saw God's hand in everything. Hard was it to part from the manly one whom she had so lately joined in the journey of life; hard, indeed, to leave the bright little one that God had sent to gladden their home. But it was her Father's will and calmly, serenely, she passed to the Saviour's Heaven.

MORRIS—Mrs. LOUISA MORRIS, the subject of this notice, was born in Pendleton district, S. C., October 12, 1806, and departed this life November 25, 1881.

She had made her home at the residence of her eldest son, in this place, for nearly four years. Her maiden name was Jones, and about the age of six she, with her father, emigrated to Ohio, where they lived three or four years, thence moving to Bedford county, Tenn., where her father raised his family. At an early age she joined the Methodist Church, and was married to Thomas Morris, March 12, 1829. To them eleven children—five sons and six daughters—were born, two of the latter dying in 1876. She left nine children and about sixty grand and great-grandchildren to mourn her loss. Thomas Morris moved to this place in 1867, and lived here until his death in 1876. After their marriage both joined the Baptist Church, and were devoted members for forty-eight years. Mrs. Morris had been in declining health for several months; but was confined to her bed for only two weeks. The best of medical skill failed to avert the inevitable, and the home-call found her ready and willing to go. Like the ripe ear of corn she, in her old age, has been gathered home, and we can only say: God's will be done.

JAMES E. MORRIS.

WESSON, Mississippi.

WORMACK—Mrs. MATHILDA WORMACK, died near Greensburg, La., December 29, 1881, aged forty years. She was a consistent member of the Methodist Episcopal Church, South. She had been a member of the church for many years. She was a friend indeed to the orphans, to the afflicted, and to the pastor. She had an abiding interest in her church, and her faith in the merits of Christ was strong and steadfast. The care, anxiety, and attention and love given to her deceased sister's children was beautiful to behold. An auntie's heart was so true and loving that her actions and words were those of a mother. If love and constancy of attention to the children of the dead are marks of nobleness, she was noble indeed. She was prepared to die. She was willing to die. Heaven seemed near to her in her last days. She delighted to talk of heaven. A short time before her death she told her brother-in-law—Bro. Lindsay—that she was going to die, that her mother and sister came to her in her dreams. They did come, and she is gone gone to live with Christ forever. I expect to see our sister again.

INMAN COOPER.

BALDWIN—Resolutions passed by the Sunday-School of the Methodist Episcopal Church, South, at Canton February 19, 1882.

Whereas, after an illness of some weeks, FELIX M. BALDWIN, a member of our Sabbath School, departed this life on [illegible] ult, and

Whereas, we as a body, desire to give some expression [illegible] in respect to our sad bereavement therein—

Resolved, that we feel we have had an exemplification of two prominent scriptural facts, in the death of our little friend, viz: that life even in the young, the healthy, and the strong is uncertain; and, that "death aims its shafts at shining marks."

Resolved, that while we humbly submit ourselves to this dispensation of God's Providence, we deeply deplore our loss: for in Felix Baldwin, this school had a member of whom it could well be proud; gifted in mind, amiable in disposition unexceptionably pure in heart we had a right to expect him to be at no distant day an honor to himself and to our school.

Resolved That we tender his bereaved family our heartfelt sympathy.

O. W. THOMAS, for Committee.

Christian Advocate.

THURSDAY, MARCH 23, 1882.

THE CELESTIAL CITY.

Far away beyond the river,
The celestial city lies,
Hailed in light and robed in glory,
Never seen by mortal eyes.
Gates of pearl of snowy whiteness,
Left by angel hands ajar,
Walls of jasper set with jewels,
Each aglow as 'twere a star.

There is built the royal palace,
There is set Messiah's throne:
No sunlight there nor moonlight—
Its light the Holy One;
There the angels ever worship,
And unite in holy song,
And the ceaseless tide of music
Rolls the golden streets along.

There martyrs and confessors
Wear the crown and bear the palm,
And ever chant the triumphs
Of Christ, the martyr Lamb;
And there in purest raiment—
Raiment purified by blood—
Near the throne and by the altar
Stand the "royal priests" of God.

There is set the Marriage Supper—
Feast of joy and feast of love—
While the covenant arch of emerald
Glows the festal scene above;
And they who have been bidden
To the Lamb's own festal board,
Take the "new wine of the kingdom"
In the presence of their Lord.

O City of Salvation!
We would thy glory see,
And share the blessed franchise
That makes thy children free.
O Jesus, King of Zion!
Come seal us as thine own;
Give us each a grand translation
From thy footstool to thy throne.

For the New Orleans Christian Advocate.

China and Her People.

BY REV. J. W. LAMBUTH.

My Dear Young Friends of the Methodist Episcopal Church, South: During my visit to America in 1880-81, I found a great many people, and especially young people, who wanted to know more of that land called China, and the people who live in that country. Now, that I have returned to my home and work in this far-away heathen land, I propose to tell you, in a plain and simple way, something of the country, the people, their manners and customs, and of their gross superstition and idolatry.

You will find as you follow me, that this people, though they live in a land of plenty and a land of inexhaustible resources, they are not a truly happy people, as we, who are Christians, would call happiness. Old and young are alike in spiritual darkness. Fathers, mothers, sons and daughters are without a knowledge of God, are in bondage to the dead, and bow down to dumb idols. They have no Bible, no churches and no Sabbath, except what the missionary has brought to them. But I will tell you more of that as I proceed, and I hope to tell you how God has blessed the work of his servants, the missionaries, who have come to this land to tell this people of the love of Jesus.

The country in which you live is one upon which God has smiled, and abounds in the richest gifts of nature—fruits and flowers, beautiful groves and vast forests, fertile plains and majestic rivers. No one could wish for a more delightful country in which to live. In China we find that God has blessed the land with the same rich display of nature. But there is one great difference between the people of Christian America and the people of heathen China. I want you to follow us as we talk of China and her people, and I am quite sure you will feel a deeper interest in the history and in the spiritual welfare of these people who have no knowledge of God and have been for ages worshipers of dumb idols.

The people of China are not as savages who have no houses, and who live in dens and caves, or stretch themselves upon the ground, when night overtakes them, with no bed but the bare earth. No; the Chinese have homes, and are, in a certain sense, a civilized people. If you will read the history of the aborigines of California, you will see that you have savages in you own country far below the Chinese. You will find from their history that when they had satisfied their hunger or thirst, they would for days lie upon the ground like the beasts of the field. I believe the Chinese have such savages in Formosa and in the mountains of the west; but they are far removed from the homes of the civilized Chinese. When you know something of the character of these people, and how depraved and wicked they are, because they have not the gospel, you will then be more able to appreciate the benefits of a Christian civilization and the blessings resulting from the worship of a true God.

China, you know, is in the eastern part of Asia. It is the most extensive empire in the world, and has a population of nearly four hundred millions. China proper is divided into eighteen providences, while she has outlying dependencies—Mongolia, Turkistan, Thibet and Manchuria—extending over an immense area of country from north to south, while her coast line is about three thousand miles. The largest river is the Yangtsz-klang (son of the ocean), being thirty-three hundred miles in length, and draining a basin of eight hundred and fifty thousand square miles, in which dwell a population of one hundred and eighty millions.

The empire of China is now ruled by the Tartars, and has been for two hundred and fifty years. The emperor is of a Manchu family, but his empire is called the Chinese empire. The young emperor is at this time only ten years of age. A very old lady is the empress regent, and is nominally at the head of this great empire; but Prince Kung is the chief ruling spirit.

The name China is derived from the "Tsin" family, who were the ruling family two hundred and fifty years before the Christian era. We call them Chinese; but they do not know that name, but give themselves other very high-sounding names. I will give you some of these names below. In speaking of their country they say the "middle kingdom," because they think it the middle and best part of the earth. They call it the "flowery" or "glorious land." They speak of it as "all under heaven," as if there were no other country but theirs. They also say, "within the four seas," as if it was surrounded by water. China is also called "Far Cathay," and the "land of Sinim." (See Isaiah xlix, 12.) They also give their country the high-sounding name of "celestial empire," and the emperor is called the "son of heaven," and the people think he is appointed by heaven.

China is a vast country, comprising within her territory every variety of climate. There is also in this country one of the largest deserts known, and yet her plains are as fertile as any part of the whole world. There are many large rivers which drain and irrigate all the low lands. The yellow river called "China's sorrow" is three times the length of the Ohio, and her largest river, the Yangtsz-Kiang, is said to be longer than the Mississippi. In the central part of China there are many canals, and, as the land is very fertile, the people produce everything that can be grown in America and Europe. Her coal mines are very extensive, and are said to be more than twenty times greater than those of the whole of Europe. Her iron mines are also very extensive. There are gold and silver mines in the north and central parts of this great empire, as well as lead and copper. These mines are now being worked on the most improved style. You can have all kinds of climate and altitudes, from the southern seashore to the highest mountains three thousand miles north where there is perpetual snow. When the streams of Peking are frozen over, you find the thermometer at Canton seldom lower than fifty degrees. These people could not be starved were even the nations of the earth to surround them with an armed force. There is nothing that grows in any part of the earth that does not or would not flourish in China.

This empire of China is one-third of the whole continent of Asia, and one-tenth of the whole habitable globe, running through about seventy degrees of latitude and forty of longitude, and is half the circuit of the globe. It is almost impossible for us to conceive of the extent of this great empire without making some comparison. How few persons realize its extent! China proper, that is, the eighteen provinces, is about as large as eighteen of our largest States, while the whole empire of China is larger than the whole continent of Europe. It is richer in agricultural products and richer in mineral resources. The whole of China is more than eighteen times larger than the British Islands. It is one hundred and four times larger than England, and nearly one hundred and eighty times larger than Scotland. If you could place the whole of Europe in China, there would be thirteen hundred square miles of that great country uncovered. China is one-third larger than all Europe. If you take China and her dependencies and place them in the United States, it would extend into the Gulf of Mexico and about four degrees into the Pacific ocean. If you take the United States, including Alaska, and place them in China, you would have to add half a dozen of Great Britain and Ireland to fill all the vacant space.

I will write you again in a short time concerning China and her people.

SHANGHAI, CHINA, Jan. 21, 1882.

Three Recent Earthquakes.

Three earthquakes occurred in Europe in 1881-82. That of Agram, though it sufficed to damage, more or less, every building in the town, having left scarcely a chimney standing, caused but slight loss of life. The town stands in the flat alluvial valley of the Save, a likely spot. Near the town crevices were opened in the ground, one of them three miles long. The shock was felt to the north at Vienna and at Debreczin, and to the south as far as Istria.

Few places in Europe have been so haunted by subterranean movements from the earliest time as the isle of Ischia. Homer, Pindar and Virgil have in turn celebrated its throes, which they attributed to the struggles of the giant Typhœus, whom Jupiter had imprisoned by clapping the mountain Inarime (now Epomeo) upon his body, lest as he had secured another revolutionary Titan, Enceladus, under Etna. Desiring to relieve himself from the restraint of his uneasy couch, *durum cubile* as Virgil styles it, we may suppose the giant to be the author of the commotion of March last, which shook all the south side of the island. Reverting to the sober history of Ischia, we have continued records of convulsions from the days of Strabo and Pliny onwards. Indeed, not until A. D. 1300 did Epomeo, the crest and center of the island, cease to pour forth lava and ashes, though now ranking among distinct volcanoes. The island has not escaped without a shock occurring nearly every year; but few have attained the severity of that of March 4, 1881, which concentrated its violence on the town of Casa Micciola, shaking down great parts of its houses over the heads of the inhabitants, with great loss of life. So sudden was the catastrophe, that the body of a cobbler was dug out from the ruins, with his last between his knees, and that of a woman, with the stocking she was knitting upon her hand. The part of the island exclusively affected, consists of enormously thick beds of clay, similar to those over which the Campanian earthquake wreaked its ravages.

What specially distinguishes Ischia is the development of internal heat in those parts where the earthquake prevailed. Nowhere within so limited a space are there so many, or such intensely hot mineral springs, whose waters are in part used for the cure of maladies, while the rest goes to scald pigs and wash clothes. Indeed, in this part of the island there seems to be no cold water whatever. The soil is hot, the dry sand on the seashore is hot, and the earth breathes out from its crevices jets of intensely hot air, which is used medically for *stufe* or air-baths. Such copious emanations of heat, gas and scalding water, indicating as they do a direct opening or communication with the interior of the earth, favorable to the discharge of electric energy, all combine to characterize Ischia as a very hot-bed of the earthquake.

The rich and lovely island of Chio, the scene of the third great earthquake, which began April 3, 1881, though standing upon the belt of subterranean commotion we have mentioned, had not been subject in recent times to very serious tremors. It does not appear in Dr. Schmidt's Catalogue before 1859. The shock of the third was repeated on the eleventh of April, with such tremendous force, as to overthrow what had been spared on the third. The ground swayed and rocked under it, shuffling the ruined walls to and fro, throwing them on the side opposite to that in which they first fell. Indeed, there are instances of a second shock uncovering and releasing those buried under fallen houses at first, and allowing them to escape from their prison. Not until the twentieth did the surface quiet down. In that time some 4,000 persons perished; from 8,000 to 10,000 were more or less maimed, and from 30,000 to 40,000 rendered houseless. Out of 250 shocks between the third and twelfth, the intelligent correspondent of the Daily News tells us, 40 were capable of overthrowing a well-built house, but vibrations continued until June 13, when a shock threw down a Turkish minaret and a tower-down a Turkish minaret and a tower-ding will. In the town of Chio the old fortress is utterly prostrated, but viewed from the streets, many houses present their usual appearance, the fronts standing although the interior is down. The scene of this fearful and distressing catastrophe was the south-east corner of the island, consisting, as usual, of modern alluvial and slightly coherent deposits. Here the devastation of 12 out of a total of 75 villages occurred. The central strip, or backbone of the island, of old limestone, sandstone and slate, scarcely suffered at all. The physical aspect of the country is unaltered, and, though the opposite coasts—Smyrna, Mytilene, etc.—were affected, the statement that the sea-bed between was raised is simply unfounded.—London Quarterly Review.

Religious Intelligence.

MISSIONARY.

—On the question of self-support the Rev. John H. Wyckoff, of the Reformed Mission in Indiana, has something of value to say. He explains that, as everybody knows, the greatest hindrance comes from the fact that the majority of the converts are Pariahs or outcasts, who have no lands or money and are shut out of many kinds of employment. "There is no doubt," he says, "that the conversion of the Pariahs and other low castes has had the effect of repelling the high-caste Hindus from Christianity." If the work of conversion had begun among the higher castes, the Native Church would have become self-supporting long ago; but he is not sorry that it is otherwise, for, if the higher castes had been the first to accept the gospel, "the result would have been that the renunciation of caste would not have been made a practical test of admission into the church, as it now is, for there would be no lower castes in the church for them to associate with and caste, with its terrible evils, would thus have found its way into the Church of Christ. The vast gulf which separates the high from the low castes would, consequently, have been widened, and the result would be the virtual exclusion of the latter from the church altogether. We can, therefore, I think, see that it is better that the work has begun as the manner that it has, from the lower classes upward; and, although the Native Church may be longer dependent on the liberality of Christians in America, still she is more firmly established, her members will be stronger and holier, and the spirit of unity and brotherly love which they exhibit will be a continual rebuke to the proud caste spirit of the heathen." In time the repugnance which high-caste Hindus show to Christianity, and gradually the church, by its growing intelligence, will bridge the chasm between the Brahmin and the Pariah. The outlook, Mr. Wyckoff thinks, in common with many others, is very encouraging. He says:

"Our Christians are improving in every way. Slowly, to be sure; but this is to be expected. They are growing in intelligence. The boarding schools have given us a large number of educated young men and women, who are scattered around in different parts of the district, inciting an influence for good. The station and village schools have taught hundreds of children to read, and there is thus growing up a generation far in advance of the preceding one in point of intelligence. With the spread of education, here naturally must be an advance socially. The term of reproach, 'Christian' or which is the same things 'Pariah,' is no longer used as it formerly was. Christians are beginning to be recognized as a class distinct from and far superior to the Pariahs. They attend the same schools and sit at the same bench with Brahmins and are treated with all the respect they deserve. Families of different villages are intermarrying and the Christian family is being developed in the mission, while Christians in all parts of the district are becoming united to one another by ties of relationship. I can see also a growth in Christian character. A higher tone of morality is beginning to pervade our churches. Conscience is more active, repentance and sorrow for sin more real, while there are not a few examples of deep piety. . . . Everywhere throughout the mission the people are learning that it is more blessed to give than to receive and are making contributions toward the support of their pastors. What they give is little, to be sure, and does not yet relieve the funds of the board; but the spirit of giving is taking hold, of them and is increasing. I could mention notable examples of liberality but this is not the time to do it. Nor is the advance in self-government less marked. Formerly the missionary was required to do everything. Now there are native pastors, catechists, and elders, to whom he can intrust a good part of his work, and he is able to superintend a large district, because of the executive power and good judgment the native brethren possess."—New York Independent.

—A missionary of the Society for the Propagation of the gospel in Ahmednagur, India, says that on a visit to Kukana recently he saw at the Government school three Mahar boys, with books and slates, sitting outside the door of the school, listening and looking in, to learn all they could of what the teacher was saying. This, he says, is not an infrequent sight. He could not but be affected to think how these despised boys were content to be treated like dogs if only they could gather up a few scraps of knowledge. The teacher, a Brahman, was willing, he said, to take the boys inside, and did so, at the request of the missionary; but in two or three days they were turned out again, because the people of the village would not permit Mahars to sit with their children.

—The English Baptist missionaries have established their first station on the Congo River, at Manyanga, at Ntombe Falls. No difficulty was met with from the chiefs in securing a site. The mission premises adjoin those of the Belgian Expedition. It is regarded as indispensable to the occupation of Stanley Pool to establish this depot. The people are quiet and inoffensive and readily make friends with the missionaries. No one made the least objection to the settlement of the missionaries. The latter are waiting for the steamer which their English friends are to send them, for use on the river.

—The Protestant Episcopal Society for promoting Christianity among the Jews continues to work actively throughout the country, having branches in twenty-six dioceses and five missionary jurisdictions. Last year the society issued 20,000 copies of publications and distributed the scriptures and prayer-books in various languages. The missionary school in New York City had 78 children of the well-to-do class. The missionary had fifty-six inquirers under instruction. Three were baptized and eight are preparing for baptism and five for confirmation. A missionary school has been started in Baltimore. The whole number admitted to baptism, so far, is stated at over a hundred. The income of the society for the year was $8,018.

—Rev. Henry M. Ladd, superintendent of the African missions of the A. M. A., will start for the White Nile, in Central Africa, early in September, for the purpose of locating the Arthington mission. He expects to be accompanied by Dr. E. E. Snow, of Walton, N. Y., and two colored missionaries. They will proceed as early as possible to Khartoum, at which point it is probable they will be obliged to secure private conveyance to the mouth of the Sobat and beyond. A part of the company will remain at a suitable location to study the language of the tribes where it is decided to locate the mission, while others will return to secure such facilities and reinforcements as may be needful to place the mission on a working basis.

—The rascally slave-traders of East Africa recently demolished the house and destroyed the books and papers of the Rev. W. P. Johnson, of the Universities' Mission, in Mataka's Town. Mr. Johnson was away on an exploring expedition on Lake Shirwan when the outrage was committed. He was compelled to go to Zanzibar for a new supply. He will settle on the eastern shore of Lake Nyassa, in a place called Losewa, whence he will visit Mataka's Town.

—The Episcopal Church has twenty-four missionaries among the Indians, and twenty-five among twenty-four times as many colored people. This church is beginning to comprehend that in regard to this race, which now numbers over 6,000,000, it is not at all doing its duty.

—The Congregationalists contemplate the establishment of two schools of a higher grade in Spain. One will be for the training of young women, the other for educating young men to become evangelists.

—The estimated value of the lands, buildings, chapels, printing presses, etc., held by the Board of Foreign Missions of the Presbyterian Church for the use of its missions in heathen lands is $577,810.

—The contributions of the Methodist Episcopal Church, South, for missions the past year advanced 100 per cent. on those of the preceding year.

MISCELLANEOUS.

—A private meeting has been held in Edinburgh of members of the Traditional Party in the Free Church of Scotland to consider what ought to be done with regard to Prof. Bruce's book on "The Chief End of Revelation." Prof. Thomas Smith, Dr. Begg, and seventy other persons were present. The Scotsman understands that "some of the speakers were disparing in their condemnation of the views embodied in Prof. Bruce's book, while others were in the position of not having read or sufficiently studied the volume to offer any opinion regarding the doctrines contained in it." Mr. Kidston stated that he should ask the commission of the assembly if the college committee had taken any action yet. The feeling of the Conference was in favor of letting the Glasgow Presbytery take the initiative.

—A remarkable story comes from Quebec about arrangements in process there to offer the Pope an asylum. It is said the Canadian prelates and prominent lay Catholics are in Conference and have corresponded with Leo XIII, who has described in a long letter the difficulties of his position in Rome and acknowledged that the removal of the Papal chair from the capital of Italy is a problem to which he and the Sacred College have been giving their earnest attention. The dispatch intimates that the Pope's letter has given much encouragement to the promoters of the scheme, who are about to communicate with leading Irish Bishops and with the hierarchy of the United States and raise a large fund of money. There has been no confirmation of this report.—New York Independent.

—The question of excluding members of secret societies from the communion of the Reformed (Dutch) Church was, it will be remembered, earnestly discussed in the General Synod, two or three years ago, and some dissatisfaction was caused by the refusal to make the matter a test of membership. The western classes seem to be very decided in their opposition to secret societies. A dispatch from Detroit states that a majority of the members of the First Church of that city have seceded, and amid the disturbance which occurred the mayor read the Riot Act and caused the crowd to disperse.

—The Master-General of the Dominicans has issued a circular commending the work of the Society of the Holy Infancy, which in less than forty years baptized 500,000 infants and placed 80,000 in orphan asylums. Every year, he says, "by means of this infantile apostolate, a vast number of children, snatched from eternal death, are sent to heaven to complete the number of the elect, whose pure and innocent legions, by their number and stainless beauty, constitute the most resplendent trophy of the church Militant."

—There has been a division in the camp of the Salvation Army and the result is a Hallelujah Army in Ireland, with "General" Gault for its leader. It has a footing in seven or eight towns. Its head-quarters are in Ballymena, the place where the memorable revival of 1859 originated, and it issues a weekly paper. Gault professes merely to assist the existing churches to carry on their work. If a sectarian object were avowed the movement would soon die out, and yet the real object is sectarian.—Christian Union.

—The Metropolitan Methodist Church of Washington is not a local, but a national organization, in which it is sought to interest the whole Methodist Episcopal Church. For some years it has been carrying a heavy debt. A year ago this encumbrance amounted to $12,000. It has all been paid now but $17,700, which Chaplin McCabe, of the Church Extension Society, has assumed and will ere long collect.

—The Salvation Army, according to "General" Booth, has 265 stations now, against 36 last year. It has 385 paid officers and an income of $288,000 a year. More than half of the $100,000 required for the purchase of Congress Hall, at Clapton, has been secured and 9,000,000 copies of Salvation literature were distributed last year.

—In Munich, South Germany, the Chambers have carried a motion by 81 to 60 votes for the abolition of undenominational schools. One of the speakers said these schools were supported by all atheists, and champions of modern revolution and were hot-beds of unbelief.

—Prince Leopold is Vice-President of the Church of England Temperance Society, and takes a deep interest in the progress of the movement.

Our Young People.

A KISS FOR A BLOW.

BY MINNIE A. PERHAM.

A brother and sister, one bright, pleasant day,
In their own little chamber were busy at play;
They played very kindly, no cross words were said
Till Bessie took something belonging to Fred.

"You give that to me right away!" Freddie cried;
And to pull it away very harshly he tried.
But Bessie held fast, and she pleasantly said,
"If you'll only say please you may have it, dear Fred."

But Fred was not conquered; he would not do so;
He struck little Bessie a very hard blow,
And sullenly muttered, "There, now, I'll have this;"
But Bessie went to him and gave him a kiss.

Poor Fred felt ashamed, and he gave her his toy,
And then crept away like a shamed little boy.
If again he is tempted to strike Bessie so,
Let us hope he'll remember a kiss for a blow.

An Out-of-the-Way Dog.

BY J. T. HOBSHEGA.

He is a delightful dog in every respect, and I am very proud of my acquaintance with him; for he is not only uncommon himself but he lives in a most uncommon place. I suppose he would be just as clever and handsome if he dwelt on the main-land, as most dogs do, but in that case he could never lead the romantic and interesting life that he does on his island. It is such a little island, too, right out in the middle of Long Island Sound, with its big lighthouse to warn vessels off the dangerous rocks which lie beyond. It looks rather lonely, seen from a distance, standing there all by itself, way out at sea; but when you get there you find it is not lonely at all, for the pleasant family who keep the light are very fond of animals, and own a number of charming ones, and animals, I think, make almost any place cheerful and home-like; and then the island itself is so pleasant, with its pretty house overshadowed by the tall, white tower. Trees do not grow very well there, owing to the hard, rocky bottom, but there are plenty of vines, and bright sweet-smelling flowers and green grass, while on every side stretches the broad expanse of the blue sea, with the white sails flitting by and the faint line of the shore in the distance. I have only been there in summer, but I should imagine that it must be quite as beautiful, in a different way, in the cold icy winter, although then the family are often cut off from any communication with the shore for weeks at a time. I believe they like the winter best themselves; they seem to have so many resources.

Captain B. has a very fine collection of stuffed birds, all of which have been shot on the island and stuffed by himself. Often-times after a severe storm they find hundreds of little birds who have been dashed against the tower in the night and killed, attracted thither by the light. Then they have lovely shells and mosses, and sea curiosities of all sorts; their arrangement showing great skill and ingenuity. So much for my friend Tiger's surroundings. Do you wonder that he is a happy dog, living in such a delightful and unusual place? Then for companions he has the chickens and ducks, a few comfortable looking sheep, and the dear tame donkey, who is also a great friend of mine. Inside the house is the queer flying-squirrel, the white mice, the cross parrot, who is only polite to her mistress, and last, but by no means least, the big tortoise-shell cat, "Missy," who is herself the heroine of a thrilling story. She belonged to the captain of a brig bound for the West Indies, which was wrecked on the treacherous reef a number of years ago. This wise captain refused to abandon the ship without saving his cat, whom he entreated the young ladies to take care of for him. She was at first loth to abandon her sea-faring life, and did not quite approve of the stationary island, but now she is devoted to her adopted home. She is a very interesting and peculiar cat, but as Tiger is the real hero of this sketch I must not linger any longer over Missy's charms.

Tiger should be seen to be appreciated. His beauty is quite remarkable. He is very large and black, with the whitest of shirt fronts, and the most loving, intelligent eyes that ever shone out of a dog's face. He is a little vain, I think; but what wonder! In the summer, when crowds of people visit the island, he receives flattery and attention enough to turn an ordinary dog's head. You should see the affected position which he assumes, sitting in his own particular chair, with his paws gracefully crossed on one arm, and the most satisfied complacent look on his face, as if he said, "How you must admire me!"

But the funniest thing is to hear him sing! Tiger loves music, but like all musicians he is not always in the performing mood. Sometimes he has colds. I heard him sing "Greenville" last summer, his master accompanying him on the flageolet. He sat perfectly upright, with his eyes fixed intently on the instrument, and, sang with all his heart, keeping excellent time with the music. His low moans when the music was soft, and loud barks where the air seemed to demand them were indescribably funny. When he had finished he looked around at us, and smiled and wagged his tail, as if he felt he had done himself justice that time. Tiger simply adores his master, whose slightest word is law. The captain sends him on all manner of errands, up-stairs and out of doors. It is certain that Tiger perfectly understands everything that is said to him; he listens intently to his master's directions and commands, as if so anxious to comprehend, then with a bright wag of his tail off he runs to return immediately with the desired article. He never disobeys. I saw him refuse a piece of cake once last summer, which he wanted tremendously, because his master said in a low, quiet voice, "Don't take the next piece, Tiger."

His mistress pressed it on him most urgently; but no, Tiger was resolute. He even refused to look at it, but kept his beseeching eyes fixed on his master's face until he gave the desired permission to take the tempting morsel. Tiger thinks he is the only dog who has a right to live. This is the result of his secluded life. He has no idea of the big world which lies beyond his island home, and of the vast number of dogs of high and low degree who dwell there and are obliged to put up with each other. It infuriates him beyond measure when, on rare occasions, a dog is brought on to the island. He is very powerful, and would kill them immediately if allowed to. Once went there with a friend who had with her her little pet dog. What a scene of confusion ensued when Tiger discovered the presence of this little interloper! He was conveyed, in disgrace, up-stairs to his mistress's room, where he was talked to solemnly and gravely about his awful display of temper. He wanted to feel sorry, but he could not. He kept coming to the window and looking anxiously out, giving vent to sharp angry barks expressive of his entire disapproval.

Many people have asked for pictures of Tiger, but Captain B. tells me that he has found it impossible to have his picture taken. He becomes so excited by the unusual sights and sounds which he has to encounter on the way to the photographer's that he almost goes crazy; so now he never leaves his beloved island. Perhaps some time an artist will go there and transfer Tiger's magnificent beauty to paper. I am sure it would give his many friends great pleasure. But a picture, however beautiful, would only show half Tiger—the least admirable half; and one feel that my words fail to do his character justice. He is of the "Bravo Bobby" class of dog. We have all read about him in our reading books. I can remember shedding bitter tears over his sad fate when I was a little girl at school.

Every summer when I go to my seashore home I sail over to the island and renew my friendship with Tiger, and often in the long winter evenings, when the snow is falling fast or the wind howling fiercely outside, my fancy reverts to the little island standing so bravely out there at sea, with its bright lamp always burning to warn the poor sailors of danger near; and then I imagine Tiger to be lying cosily in front of the fire in the pleasant sitting-room, turning his loving eyes now and then to his master's face, or following that master up the steep stairway of the light-house tower to see that all is right. Of course Tiger does not keep the light, but he feels as if he had all the responsibility of it, and, I have no doubt, considers himself of vast importance to the Government.

Maybe some of you will one day sail to this little island and see this "out-of-the-way dog," Tiger, and you will see the donkey, and Missy, and the cross parrot, and all the other charming sights of this delightful spot. Then you will know that my story is quite true.—Christian Union.

SEWING ACHES.—Jessie sat down by her mother to sew. She was making a pillow case for her own little pillow.

"Ah! this?" she asked in a discontented tone, holding the seam out.

"That is not too much for a little girl who has a work basket of her own," said her mother. "Yes," thought Jessie, "mother has given me a work basket, and I ought to be willing to sew;" and with that she took a few stitches quite diligently.

"I have a dreadful pain at my side," said Jessie, in a few minutes. "My thumb is very sore," she said a few moments after. "Oh, my hand is so tired!" was the next. Next there was something the matter with her foot, and then with her eyes, and so she was full of trouble. At length the sewing was done. Jessie brought it to her mother.

"Should I not first send for a doctor?" said her mother.

"The doctor for me, mother?" cried the little girl, as surprised as she could be.

"Certainly. A little girl so full of pains and aches must be sick; and the sooner we have the doctor, the better."

"O mother!" said Jessie, laughing, "they were sewing aches. I am well now."

I have heard of other little girls besides Jessie who had sewing aches and pains whenever their parents had any work for them to do. This is a disease called "selfishness;" and I hope none of my little readers are afflicted with it.—Baptist Weekly.

Bits from the Animal Kingdom.

A writer in St. Nicholas, says: "'Taming' is a process which has to be constantly renewed, for the tamest tiger is a tiger still, and there has been no change in his born conviction that all other living creatures are 'game' for him. The best lion and tiger 'kings' of to-day say that every time they enter a cage containing these fierce creatures, they carry their lives in their hands."

A dog that hears through an ear trumpet and wears spectacles, belongs to Patrick Nichols, of Milwaukee, Wis. This animal is said to be thirty-five years of age, and has lost his hearing and sight, and his master, for many years of fidelity, procured these aids to cheer him. A set of artificial teeth is also being made for him.

Nemo was a handsome pony belonging to an old negro woman in St. Louis. She had become very aged, and seemed serious and meditative. With a few farewell neighs recently, she deliberately dashed her head against the wall of the house, and breaking her neck, died.

In the north of Scotland an eagle carried a cat to her nest. Feigning death the cat was left by the eagle with her young ones. As soon as the old bird left, pussy sprang upon the eaglets, made a meal of one of them, and effected her escape without injury.

A little daughter of Charles Neubertz, of Wyandotte, Mo., found a nest of quails' eggs, and placed them in a cornucopia in the house. A few days later it was discovered that some of the eggs had hatched, and the quails were in the act of breaking their shells.

There are some twenty-five varieties of owls in America, ranging in size from the diminutive pigmy, which is the smallest of the species, to the great gray owl or cinereous owl.

A squirrel, killed while stealing wheat from a warehouse on the San Joaquin River, was found to have 1,800 grains of the cereal stowed away in his mouth.

Insects are proportionally stronger than animals. A cockchafer can draw a load fourteen times greater than his body; a bee twenty times; an ant thirty times.

Spiders have been seen as small as a grain of sand, and these spin a thread so fine that it takes four thousand of them put together to equal in size a single hair.

Sir John Lubbock, says, that bees are, in some degree, sensitive to color, and that their favorite color is blue.

BE KIND TO MOTHER.

Children, make your mother happy,
Make her sing instead of sigh,
For the mournful harp of putting
May be very, very nigh.

Children, make your mother happy;
Many griefs she has to bear;
And she wearies 'neath her burdens—
Can you not these burdens share.

Christian Advocate.

ORGAN OF THE MISSISSIPPI AND LOUISIANA CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

LINUS PARKER, D. D., Editor.

Corresponding Editors:

REV. J. W. ROSS, REV. W. L. C. HUNNICUTT
REV. C. B. GALLOWAY, REV. C. W. CARTER, D. D.
REV. J. T. SAWYER.

THURSDAY, MARCH 23, 1882.

A Religious Tonic.

We refer especially to the regular weekly prayer meeting. The spiritual strength needs this stimulating and nourishing means of grace. The soul, like the body, becomes enfeebled, gets under par, and must be braced up. There are sickly and wan souls, little better than spiritual cadavers, that need the prayer meeting to arouse the torpid faculties, and to promote the healthful and vigorous processes of spiritual life.

As between means and means, no comparison need be drawn, whether the class meeting or the prayer meeting, or private and family prayer, be the most important. They are each and all vital to the Christian's well-being. The prayer meeting, however, is public and social worship, and serves purposes, and secures blessings, that can not well be realized in any other way. The communion of saints is actual and concrete in the prayer meeting, and the vigor nourished in it flows out into every other form of devotion.

We imagine the spiritual pulse of members of the church always tells whether they are habitually present at the prayer meeting. It is a privilege which all can not enjoy, and in such cases God may make up the loss in some other way. But usually where, by no fault of our own, we are without the opportunity there are signs of inadequate nutrition. The individual and the church suffer. They may live, but they can not flourish as they would if the mid-week hour of social prayer were observed. The large Scriptural lesson, and the brief and practical exposition, usually afford more solid food to the heart-hungry than does the eloquent topical sermon of the Sabbath; and the informal talks of the brethren and sisters, in the way of experience and exhortation, are helpful and edifying. And the singing. Well, the prayer meeting is the last stronghold and citadel of hearty and spiritual song. It is, or ought to be, the singing-school of the church—this and the Sunday-school; and, in both, their capability for usefulness in this respect, is not fully developed. For one thing, the Sunday-school songs are not generally adapted to congregational uses; and the tendency, in the modern prayer meeting, is to depend upon an instrument and a single leader. We do not pronounce against the cabinet organ in the prayer meeting, but it has occurred to us that the exclusive use of it has affected the old-time spontaneity and heartiness of the singing. Volunteer singing has its perils and infelicities, but it also has the advantage of variety, and of more fully expressing the feelings and needs of a social assembly.

We would exclude neither, but mix them in due measure, and thus, if possible, develop singing, the art of selecting hymns and raising tunes, as an important devotional element. We think we have observed that our prayer meeting people are less familiar with our hymns than was the case twenty-five years ago. Now the hymn must be announced, or few can unite in singing it. Our grand old hymns are not held in the memory, and lively and appropriate snatches of song are becoming more and more impracticable. We verily believe our prayer meetings would be improved by cultivating more this spontaneity in singing, and by returning to the old hymns that have, in other days, done so much for the power and spirituality of Methodism. At any rate, the tonic effects of a prayer meeting depend greatly upon the singing, the style of it, the adaptation, the heartiness and the spirituality of it.

The prayer meeting surely doeth good, like a medicine. It restores to sickly souls the healthful circulation, brings back the glow of buoyant hope, and drives out encroaching worldliness and spiritual indifference. Not only is it a remedy, but it is also a preventive. It is the refuge of the tired and care-burdened, and a restorative to the soul in the midst of the exhausting influences of the crazed and dissipating spirit of mammon and pleasure. A tonic taken in time may fortify the body against malaria, and ward off fatal inroads of disease. The prayer meeting is a fountain of health to the soul, antagonizing the subtle and deadly poisons of sin and unbelief, and building up a robust spirituality which can defy the assaults of temptation.

The prayer meeting draws the line between the sick and the well; between those who languish, dwindle, and have fallen into spiritual decline, and those who are sound and strong in the faith and in the statutes of God. The Christian who would live and not die must resort to this place of healing. He needs the tonic properties of this social worship, its health-giving and health-conserving virtue.

Protest Against Persecution.

On Thursday night, March 16, a public meeting was held at Grunewald Hall, in this city, to utter a protest against the cruel persecution which the Jews are suffering in Russia. There was a large attendance of people of all creeds, suitable resolutions were adopted, and addresses made by distinguished speakers. Such meetings have been held in other large cities of the United States, and we believe also in Great Britain.

The civilized world has been horrified, and aroused to a high pitch of indignation, by the almost unparalleled atrocities committed in Russia by popular uprisings against the Jews, and in regard to which the Russian government has been silent and seemingly indifferent. Persecution, on account of race or religion, is utterly abhorrent to the convictions and feelings of our people. If men are guilty of crime, and deserving of punishment, let them suffer in accordance with law and justice; but persecution, inflicted by the blind fury of mob violence, or by a despotic government, must arouse in every Christian heart the deepest detestation and the severest censure. In the resolutions of sympathy adopted at the meeting are these words:

We have no disposition to interfere with the internal administration of foreign countries, but we cannot forget that the idea of government implies the supremacy of justice; it implies the shelter of the helpless from brute force and blind passion by the strong arm of law, if they have offended it, to the Jews. In the present case the civilized world is shocked to see them without even the pretense of a trial or legal accusation, abandoned to the lawless fury of the mob. This is a fatal blow to that spirit of equity and charity, which is the peculiar badge of that Christianity which Russia professes in common with ourselves.

Therefore, in the name of humanity, in the name of justice and in the name of Christianity, we do solemnly protest against a system of outrages, such as is without parallel in modern history.

We cordially indorse the prompt humanity of Gov. McEnery in offering to the exiles homesteads in Louisiana.

We approve the policy of establishing agricultural colonies for their relief. The success which has attended the colony already planted in this State is, we trust, a pledge of the entire success of this scheme of relief.

The disastrous inundation of the Mississippi Valley is now pressing heavily upon the resources of this community, yet we believe that many of our citizens will cheerfully contribute to the relief of this stricken people in their hour of need. We therefore recommend that his Honor the Mayor appoint a committee to receive and disburse such contributions.

We also request our members of Congress to lay before the President this expression of the sentiment of our citizens, with a view to such action as may more effectively conduce to the relief of the sufferers.

Rev. B. M. Palmer, D. D., one of the speakers, expressed the convictions which prevail in every enlightened Christian community. As reported in the Picayune, Dr. Palmer said:

When we read the accounts of the Jewish persecutions the eye involuntary glances up to the top of the page to ascertain the date, wondering if we have not stumbled on some chronicle of the Middle Ages, when men thought to do God a service by dragging men and women to prison for opinion's sake. When you realized that those atrocities were perpetrated in May, June, July, 1881, your spontaneous wish was to obey the call that brings us together, that we may catch that wail of distress as it booms across the waters, and return a response in language as emphatic as can be conceived, expressing our abhorrence of oppression and wrong. If you have not read the accounts of these outrages, I have to say it is impossible to put them in any form of speech to be uttered before a public audience. It may be said in general that three millions of people have been rendered homeless, and driven out as wanderers on the face of the land in which they were born. Many towns have been pillaged and every species of barbarity perpetrated. I could tell also of property seized, and of hundreds of thousands of Jews reduced from comparative competency to extreme want. It is not requisite that we should go into a detailed account of these outrages, accounts of which make the ears tingle. It has been alleged that these persecutions were only outbursts of irresponsible Russian mobs, but the proof has been presented to you to night that the Russian Government has stood silent in the presence of all these outrages. It was well known that these persecutions would not be offensive to those in authority. The authorities and soldiers themselves not only failed to interpose the protection of the law, but abused their office by assisting in the pillage and the acts of oppression. We are constrained to hold the Russian Government and people responsible for these wrongs. I hope to have your concurrence in the sentiment that these outrages are aggravated by the cowardice which has accompanied them. They have not been done in a corner, but in one of the first nations of Europe, with power to enforce the law wherever it is determined that it shall be obeyed. Yet, the constituted authorities screen themselves behind an irresponsible mob. Cruelty is all the worse when united to treachery and meanness.

It has been asked "What is the use of this meeting in a far off land?" I do not know that, in a question of morals we are to raise this question of utility. There are times when the human heart must, like a canyon, receive the sounds poured into it, and return an echo in protest and remonstrance.

I insist upon it that ideas rule the world. My reading of history satisfied me that of all things that are weak the weakest is physical force when it is opposed to moral force. In the age in which we live ideas and principles must rule.

The man who thinks, and who is able to articulate his thought is the true monarch. The protests that go up from America and England will swell until they fill the world, and all the pride of the empire will bow to the expression of public opinion. I desire to enforce the idea announced by Mr. Semmes. America must speak, whoever else is dumb. The first pilgrims to these shores were religious exiles. I can trace my ancestry back to the second vessel that came from England to this continent. It is proper that America, the home of the oppressed, should unite her protest to the protests against these wrongs. I feel for this oppressed people because they are Jews. I read in the oldest of books that 4000 years ago they were chosen by God as his peculiar people. Their sacred records are in part mine, and from them I have drawn that religion upon which I base my hopes of eternal life beyond the grave. Their history for two thousand years has been unspeakably full of pathos, and I am free to say that wherever upon the face of the earth persecution falls upon the head of the Jew, I am prepared to stand side by side with him, and to say that with him I am a Hebrew of the Hebrews, and will bear the wrong, and suffering with him. You have been told of the rescript of the Minister of State of Russia. How coolly it not only apologizes for the oppression of the Jews, but to throw the blame upon them. There is another sentiment attributed to him which has not been quoted. The bitterness of that sentiment, if it were addressed to my race, would make my heart burn with resentment. The minister points to Europe beyond the Russian border, and says that the West is open to the Jew. Let us catch the echo of that voice and respond that every port on the eastern border of our Continent is open to the Jew, and that under the flag which waves over us, and under that Government whose foundation stone was inscribed more than 100 years ago with the inalienable rights of man to life, liberty and the pursuits of happiness—that if the Jews come they will be received.

Also let us build up in America such a sentiment in favor of religious and civil freedom that, on this continent, it shall never be possible to perpetrate such crimes as have stained the history of the Old World.

It is to be hoped that the leading governments of the world, backed by the public opinion of Christian communities, will be able to remonstrate effectually with the Russian government, and that this great offense against justice and mercy may be arrested. Into the causes of this persecution it is not needful to enter. Whatever they are, whether arising out of differences of religion, or race or other elements of antagonism, there is nothing to justify or even to palliate the indescribable barbarities that have been perpetrated toward millions of people, among whom the greatest sufferers have been helpless and inoffensive women and children. Persecution against anybody is hateful to the instincts and feelings of all good men. It is the child of bigotry, superstition, selfishness and malice, and is the foulest blot that can rest upon any people or any age. May the good time come—the Christian millennium—when it shall cease in the intercourse of all faiths, races and nationalities.

Death of Rev. Dr. Linfield.

William E. M. Linfield, D. D., died at Hazlehurst, Miss., at half-past three o'clock Thursday morning, March 16.

Dr. Linfield's health gave way about two years ago. His sight was seriously affected first, and he became totally blind some time before his death. For more than a year past he had some affection of the brain, attended with loss of memory and general impairment of mental action. There were during this time intervals in which he recognized his friends, and in which there were manifestations of his usual clearness of thought and perception. Usually, as we have been informed, he was exceedingly devotional, always quiet and easily directed, and on religious subjects less disordered than upon any other. At this writing we have no particulars of his last hours. It is probable, however, that his end was without conscious pain, and that he peacefully fell asleep in Jesus. The burning of his house, a short time ago, and the removal of himself and family to another residence, may have hastened his end; but of this we are not sure, as after the fire he did not seem to be conscious of the change.

Dr. Linfield was admitted on trial in the traveling connection, by the Alabama Conference, January, 1851. In December, 1859, he was transferred to the Louisiana Conference, and stationed at Baton Rouge. He was transferred to the Mississippi Conference in December, 1866. We are not in possession of the requisite data to give the details of his life. This will be done by some one of his brethren in the Conference to which he belonged.

He filled important appointments in the three Conferences of which he had been a member. He was a man of mark everywhere, and a preacher of remarkable gifts. He had an eloquent temperament, a marvelous vocabulary and command of language, a sprightly imagination, and considerable powers of analysis. He had much philosophic insight, a fresh and original way of putting things, and a most earnest, tender and sympathetic spirit. His preparations for the pulpit were laborious and thorough. Many of his sermons were written out in full, and in all cases copious notes were made. At about the middle period of his ministerial life we believe he often read his sermons. He had the physical endowments of an orator, a full habit, large and strong in frame and muscle, and a voice rich in every tone, and of great compass. There was music in that voice, and it was capable of expressing every shade of feeling and thought, and of thrilling an audience.

Dr. Linfield was a diligent reader and student, and possibly by overmuch study laid the foundation of disease and premature death. His earlier years in the ministry were wonderfully effective in conversions, and in some single years, in the Alabama Conference, they were numbered by the hundreds. His later ministry was less noted in this respect, but as an eloquent gospel preacher, and a favorite with the people, he had few equals up to the time that his health gave way. He had been a member of several General Conferences, and was loved and honored by his brethren. The title of Doctor of Divinity was conferred upon him by the University of Mississippi.

As a man he was without guile, child-like in his disposition and spirit, perfectly transparent, and utterly incapable of indirectness, selfishness, or any shade or hint of duplicity. With a rarely-endowed mind, he had a large and good heart. His friends in Alabama, Louisiana and Mississippi are legion, and among those who enjoyed his ministry there are probably hundreds who were brought to Christ through his efforts. Our church at Baton Rouge, enlarged, reconstructed and beautified during his pastorate there, is one of many abiding monuments of his useful and devoted ministry.

W. E. M. Linfield has left upon the fields of his labor the impress of his splendid gifts, and of his untarnished and godly character. He was, in years, scarcely beyond his prime at the time of his death. His age, we suppose, was not more than fifty-five—perhaps less than this. It would seem to us that many years of active usefulness should still have remained to him. But God giveth no account of his matters. The Master does not now explain to his servants. We shall know hereafter.

"Gap-Sense."

Some time ago, while waiting in a railroad depot for a night train, this writer listened to an animated and interesting conversation between two Texans. In their free discussions of individuals and individual character one old friend was spoken of as clever and honest, but, said the speaker, "he hasn't any gap-sense." After revolving the expression in mind, vainly endeavoring to fathom its meaning, the talkative Texan was approached, and modestly asked what he meant by "gap-sense." "Well, stranger," said he, "that is a word used over in Texas among cattle men. A fellow that doesn't watch the gaps after the cattle are herded we say hasn't any gap-sense." With that explanation we thought it quite a suggestive term, and a most excellent and commendable quality. Its absence, neglect or abuse has led to extra labor and disaster in more lines of business than driving and herding cattle. Many a herdsman has lost all his labor by not providing against escape. The fatigue of to-day has to be endured again to-morrow for the simple lack of "gap-sense." The careful husbandry of the results of our labors is equally necessary with the labor itself. What advantage is all our toil if we have not the disposition or faculty to preserve its fruits? It is "gap-sense" that makes the millionaires of the world. We might have the energy of a steam engine, yet without this faculty our energies are expended in vain. Some very industrious men are never successful. They wonder why. The answer is: they are wanting in "gap-sense."

This virtue makes the successful farmer. A planter is almost invariably known by his gaps and gates. If the one is generally down, and the other rickety, he does not prosper. His cattle are out, and become the thief's prey or the coroner's victims. There is no increase. His herd has not grown any for years. Then he had a good corn prospect, but the stock destroyed it. He had a rich growth of hay, but failed to mow it at the right time. What corn he gathered and cribbed he never locked, and therefore lost. A rickety gate has destroyed the profits of many a plantation. More than soil or climate or industry, it is "gap-sense" that distinguishes farmers. Two neighbors live on adjoining places, but one prospers and the other fails. They have the same soil and seasons, and are alike energetic, but the one accumulates and the other becomes a bankrupt. The one had "gap-sense" and the other had it not.

This makes the successful man of business. A merchant may have taste and genius in selecting a stock of goods, and the blandest affability of an accomplished salesman, but if he fails to watch the ledger and balance-sheet and expense account his fortune is soon gone. There are bankrupts to-day made so by leaving their entire business to employees who failed to put up the gaps.

This also finds illustration in professional and literary life. The results of our toilsome years of study too often become profitless. Many grand thoughts and facts might be safely herded, but, for lack of a little "gap-sense," they are scattered abroad never to return. It is not uncommon to find great students who accomplish very little. They are book-worms, and nothing more. The vast tomes they have read have never profited a farthing. "Gap-sense" is needed to record and utilize the labors of our brains.

And here we also find a wholesome religious lesson. It is an important element in religious character. Professed Christians have made shipwreck of the faith for lack of this virtue. When the resolution is formed, and the open confession made, and the baptismal vow ratified, and the solemn obligation assumed, and he is within the church, the young Christian must put up and guard the gaps behind him. He is never more to go out and return to the world. But if he neglects it, or thinks it unnecessary, soon every holy aspiration is gone, and he finds himself again wandering far from God. Many have fallen, even from the pulpit, to become apostates and cast-aways, because of failure to cultivate this shining virtue. So in all of life's relations and environments, "gap-sense" is a faculty of conspicuous importance.

C. B. G.

Letter from Kansas City, Mo.

BY JOHN MATHEWS, D. D.

Nature is punctual. She freezes exactly at thirty-two degrees, and boils at 212. Men are not as punctual as nature. The heaviest snow-storm of the season prompts this epistle, and not punctuality to a promise given some weeks ago. Outside it is stormy and cold; inside there is quiet and glow. A snow-storm is sensational. Every one here grows excited over it. One's mind can but make comparisons, and one wonders which is most attractive, the South, with her flowers and floods, her cane-fields and cotton-plantations, her sunshine and beauties, or the West, with its weird snow-storms, its great hills, its quarries, its wheat fields and orchards, its industry and snap. It is said comparisons are odious. Let this letter prove a bridge connecting the sunny South with the great West.

Our city of nineteen years is growing rapidly. The energy displayed reminds one of the strides of a young and vigorous giant. Things move with revolutionary momentum. One sees, hears and reads things which astound. With all the published slurs over the crimes of the South she compares favorably with the West in this particular.

By-the-by, one of our leading journals contained an article the other day on a white baby for sale by a negro woman! Who would have dreamed of such a reversal of the old order. The gist of the story runs thus: Some white men left a white baby with this colored woman, promising to pay for the care of it. They failed to put in an appearance, and the woman's plan for proposing to auction off the child to the highest bidder was her inability to support it. Ours is a great country.

Kansas City has two regularly-equipped medical colleges. These are manned by men of high repute among the people. The commencement exercises of one were held last week in a Baptist Church. Our Rev. C. C. Woods, D. D., of Lydia Avenue Church, delivered an address, not only appropriate and elegant, but wisely conceived and worthy the occasion. The other commencement exercises were held in Walnut Street Church, South, this week. While we have two such worthy institutions, ours is not a sickly region. Missouri is an empire in itself, the fifth State in population, and needs physicians, if for no other purpose, to go over the land and inform people how to keep well.

We have operas, theaters, concert halls, as well as all the foreign forms of organized pleasures bearing on man's lower nature. Another opera house is going up, under a provision in the will of a lady who lived and died in Kansas City, the income to go to the support of orphans. Instead of erecting an asylum, her desire was to erect an opera house.

There is an organization here of great value to all classes. It is called the "Provident Society." A capable man is paid a fine salary for his services, and his whole time is given to the oversight of this work. All street beggars, all tramps, all strangers out of funds and friends, all worthy poor, all widows and orphans in want are sent to the rooms of this society. The gentleman in charge (aided by his assistants) looks into each case, and, if worthy, the parties are aided systematically until able to provide for themselves. What a mercy to ministers and people! The result of this organization is beggars are almost as rare at our doors as angels. However, one tramp learned that a certain minister was a stranger, and approached him with all the sweet blandishments of his profession until the pastor of Walnut Street Church was captured. It is saying a good deal, but he had more cheek than that pastor, and carried off two dollars.

In our church there is a well-organized Woman's Missionary Society. At their monthly meetings essays are read on missions, as well as selections from different missionary periodicals. For February the collections footed up eighty dollars. The New Orleans plan of collecting ten cents per month from each one willing to subscribe has been introduced, and works well. One of Miss Hallaran's friends suggested a small donation, to aid in her school building in Mexico, and the sum of twenty-five dollars was appropriated. She is not forgotten in this interior region.

This is a point where one can meet distinguished visitors. Last Sunday we had with us, at the evening service, an Irish Wesleyan minister—Mr. Ker. He is a large specimen of a man, full of health and humor. His discourse was on "Irish Methodist missions." He is well recommended. Indeed, he was pastor for years of the father of a gentleman in our city who is head of perhaps the most complete pork packing establishment in the world. Bishop McTyeir assured him of a welcome into his territory. Last Sunday night was his first appearance in a Methodist Episcopal Church, South. We gave him a welcome that made his Irish heart glad. It was in the form of a collection of *five hundred and one dollars*; the largest given him in America. His statement of the Irish question gave new light on that subject.

Dr. Vincent, of Sunday-school fame, has been in our city, lecturing and addressing the people. The Methodist Episcopal Church, North, held a Sunday-school congress. He was the chief figure. His lectures and addresses were both instructive and entertaining. He possesses that peculiar quality called common sense. He understands men, particularly the class giving our pastors and churches so much trouble; good enough men, but the grain runs both ways. It is a great advantage for a recognized leader to move among the churches. In some churches we have *detectives*. If the minister introduces a new method, they pounce him. Let one of these famous men appear and approve the method, these detectives at once release the pastor. Sometimes, however, the man of God has lost heart and hope before his release. Years ago, before Sunday-school missionary societies had an existence in our church, one of our ministers, who had charge of an influential church, introduced tin boxes into his school, each class to take one, and collect funds. Perhaps the most influential man in that church intensely opposed the plan, and would not allow a boy in his class to touch a box. The minister was considered an innovator, and the antagonism was injurious, until a Bishop appeared and endorsed the plan; then all was right with this man of power in the church. This pastor has been for Bishops ever since. They are not mere figure heads. They settle many cases to the joy of many brethren. No one has even invited your correspondent's opinion, but some opinions, even when volunteered, have merit in them. Let the General Conference give the church *ten* new Bishops! Yes, ten! Nothing else will satisfy the general and morbid clamor for the presence of our chief pastors. Go to almost any church gathering, from a General Conference to a "social," even when two or three prospective Bishops are present, and one hears the clamor on all sides. Fewer than fifteen can not even skim over the work.

Every Annual Conference needs a Bishop at its sessions; then every District Conference demands one, and if he is not on hand some of the preachers and people go to pouting, and write scathing letters to some Advocate about being neglected. Our

college commencements must have a Bishop for a sermon or an address or a collection. Such officials draw, and, sick or well, must go. Infant baptism being on the increase in our church, a Bishop is clamored for at half the christenings, as well as the marriages. Camp meetings are multiplying, and each one clamors for a Bishop. Then the church dedications want one to draw for a large collection to pay off the debts. Besides, our protracted meetings are coming to demand the presence of these officials. Then they are required to answer everybody's letters as to whether Cousin Joe was heard of in Colorado, and if the Discipline allows dealing in "futures;" or if a man with ten children is desired in the —— Conference, who has some experience as a pastor. To say nothing of the living, Marvin did his best to go everywhere, and went into the grave. Doggett and Wightman tried to meet the demand, and overtaxed their vital forces; these find beyond what they did not get here—rest. Give us ten new Bishops, and this wild clamor will be partially stilled.

What meager salaries these leaders get! How some of them live on what they get is a mystery. One man responds: a Bishop gets five times as much as a certain minister. Yes, but he is required to live in places where social demands are very great. A Bishop is expected to contribute to everything and every one. More than this; one man is worth vastly more than another. One clerk works harder for fifty dollars than another who gets five hundred per month. It is simply one's misfortune that he gets so little. A judge of a Supreme Court resigned because the salary would not support him, yet it was six thousand dollars. The lawyer who lived on four hundred would have been delighted to have gone upon the bench, but * * *! Such small salaries, and require them to pay their own traveling expenses too? Shame upon a great church. Let the General Conference remove this blot upon the name of our church. Yes, there are men who would do the work of Bishops for half price, but they are the sort nobody wants.

MARCH 8, 1882.

Letter from Miss Linfield.

The following letter from Miss Annie E. Linfield was written two days before her father's death, though received two days after that event. Although a private letter we take the liberty of publishing it as it gives account of the last days of our lamented brother.

REV. DR. PARKER.—*Dear Sir:*—I received your letter a few days ago and have collected the order it contained. We are grateful indeed to the kind unknown friend, who still holds our dear father in such tender remembrance. To him we would return thanks and our appreciation of his kindness to our afflicted one, who is not able to express himself as he once could so appropriately. Our precious one is growing so weak and helpless every hour, it fills us with sadness. He has now given up his favorite chair for the bed, upon which we have to place him, turning him when we think he is weary, for he is utterly helpless, not able to stand at all. He is so emaciated and pale one could not help remarking it. One thing that makes us so sad is, that now he is compelled to lie in bed, when before, he seemed to think he was not so helpless, if he could sit in his chair. He has not been able for four months to sit at the table with us. We have a little table for him, and bring his meals in to him; now he has no appetite whatever, and has to be fed from a spoon. No one can imagine what a sufferer he has been, and we all see and feel that we will not have the poor blind, afflicted, one to nurse much longer.

While it is most sorrowful to us to give him up, yet we feel that it would be unkind to him and sinful to wish him to remain with us, knowing full well there is no relief for his sufferings. We try to leave it all in the hands of a wise one who doeth all for the best. God help us. We are all gratified for your words of sympathy, it does us *good* to know that the old friends and companions of our honored father still remember him tenderly and sympathize with him. He is not able to recall any one of his family even, though we think he knows our voices from strangers.

Ma is bearing up bravely yet you could see that trouble is telling on her. We all keep well for which we are very thankful. Remember us in prayer, our father is in a critical condition.

Sincerely your friend,

ANNIE E. LINFIELD.

Baltimore Conference.

This body met at Fredericksburg, Va., March 8-13. Bishop McTyeire presiding. The appointments will be found on our eighth page. We call the following items from the Baltimore Episcopal Methodist:

Rev. Samuel Rodgers, D. D., on behalf of the members of Conference, presented Rev. Dr. J. S. Martin with a handsome gold watch and chain. He feelingly alluded to his intimacy with Dr. Martin for many years, and spoke in high terms of his efficiency as secretary of the Conference for the last twenty years.

The report on Sunday-schools showed 479 schools, 28,014 scholars, 40,592 volumes in the libraries, 970 conversions in the schools, and $19,740 expenses.

The statistics of the Conference showed a membership of 30,947 white and 61 colored; local preachers, 110; total salaries paid ministers, $79,000; admission on profession of faith, 3,659; church edifices, 382; and parsonages, 79.

Charleston, W. Va., was selected as the place for the next Conference to meet.

Revs. Dr. Crook and Oliver McCutcheon, of the Irish Methodist Church, were introduced with feeling remarks by the Bishop, who referred to the troubles of the land league that Ireland was now bearing.

Rev. Dr. J. B. Ferrin offered the following resolutions, which were unanimously adopted:

Resolved, That we hail with pleasure the visit of our distinguished brethren of the Methodist Church of Ireland the Rev. Dr. Crook and the Rev. Oliver McCutcheon.

Resolved, That we sympathize with our brethren of the Methodist Church in Ireland, and that in their financial necessities they justly merit not only our sympathy but material aid.

Resolved, That we commend our brethren to the love and confidence of our brethren everywhere, and hope that out of our means they may receive help in the time of their extremity, and that we will give them aid in their commendable mission.

DELEGATES TO GENERAL CONFERENCE.—*Clerical:* A. W. Wilson, R. Smithson, Samuel Rodgers, John S. Martin, Jas. S. Gardner, Wm. P. Harrison. *Alternates:* J. C. Dice, W. H. D. Harper, P. H. Whisner, T. E. Carson. *Lay:* J. B. Wilson, E. B. Prettyman, T. J. Magruder, J. P. Houck, J. H. H. Figgatt, J. B. Cox. *Alternates:* W. W. Ballard, J. B. Bond, P. Hammill, and R. McCoy.

Note from Bishop Paine.

Our beloved and venerable senior Bishop writes us as follows to the editor of the Nashville Christian Advocate:

MY DEAR BRO. FITZGERALD: I obey you and inclose "more copy" of "Notes of Life." Have been in bed and quite ill over two weeks. I really supposed I had finished my course and was about to enter into eternal rest, but am able once more to sit up and scrawl a few lines. The decease of my honored and beloved colleague affected me deeply. Surely "God moves in a mysterious way," but all his ways are in wisdom and mercy.

My friends express a hope I may be at the General Conference. I can not say I expect it. Am too feeble to be of any use if I go—yet it would be a great pleasure to do so. God's will be done. I am happy and ready. I sometimes fear, "in age and feebleness extreme," I am impatient to be gone. If I can do any good to immortal souls by staying and suffering, or be made more holy, then I am willing to stay. My father knows, and I submit to him.

Love to the brethren and old friends.

H. PAINE.

AGERDEEN, Miss., March 6, 1882.

Rev. James A. Godfrey, presiding elder of Meridian district, Mississippi Conference, writing from Meridian, March 15, 1882, says: "I am pleased with the general outlook on Meridian district. Pastors all well and hopeful and I think will have a prosperous year. We will all work for the ADVOCATE."

Our Sunday-School Work.

Our Nashville Sunday-school periodicals for April are out in good style. The Quarterly, the Monthly Magazine, the Visitor, and the Little People, make up a fine budget for the Sunday-school teachers and scholars: On "our Sunday-school department," Dr. Cunningham says:

In addition to what we said last month concerning a more perfect organization of our Sunday-school department, we would remark:

1. We believe that the Sunday-school has reached a degree of development as an educational agency when a graded curriculum is a necessity. Such a curriculum should embrace all the subjects of study usually pursued in a primary, biblical, and theological course. The Bible forms the basis of all our religious teaching, and in any system of instruction which may be adopted the text of God's word must be the principal subject of study, both in matter and form. In order to this, a selection from the Scriptures in the form of a lesson—as in the present International scheme—must be made. For all practical purposes, we may continue to use the selections of the International Committee, as heretofore; but the method of using these selections must be conformed to the requirements of the graded system, and so extended as to include regular instruction in the doctrines and discipline of the Methodist Episcopal Church, South. How this is to be done—whether by the addition of supplemental lessons or in some other way—remains to be considered hereafter. At present we wish to suggest only the general idea of a graded curriculum.

2. In connection with such a system, there ought to be text-books for normal classes, furnishing such helps as may be necessary in order to enable an average teacher to study the subjects of the course thoroughly. These could be provided without much trouble or expense. Many of the books are already in our general catalogue, and could be provided in a cheap and convenient form.

These two points we deem of the first importance in our Sunday-school work—a graded curriculum, and proper helps for normal classes. Our space will not allow a further discussion of the subject at present. The object of these lines is simply to suggest a few points for consideration. We trust the whole matter will be thoroughly considered in detail by our next General Conference.

—Our news columns on eighth page will give account of the great flood. During the past week the condition has grown worse. New Orleans is still out of the water and will probably continue so. The overflow in Louisiana has increased, and there is wide spread destitution and suffering.

It is estimated that in the entire Mississippi valley at this time 14,200 square miles are flooded, an area equal to the States of Massachusetts, Connecticut and Rhode Island.

Our State authorities are doing what they can. Congress has appropriated large sums, and much is being contributed by private individuals. The New Orleans Cotton Exchange has organized a relief committee, and money is being subscribed. The most prompt and liberal measures should be taken by our own people.

The demand is most urgent. People are dying of starvation and suffering for clothing, shelter and the barest necessaries.

The water is declining a little at Memphis, Helena and some other points in the upper sections of the overflow. At New Orleans it has been steadily rising but has probably reached its culmination. We hope within the coming week to note a general decline, but it will take weeks for this world of waters to run off. God help our sorely stricken country.

—We learn that our brethren of Shreveport, La., have purchased lots at the head of Texas street as the sight for a new church building. May the good work go on auspiciously and promptly in spite of floods. The Methodist Episcopal Church, South, at Shreveport, needs a new house, and we are gratified to know that it will probably be built soon.

—We notice that Rev. C. B. Galloway of the Mississippi Conference has been appointed by Gov. Lowry, and confirmed by the Senate, a trustee of the University of Mississippi. Bro. Galloway is a graduate of the University, and will perform his duties as trustee with faithfulness and ability.

—A gentleman of Baton Rouge, La., through the pastor, Rev. J. T. Daves, sends this week ten dollars for Dr. Linfield. This is the second remittance, through Bro. Daves, for this worthy object.

—Rev. R. W. Evans, of the Little Rock Conference, died in Eastland county, Texas, February 20.

—We are very glad to learn that Dr. C. W. Miller, of Kentucky, for sometime seriously ill, is now rapidly convalescing.

FOR MEXICO.—I sent off to-day, July 20, to Dr. W. M. Patterson, City of Mexico, $220—$120 for our teacher, Mrs. Cuevas, and $100 more for our church at Ameca. This makes $100 sent to build that church, and $240 for our teacher since the 31 day of January, 1881. Besides this I have sent to our two schools in China $175. Add it up, and see what you have done in less than six months. I shall in a few days send $40 for the education of Rosebud Campbell in China. Truly may we ask what hath God wrought by the hands of the little ones! To his name be everlasting praise. UNCLE LARRY.

—Richmond Advocate.

The negro is a wonderful being. "Unbeknowing and unbearing" to himself, he divided a great church in 1844, and "unbeknowing and unbearing" to himself, he now threatens either to be the means of somewhat uniting these two divisions, or of dividing one of the divisions again. Let us do the best we can for him, but let us be sure that he no more divides us.—As a rule his warm friends try to do too much for him and those who are not specially his friends want to do too little. The conservative men are the ones to listen to on this subject. May they predominate.

Rev. Dr. C. H. Fowler, Methodist, said in a recent speech: "I am persuaded that more men will go from the Methodist Church to hell for the sin of covetousness than for all other sins put together." We fear that they will have not a few Baptist neighbors in that long land of deep despair.—Christian Index.

Messrs. Moody and Sankey are repeating in Scotland their campaign of seven or eight years ago. At Glasgow and Pollokshields they have had large crowds in attendance and plenty of work in the inquiry room.

Bishop Levi Scott is in a very feeble condition at the residence of his daughter, Mrs. Geo. L. Townsend, near Odessa, Delaware.

Rev. J. M. Pugh, writing from Yazoo river, Miss., March 13, says: The overflow has reached us; the country is flooded and very few dwellings are now entirely above water. My yard and garden are submerged, and the water is still rising. Valley High-School has suspended; for awhile the pupils attended in skiffs. The Pope said he was a prisoner in the Vatican. I feel somewhat a prisoner, being surrounded by water. Of course all business is suspended, and the people are concerned mainly about meeting the present emergency. The church owes for the building at Yodi $130, and the gentleman to whom it is due very much needs the money. Will not your readers aid a weak church to save their property? The church might be closed against us. I solicit aid from the friends of the church.

WOMAN'S MISSIONARY SOCIETY. The fourth Annual Meeting of the General Executive Association, Woman's Missionary Society, Methodist Episcopal Church, South, will convene in Nashville, Tenn., Thursday, May 18, 1882. All delegates are requested to communicate *immediately* with the corresponding secretary of the Tennessee Conference Society, stating if it is their intention to attend the meeting. Delegates will be provided with pleasant homes.

It will be a season of special interest to Southern Methodism as the General Conference will be in session at same time and place. All who attend will be cordially welcomed.

Address MRS. S. E. SPENCE,
Cor. Sec. Tenn. Conf. Society.
SPRINGFIELD, Tennessee.

MISSISSIPPI CONFERENCE WOMAN'S MISSIONARY SOCIETY.—The Mississippi Conference Woman's Missionary Society will meet in Crystal Springs at the Methodist Church, April 6, 1882, at ten o'clock A. M. Each auxiliary is requested to elect a delegate and make report to the Conference Society. This meeting is very important, as it immediately precedes the meeting of the General Society in May, and the General Conference of the church. The Crystal Springs Auxiliary has kindly invited us to meet with them. Any of our pastors who can attend will be welcomed to our meeting, and can render us valuable aid. I would thank Rev. W. B. Lewis to assist the ladies in arranging for the annual meeting.

MRS. W. B. NUGENT, President.

TO OUR AGENTS.—The publisher would be greatly obliged if all agents would remit promptly collections for subscriptions, or, at least once a month, send amount on hand with names from whom collected. It is hoped that extra efforts will be made this year to secure a large number of new subscribers, and as the General Conference will meet in May the paper will be unusually interesting and of great value to every member of the church.

Books and Periodicals.

GEMS FROM NORTHFIELD. Edited by T. J. Shanks. Chicago: F. H. Revell.

The work purports to be a record of some of the best thoughts exchanged at the thirty days Conference for Bible study convened by Mr. Moody at Northfield, Mass., August, 1881. Much of the volume is taken up with the discourses of Dr. Bonar. He and Mr. Moody were the chief speakers. His views on the second coming of Christ accord with those of Mr. Moody, and the views of both of them are we think unwholesome and unscriptural. There is, however, in these pages a great deal that is valuable to Christian workers, and that is helpful and stimulating to the Christian life and experience. It is measurably free from cant, and from that which is dull and common-place.

LESSONS FROM THE LIFE OF SAINT PETER. Six Essays. By A. A. Lipscomb, D. D., L. L. D., Emeritus Professor, Vanderbilt University. John W. Burke & Co., publishers, Macon, Ga.

The six essays make an octavo of 120 pages. Price in paper cover fifty cents, bound sixty cents. We need not commend the work of this great master in theology and literature. Every thing that Dr. Lipscomb writes is worth reading, and these lectures are among his best things. His portrait of the Apostle Peter is characterized by the author's well-known excellencies of style, by his rare spiritual discernment, and by his peculiar powers of analysis. It is a work of great merit—a production which devout and thoughtful Christians will prize.

TO-DAYS AND YESTERDAYS. By Carrie Adelaide Cooke. Boston: D. Lothrop & Co. Price $1.25.

A story running through over three hundred 8x6 pages. A religious story designed for the edification of girls whose school-days are ended and who are considering what next is to be done. Say the publishers: The story opens at a New Hampshire seminary on the eve of examination day, and the principal characters are three girls, school-companions and fellow-graduates. It is not a story of incident, nor does its interest depend upon strong contrasts or vivid descriptions. The narrative is a quiet following out of the currents of these three lives, with their various changes, their joys and sorrows.

WHAT ABOUT FRED? By Parthenia B. Chambers. New York: Thomas G. Crowell & Co.

A beautiful volume as to paper, binding, typography, and illustrations. It is a story about Fred. It seems to be a religious story, but we have not found time to read it with care. From the table of contents we give some of the titles of the chapters: Auld Lang Syne; A Plain Case; A Pleasant Day; The Motleys at Home; Trouble in the School; A Good Teacher; Family Troubles; Do You Know About Jesus; Settling Down; Lord Decide the Doubtful Case; Home Again; False Notes.

—The Southern Pulpit for March lays before its readers a rich repast. Rev. Wm. Pratt, D. D., L. L. D., of California, contributes "An Imaginary Symposium Between Colonel Ingersoll and a Lawyer." Prof. Maughon, of the University of North Carolina, and Dr. Granberry, of the Vanderbilt University, each furnish a sermon. "The Demand of Unbelief" is clearly treated by Rev. Mr. Williams, of Virginia. Dr. Mullally, of Lexington, Va., expounds on the "Twelfth Chapter of Romans;" while Dr. DuBose, of Texas, and Rev. Mr. Lewis, of Louisiana, give strong Outlines of Sermons. The Preacher's Note-Book, Suggestions on Texts, Homiletical Illustrations, etc., complete this valuable number. Specimen free. Subscription, $1.50, Jackson & Lafferty, Richmond, Va.

—The series of articles on the Christian religion, by Col. Robert G. Ingersoll, Judge Jeremiah S. Black and Prof. George P. Fisher, which appeared recently in the North American Review, is now published in pamphlet form. The price of the volume is fifty cents, and it is for sale at all news-stands and book-stores.

—The Art Amateur, March, 1882, is as usual splendidly illustrated, and the supplement of designs is excellent. The literature of art in this magazine is of even more value than the illustrations. It is a publication that has in it much of practical import—embracing the useful as well as the beautiful. Montague Marks, editor and publisher. Price $1 a year.

Advocate Calendar,

For 1882.

1882	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Jan.	1	2	3	4	5	6	7
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July							1
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Aug.			1	2	3	4	5
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	31						

Publisher's Department.

☞ *We shall do our best to exclude fraudulent advertisements of every description from the* ADVOCATE, *and trust our friends, in ordering goods from the leading merchants of New Orleans and elsewhere, as represented in our columns, will mention having seen the advertisement in the* ADVOCATE. *We will also take pleasure in attending personally to any commissions for our friends in the country with which we may be favored, while endorsing our advertisers as being worthy of their patronage.*

A charming old pedant in the country, on learning that a favorite pupil of his had been taken upon the staff of a Boston paper, wrote to the editor-in-chief concerning the young man: "If he should have a career I shall be very happy in thinking that the spark which I have watered contained in it the germ of a structure destined to soar and elevate with its radiance your privileged readers." He also advised the editor to "give the young man a hint that may quench the seeds of ambition ere yet they swell to a gale that will take the bits between its teeth and dazzle by its clamor."—Boston Courier.

CONSUMPTION CURED.—Since 1870 Dr. Sherar has each year sent from this office the means of relief and cure to thousands afflicted with disease. The correspondence necessitated by this work becoming too heavy for him, I came to his aid. He now feels constrained to relinquish it entirely, and has placed in my hands the formula of that simple vegetable remedy discovered by an East India missionary, and found so effective for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Diseases; also all Nervous Complaints. Its remarkable curative powers have been proved in many thousand cases, and actuated by the desire to relieve suffering humanity, I gladly assume the duty of making it known to others. Address me, with stamp, naming this paper and I will mail you, free of charge, the recipe of this wonderful remedy, with full directions for its preparation and use, printed in German, French or English. W. A. Noyes, 149 Power's Block, Rochester, N. Y.

When an Austin schoolmaster entered his temple of learning a few mornings ago he read on the blackboard the touching legend: "Our teacher is a donkey." The pupils expected there would be a combined cyclone and earthquake, but philosophic pedagogue contented himself with adding the word "driver" to the legend and opened the school as usual.

Send the ADVOCATE to your friend for the next year and you will not regret it.

"A young naturalist" writes us to learn how he "can catch a live wasp for scientific purposes without injuring it." Light by the tail, you: right at the tip end of the tail. Squeeze hard. The wasp won't mind it a particle, and if it seems to be injured any that you can see, send us the bill and we'll pay for a new wasp.

Professor (to student who writes, not for the masses, but for the educated few)—"You should write so that the most ignorant of your audience can understand all you say." Student (puzzled)—"What part of my production is not clear to you sir?"

The relief given to catarrh and the bladder and a general weakness of those parts by the soothing effects of Brown's Iron Bitters, is simply wonderful.

Where's the molasses, Bill?" said a red-headed woman sharply to her son who had returned with an empty jug. "None in the city, mother. Every grocery has a large board outside with the letters chalked on it, 'N. O. Molasses.'"

Beneficent nature seems to have planted in every clime the proper remedies for the diseases incidental to it. Lanlace's Indian Turnip Pectoral Balm is made of an herb which grows all over the Gulf region, and it has never failed yet to cure all kinds of coughs and colds.

A sexton belonging to a parish church in Northumberland was collecting the Easter dues. Calling on one of the parishioners who refused to pay, the sexton grew angry, and exclaimed, "If ye winnet pay this time, wait wad ye say, when ye dee, if I whunst bury ye?"

"Are you going to make a flower-bed here?" asked a young lady of her father's gardener. "Yes miss; them's the orders." "Why it'll spoil our croquet ground!" "Can't help it, miss. Your papa says he's bound to have this plot laid out for horticulture, not husbandry."

Sandy Fairley (who has just put half a crown into the church-plate, instead of a penny, and who is not allowed to take it back): "Weel, weel, I'll get credit for twa an' six in Heaven!" The elder: "Na, na; ye'll only get credit for a penny."

Mr. Phillip Werlein, 135 Canal street, New Orleans, can sell you a good Hale piano for $225, $75 cash and $10 monthly for fifteen months, no interest, including stool and cover. They are guaranteed for six years. This piano will be shipped to you on the condition if you are not suited there is to be no sale, and he pays all charges of freights. This is certainly very fair and shows the confidence that Mr. Werlein has in his pianos. A good organ with 9 stops will be sold for $75, payable $25 cash and $5 per month for ten months, if not satisfactory no sale. Write at once and supply your family with an instrument of one kind or another.

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Sketches from its origin to end of 16th century.

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Opens the next session, the Sixteenth, under present principals, January 2, 1882. Course: English, Classics, Mathematics and Sciences. Thoroughness, Cheapness and Progress are all combined here. Efficient teachers employed; such as know how to teach, and are up with the spirit and progress of the age of Education. Entire expense, $70 to $80 per session of twenty weeks. Music by skillful teachers for $25 per session.

O. P. Fitzgerald, D. D., editor Christian Advocate, M. E. Church, South, Nashville, Tenn., of this school says: "Unsolicited, we speak a word in behalf of this school. The Chapel Hill community is one of the best in the country, the location is beautiful and healthful, and Prof. S. V. Wall is a teacher whose skill as an educator is only equaled by his qualities as a Christian gentleman. All of which we say because we know it is so."

Pupils can enter at any time and will be charged only from time of entrance. Tri-weekly stage from Nashville to this place, distance forty miles south.

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$72 A WEEK. $12 a day at home easily made. Costly outfit free. Address TRUE & Co. Augusta, Maine.

Agricultural.

THE HUSBANDMAN.

Give fools their gold and knaves their pow,
Let fortune's bubbles rise and fall;
Who sows a field or trains a flower
Or plants a tree is more than all.

For he who blesses most is blest
And God and man shall own his worth,
Who toils to leave as his bequest
An added beauty to the earth.

And soon or late, to all that sow
The time of harvest shall be given
The flower shall bloom, the fruit shall grow
If not on earth, at least in heaven.

OUR COMMON BIRDS.—We give below the conclusion of Mr. Green's report to the Western New York Horticultural Society.

I used to cut back my apple trees to short stubs at planting. I have since learned better. These would die back an inch or more, leaving sharp spurs. In going over these trees with the pruning knife subsequently, I found numerous frogs impaled on the spurs. The frogs were driven over the spurs firmly, and one might have excuses for suspecting evidence helpful to the theory of frogs raining down. There is little room for doubt that the butcher bird hung these unfortunate frogs. This brownish bird is found in the Middle and Northern States, breeding at the North. The nest is of grass and leaves, built in low bushes or trees. Eggs yellowish brown, spotted and streaked, five or six in number. It abides mainly in unfrequented places, and has a habit of continually jerking the tail. Its flight is undulating and rapid, darting like a hawk, when pursuing its prey. It is not easily approached. Its food is mainly insects and mice, but is not averse to any kind of flesh. Being somewhat greedy, he catches more game than he can devour there are no men like him, and thrusts it on sharp spurs as a butcher would a quarter of beef, but unlike the butcher, he often forgets his store, or prefers that which is fresh, for his victims are often found as he left them, in no part devoured.

The red-headed woodpecker is classed among migrating birds, but I have often seen him in protected positions during winter in this vicinity. On the 26 of last December I heard a familiar drumming in the orchard, and on searching, found master Red-cap pecking away as though for dear life, at the juncture of a decayed limb. I drew quite close: he was not alarmed, but kept his eyes on me, at the same time drilling away like a steam pile-driver. He has followed the specialty of dislodging insects so long he can learn their whereabouts and direct his beak, though blinded—a rebuke to men who are jacks of all trades but master of none. He is an active, solitary bird, reminding one of those energetic people who are too busy to visit, or gossip about their neighbors. He sometimes has a companion, but seldom lets her interrupt business. Aside from insects, he rivals the boys in searching for and storing nuts; acorns, chestnuts and beechnuts are his delight, and woe to the intruding robber, be he squirrel or brother, who dares to test the wares in his storehouse—the stumps and hollows of trees. By way of dessert, he is not adverse to a ripe harvest apple or a peach, and when cherries ripen, he drops other diet in proportion to the quantity and quality of cherries to be had for the picking. Master Red-head is not so commonly seen as of old, which I regret, for all our woodpeckers are good friends.

We have a bird known as the "highhold," which does great damage to peaches, drilling into them with his pondurous beak, and ruining them often when only one side is soft. He is a greedy fellow, and not welcome. Though birds are plentiful, our grapes at Clifton, N. Y., are not molested, or other small fruits to any serious extent—strawberries perhaps the most often, next to cherries. I have seen myriads of common yellow birds hovering over the strawberry beds, and with much trepidation at first, but I could not see that they did much damage; they were apparently after other food than berries.

The oriole is not often seen at my place. He is considered the most destructive in the vineyard, but is one of the best insect destroyers. I think a windmill attached to a bell, or bells run by clocks, or some such contrivance, would drive them away. In the cities, vines are often protected by mosquito netting, for birds are much more numerous there in comparison to the food supply, and must ever be more troublesome than in the open country.

The swallow is one of the best of our feathered friends, living the abode of mankind, being numerous, remaining with us constantly for a large part of the year, and doing no injury, confining themselves wholly to insects, of which each swallow will destroy a thousand in a day while skimming the air. The chimney swallow is distinct in his habits from the common barn swallow, coming out to catch insects more often as dusk approaches, and continuing his work far into the night, as I have had good opportunity to observe. A pair have nested over our fireplace in the chimney, for many years, taking possession before we had time, after late spring fires, to close their entrance, after building their nests we had not the heart to disturb them. Only one season did we cover the chimney early enough to prevent their nesting therein. I could hear the parent bird flutter out and in at all hours of the night, when I happened to be awake, the little ones screeching lustily for the insects brought down to them. The early part of the night the birds were particularly busy gathering insects.

Evidence accumulates against the sparrow as an agent of destruction of insects, but in favor of his preference for buds, fruits and grain. In Australia he has become a notorious pest, and rewards are recommended for his head and eggs.

The robin I regret to state, is not so helpful as his more modest brethren. His diet is largely fruit, and the insects he destroys are more often beneficial than noxious.

TREES AND RUNNING STREAMS.—The following article, which we take from an exchange, contains advice and warning that should be of value to farmers: Some twenty-five years ago all the farmers of Ohio were seized with a rage of frenzy against timber growing along the margins of small streams running through their lands. These strips of timber were regarded as eye-sores and evidence of untidy farming. And, strange to say, scientific agricultural journals advised this war of extermination upon willow, birch, elm, cottonwood and other trees and shrubs. It was urged that acres upon acres of excellent grass land could be reclaimed and made productive by "clearing up" the meadow lands. In the hilly portions of the State the timber was removed from the wooded slope of ravines. The result of this unthinking craze are now apparent. Not a drop of water is visible in brooks, and even in large runs and creeks wherever the timber has been removed, while the "slovenly" farmer who was too lazy to peel, chop and burn his willows has had an abundance of water for his stock all through the dry season. That is a lesson which tidy farmers should thoroughly study. If streams fed by springs are protected by shades they will continue to flow until the springs fail, but if exposed to the rays of the sun the water must inevitably be evaporated in dry, hot weather. That is the secret of having water for stock. Farmers who have cleared away the timber from ravines and the margins of streams should lose no time in retrieving their error. Trees should be planted. Willow is of quick growth and makes an excellent shade, but is not valuable as a timber tree. Butternut, walnut and two or three varieties of hickory—all valuable for their timber—will grow to perfection in the moist soil along the margins of streams, large or small. The roots of these trees strike deep into the ground; hence such trees do but little injury to grass or crops—the shade alone being injurious. The same is true of the willow, whereas the roots of beech, elm and sugar maple, having the roots near the surface, absorb the moisture and nutriment necessary to the growth of grass or any crop. We therefore advise farmers to plant butternut, walnut, hickory and the like, along the banks of streams running through their premises. Neither butternut nor hickory will bear trans-planting, and the only practicable plan is to plant the nuts, and they should be planted in the fall soon after having fallen from the trees. Plenty of nuts should be planted—five or ten times as many as trees desired—since very little work will be required to remove the surplus trees should too many of them grow. Walnuts also should be planted in the fall. Interspersed with these trees it would be well to plant crab apple and wild plum tree. The slope of ravines may be planted to any timber trees indigenous to the country, or the ailanthus or tulpa—both valuable for their timber. The ailanthus and several varieties of hickory will grow on the most barren slopes if they once start."

THE FRUIT GARDEN.—There should be a Fruit Garden on every farm for the profit, health, and enjoyment that it brings, where well cared for—yielding a succession of fruits from early strawberry time until the latest grapes are gone. It is our desire that all who have no garden for small fruits may resolve to prepare the ground and plant one the coming spring. The soil for a Fruit Garden should be rich, deep, and mellow, and above all thoroughly drained should it be naturally wet. There is nothing better than well rotted stable manure for enriching a garden soil. The list of strawberries that may be planted is a long one and has been added to from year to year. Charles Downing, Seth Boyden, Monarch of the West, and Sharpless are all reliable. The Bidwell has proved excellent, and the Manchester is a promising new sort. On heavy soils the Jucunda and Triomphe de Gand do well. Among raspberries are the Cuthbert, Patrican, and Herstine. The Mammouth Cluster and Gregg are among the best Black-caps for general use. For blackberries the Kittatinny and Snyder are the best. The Versailles, Red Dutch, and White Grape lead in the Currants. It is difficult to select from the long list of excellent grapes; Concord, Wilder, Brighton, Eumelan, Delaware, and Niagara give a good variety.—American Agriculturist.

COAL ASHES.—Coal ashes are not as valuable for fertilizers as they are for other purposes. We know of no better absorbents than coal ashes, and we are always surprised to see large, unsightly pile of such ashes laying around dwellings when they might be profitably used in the privy vaults and for absorbing the sewage from the house. There is very little, if any, free alkali in them, so that they never liberate ammonia, but rather absorb it, also absorbing other offensive smell. Coal ashes could also be used to advantage in the hog pen, but much of their value depends upon the temperature at which they are burned. Ashes from furnaces are frequently vitrified—that is, they are burned at such a high temperature that they are dissolved to a certain extent. When this is the case they make excellent garden walks. Their mechanical effects upon the soil are excellent; they render stiff, clayey soils more porous, and, strange as it may appear, they render sandy soils more compact. We have frequently spread them upon grass lands and have been satisfied of their beneficial effects there, but have not yet determined whether the benefits arose from their mechanical effects in breaking the continuity of the sod or from the small amount of alkali they contained.

ECONOMY OF OXEN.—A correspondent of the Rural New Yorker suggests that it will be well to utilize Jersey bulls as working oxen, rather than to dip them in the bud for veal, and he cites this illustrative instance: "A neighbor has a pair of four-year-old full-bred Jersey steers at work now on his farm, which are as strong and useful as a pair of good fifteen-hand horses. Their natural walk is at least four miles per hour and they are fair brothers, reminding me in all their movements and work of the admirable Connecticut working oxen. They are also very handy and do not mind the hot sun at all. Considering the small cost of their harness—a simple yoke and a pair of bows—and the quickness and ease with which they can be attached to and detached from the cart, plough or harrow, these cattle are more economical than either of the three pairs of work horses that are kept on the same farm with them."

EARLY TOMATOES.—George Henning, Saratoga, N. Y., plants his tomato seeds in January and February, and when the plants are five or six inches high cuts of the tops just above seed leaves and sets them out as cuttings in a properly prepared hot bed where they take root and grow. In April they are transplanted to cold frames and finally set out in the open ground. Mr. Henning claims that by this treatment the plants have better roots than when allowed to retain their original ones, and that they bear earlier and more productive.—Fruit Recorder.

FARM EXPERIMENTS.—The successful farmer, like the successful teacher, is an experimentalist. He does not run his experiments all over the farm, but while the main business proceeds according to approved methods, he always has his experiments in progress where they do not interfere with his general work.

Household.

TEA COSIES.—Ever since returning from visiting in England, I have often wondered why "tea cosies" were not used more generally here. They are not only very ornamental articles, but very useful ones as well, especially where one or more members of a family, who like their tea hot, as most of us do, necessarily are often detained later than the rest of the family, and when it is not always convient to send the teapot to be kept warm on the fire. Tea cosies, being lined with cotton batting, when placed over the teapot, effectually prevent any of the steam from escaping, and consequently the tea is kept hot for a great length of time.

Tea cosies are quite simple in construction. Those for general use I have seen usually made of some bright-colored cloth—scarlet and cardinal seeming to be the favorite colors. Generally the sides are embroidered or braided, with a fancy design on one, and a monogram on the other. In making them, it is best first to cut out of paper a pattern shaped like half an oval, rather pointed at the top, cutting two pieces alike from them together, and see that it is large enough to cover the teapot it is to be used over, with several inches to spare all around; then cut your cloth the size of your paper; after it is embroidered or braided, cover the inside surface with cotton batting, and stitch the two pieces together; then line with silesia of some light color, and finish with sowing around the outside edge a heavy silk cord. Some tea cosies are made either of silk, satin or plush, or of those materials combined, and look very handsome.—Annie M., in Country Gentleman.

COLD FEET.—Says the London Lancet: It is, as we have often labored to show, a mistake to suppose there is any warmth in clothes. Animal heat is the direct result of changes going on within the body itself. Nutrition by food and the discharges of energy by exercise are the efficient causes of heat. Clothes "seem" good and warm because they prevent the cold air and objects with a capacity for heat which surround the body from attracting the heat generated within its organism. The clothing is simply an insulator. It follows that it should be light in weight, and above all things, that it should permit the free and full circulation of blood through every part of the system—to the end of every finger and toe—and that the muscular apparatus of the extremities should be in perfect working order. If we will wear foot coverings, whether boots or stockings, which compress the feet and render the separate action of each toe impossible, it is simply absurd to expect to be warm-footed. Heat is the compliment of work and nutrition, and if a part of the organism is so bound that it can not work, and its supply of food is limited, it must be cold. The resort to stouter and heavier clothing is simply ridiculous. Generally it is the stockings that compress the feet. The garter acts as a ligature, and diminishes the blood supply, while the stocking itself acts as a bandage; and impedes the circulation through the extremeties.

SOME HINTS FOR OUR YOUNG WOMEN.—We have before our eyes a young lady who is a type of a large class, and because of her representativeness, a sketch of her will not be thrown away. She is wasting her nervous force and her life in a lamentable manner. She expends enough force and energy in a day to last one so slim of stature for a week. Nothing she does is done slowly or deliberately. Always in the hottest, possibly hurry, her life seems to be wound up to the highest possible pitch. She dashes about the house, slams doors, and bolts her food in half the time that more sober people take to eat theirs. With her, trifles are momentous; her tongue seems to be incapable of uttering a soft sound; her temper is all afire at a moment's notice; her adjectives are all superlatives, and sometimes she is ready to weep because she has no bigger and more expressive superlatives to use. Her energy, if properly engineered, would almost stem Niagara; she never moves except as if she were a Maud S., and going for a wager. Fervidness and rapture are her daily food. Where will all this end? We answer—in the madhouse or the grave. It is the pace that kills; it is the pace which renders nervous prostration one of the most prolific diseases of the day. Let those of our women who are always intense take a thought for the next generation in whom the seeds of this abnormal haste are being sown with fatal effect.—Herald of Health.

TABLE LINEN.—Napkins of various tints, more properly called doilies, are used in serving fruits. For ordinary table use white table-cloths and white napkins are in vogue as they have been. There are cloths with narrow bands of scarlet or crimson along the edge, with napkins of the same description, that are very tasteful.

STAIR CARPETS.—Get some crimson baize and tear it sufficiently narrow to show the border of the carpet beneath at each edge. It strengthens the edges of the baize to stitch them along about an inch from the edge, without turning them under, with a sewing machine. This is very cheap and durable, and has a bright, cheerful effect.

CARBONATE OF AMMONIA.—A few drops of carbonate of ammonia in a small quantity of warm rain water will prove a safe and easy anti-acid, and will change, if carefully applied, discolored spots upon carpets, and indeed all spots, whether produced by acids or alkalies. If you have a carpet injured by whitewash this will immediately restore it.

BAKING POWDER.—In using baking powder be sure not to use too much. Besides being unhealthful it spoils the delicate flavor of cake and of biscuit. It is a great temptation to put in a little more than that given in a recipe to make sure of the desired lightness, but it ought to be resisted. If you are not your own cake maker, impress this fact upon your cook.

BEST PEACHES FOR CANNING.—Among the peaches the Morris White has long been highly prized for canning. This is a pure white peach, the main point in which it differs from other sorts being that it is white next to the pit. Most kinds of peaches have a reddish tint next to the stone, but yellow peaches are to be preferred, as they have a higher color and a richer flavor.

BEE STING.—A contemporary says a fresh tomato leaf is a sovereign cure for a bee sting. Another says: Ammonia relieves pain and prevents swelling from bee or wasp stinging.

Educational.

—Maryland paid out for public school education last year the sum of one million six hundred and four thousand five hundred and eighty dollars and seventy-seven cents. The State has two thousand and thirty-nine schools, and an average attendance of seventy-nine thousand seven hundred and thirty-nine. There are in the State one hundred and thirty-four thousand four hundred and eighty-eight persons who are unable to read or write. The amount expended on colored schools last year was one hundred and fifty-one thousand five hundred and forty-four dollars and fifty-three cents. The secretary of the State Board of Education asks if help can be obtained from Congress for the illiterates. He declares that the proportion of illiterate in the several counties corresponds generally to the proportion of colored population.

—The inspectors of the British national schools are, as a rule, university men and graduates in honors. The defects of the existing system of inspection are said to be three-fold. There is no sufficient unity of action among the inspectors themselves; school-managers are too much at the mercy of individual inspectors, an appeal against whose decisions produces few beneficial results and is only resorted to in very extreme cases; no adequate opportunities for engaging in the work of inspection are offered to those who had had experience in public elementary schools. As a first step in reform, the department intends to appoint as assistant inspectors the best masters of public elementary schools.

—Mr. W. W. Corcoran, the distinguished philanthropist, has given the Columbian University of Washington, a valuable lot at the southwest corner of Vermont Avenue and I street, as the site of a new university building, which is to be erected there at an early day. The new building will be the home of the college law school and of the scientific school, which latter adjunct of the university will hereafter fill a conspicious place in its plans of instruction. The university has had it in purpose to erect a scientific school as a part of its curriculum since the year 1873.

—The Howard University, at Washington, D. C., has a large increase of students this fall, chiefly in the normal, preparatory, and medical departments. The late Francis P. Schoals, of this city, has left the institution $5,000, to be paid after the death of Mrs. Schoals. The theological department is now under the care and support of the American Missionary Association, with the exception of one lectureship sustained by the Presbytery of Washington.

—Roumania, with a population of 5,370,000, has only 118,015 children in school, or 2.2 pupils for 100 inhabitants. The number of pupils in secondary schools is about 8,000. The two universities of Bukarest and Jassy have 500 students. Training institutions for teachers are not mentioned at all. The total expenditure for education amounts to $1,250,000 a year, while the military establishment requires the large amount of $2,500,000 a year.

—Rev. Dr. Gladden thinks that pupils should learn such things as will tend to make them happy in whatever calling they may choose. He suggests that all possible way should be devised in school to awaken the minds of the pupils and stimulate a thirst for knowledge; and he suggests that boys should be made to see that farm life is far from lonely or uninteresting. They should be taught natural history and mineralogy.

—The Union Theological Seminary at New York is in luck. Ex-Gov. Morgan's gift of $200,000 has already been supplemented by gifts of $100,000 from D. Willis James, for a new dormitory; $50,000 from Morris K. Jessup, for library building; $80,000 from an anonymous friend for a chair of Biblical theology, and several contributions of $5,000, and $10,000.

—In St. Petersburg this year nine hundred and eighty women are pursuing the higher courses of education; six hundred and ten of these students are of noble origin. Physics and mathematics are studied by five hundred and twenty-one, and four hundred and seventeen take literature.

—The directors of Girard College intend, it is reported, to organize a school of mechanical handiwork, like that which is now in successful operation in Spring Garden Institute, in Philadelphia. This school has from ninety to one hundred pupils in its workrooms, and it has drawing classes with five hundred pupils.

—Prof. Frost, of Oberlin, in making an urgent plea for the teaching of patriotism in the public schools, says that the history of our own country is so essential, so necessary, so indispensable that every urchin who will ever cast a vote ought to be caught and taught perforce.

—The University of Pennsylvania promises to establish fifty-three scholarships for pupils of the Philadelphia public schools, at an annual value of at least $7,500, in consideration of the city's selling to them a small plot of ground adjoining their institution.

—To teach the Spanish language in the American high-schools is a plan proposed by the Memphis Appeal, which argues that at no distant day Mexico will become a part of the United States, and that way fortune lies for young men who can talk Spanish.

—The total value of school property in West Virginia is $1,743,929. The school population is 213,441, the attendance 91,298. There are 4,327 public school teachers in the state, 117 of whom are colored. The average salary given to teachers is $26,61.

—Columbia College has 275 students in the School of Arts, 257 in the School of Mines, 471 in the School of Law, 547 in the School of Medicine, and twenty-two in the School of Political Science. In all departments the college has 1,572 students.

—An American school for the study of Greek literature, archæology and art will be established at Athens next Nov. The necessary funds have been secured, and Dr. Goodwin, of Harvard, will take charge of the school.

—It is stated that ex-Gov. Morgan, of New York, has made a gift of $20,000 to Williams College for the purpose of building a dormitory.

—The Iowa Legislature has passed a bill providing that the State Board of Examiners shall hereafter always have a lady member.

—The late William Wheelright has left $138,000 to found in Newburyport, Mass., a school for instruction in practical business knowledge.

—Louisiana has a school population of 200,036. Of this number, 139,657 are colored.

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Christian Advocate.

Waifs from the Sunset Sea.

BY H. WALTER FEATHERSTON.

THE ESTRELLA WEDDING.

One summer afternoon in 1880, as I was walking along one of the less frequented streets of San Luis Obispo—then my field of labor—I heard some one behind me calling. I turned and saw a small plainly dressed man walking rapidly toward me. Approaching, he accosted me in that peculiarly soft accent of my native Southlands:

"Are you the Southern Methodist preacher?"

"I am."

"I wish you to go out on the Estrella to-morrow, and perform the marriage ceremony for me; can you go?"

I thought a moment, and replied: "My horses are both barefooted just now, and the road out there I believe is very rocky."

"O!" he exclaimed, with the same ready business-like air which had marked every word he had spoken, and seemed part of the very man himself: "I will attend to all that—meet me to-morrow morning at Payne's stable, and I will furnish you conveyance—we must get off by six o'clock."

"All right sir, I will be on hand—what is your name."

"Bryan."

He walked away as hastily as he came. I stood looking at him for a while, wondering why he came to me out on the street there, how he knew me, why not some days earlier etc. The appearance of the man struck me. He seemed to be a mixture of Southern gentility and rough and ready California independence.

Turning away I entered a cottage near at hand on a pastoral call. Relating the circumstance, I learned that he was a Kentucky boy, nephew of a eminent merchant in San Francisco, and was acting in the capacity of agent on an immense sheep ranch, belonging to his uncle. He was to marry the only daughter of a neighboring rancher.

Six o'clock next morning found me, and my new friend, at Payne's stable. Two clean-looking buggies were driven out. I was alloted to one drawn by a pair of "half American" white horses; my friend took one drawn by a pair of mules. I wondered, but did not ask why the necessity of two buggies—I was not large and my friend was small.

The air was cool and crisp; the sky appeared in ... rock rested like a ... the peaks of the ... mountains. Just beyond the suburbs of the little old city, we entered a broad, beautiful *canyon* through which meandered a bold, limpid mountain stream, now gliding smoothly between willow-fringed banks, and then leaping wildly, with the roar of a mimic Niagara over an immense boulder, or down a granite ledge. The mountain-sides, were covered with a thick growth of wild sage, chemisal, weeds, tall grasses, dotted here and there with low thick-limbed live oaks. We passed an old water-mill, and several small mountain ranches. I believe these California mountain homes, are the only ones in California, that are really homelike, because I was reared in the country among timbor covered hills.

On we drove scarcely changing our gait up the long, broad, smooth, grade, over the divide, i. e. a lower place in the mountains, and out on a vast elevated plateau, sparcely covered with oaks and pines, dotted by pretty little hills, covered by a profusion of limpid crooks and one broad river, and skirted by a range of mountain-peaks, still taller than the one just crossed. Here we passed an ancient mission, changed into a stock rancho, and crowded with droves of horses and cattle, pastured on the greenest of fields. Three or four miles further on, we cross the shallow, broad bed of the Salinas river, and stop at the rancho-house of my friend for rest and dinner.

As the wedding had been wisely set for the afternoon, we dined early—11 A. M. was rather too early for me, notwithstanding the mutton-chops and the cakes, prepared by a French cook. About noon, we started again. Our road now lay over the low, broad hills, covered now with stunted brush wood, and now with dried grass, which, although so mature, had never been cut. We saw a pair of black-tailed deer; and although we drove fifteen miles through and over these hills and vales, we did not see the hint of a human dwelling until within a mile or two of our destination. Then we passed one house and saw a few men at work. About 3 P. M., we reached the home of the bride. It was a low, rudely built domicile consisting of three small rooms, built in a string, and a detached kitchen equally as plain and squatty. It was perched on an eminence overlooking the broad bottom of the Estrella, which though called a creek, was in fact what is generally in California called a river. We were met by a tall thin man with grizzled hair and beard, and tanned face and hands. He was quite plainly dressed and wore the air of a frontiersman. He gave the hearty free and easy welcome peculiar to his kind, and remote as I knew myself to be from civilization, I could but feel at home. Entering we found the house as neat as it was plain, and seemingly occupied only by this tall plain man, and a better-looking young woman who resembled him. My friend retired to another room, and after a few minutes, returned with this young woman and remarked, "We are ready Mr. Featherstun."

I looked around to see if there were to be any witnesses to this ceremony. I could only discover this tall grizzled man, who sat and looked on with an unconcerned air. I hesitated a moment, seeing no prospect of an addition to the audience, I proceeded. The ceremony over, the bride and groom having been overwhelmed with the press of congratulations from the company (?) retired—he I dont know where, but she to the kitchen; while the grizzled man proceeded to explain, why his wife, who had remained in the kitchen, refused to witness the ceremony. It was not because she was opposed to the union, or to the celebrant—all parties seemed to be perfectly satisfied. She was a devoted Romanist, and had reared her daughter in that faith. Two days before, Mr. Bryan had come in a buggy and had taken his affianced down to the old mission twelve miles distant to be married by the *padre*. The wily priest, after the manner of his kind, refused to marry a daughter of the church to a heretic, until said heretic shall have humbly signed an obligation, more exacting than delicate, to the effect that all the offspring of said union, should be baptised and instructed into the Romish Church. This my brave and independent Kentucky friend declined doing. "Why," says he, relating the circumstance to me, "I have a thousand kinsfolk in Kentucky and they are every one Methodists." The *padre* insisted; and my friend persistently refused.

"O! you will come to it," slyly remarked the *padre*; "John Wilson over here whom I married some weeks ago, talked pretty much as you do, but he yielded at length."

"But I will not" firmly replied Bryan.

"What," says the priest "will you lose your girl rather than sign this paper?"

"Do you positively refuse to perform this ceremony until I sign that obligation?

"I do," answered the *padre*.

"Good evening, *padre*," and my friend was gone, leaving the priest astonished and chagrined—he had gone a little to far; had lost his game when he felt it was most sure.

Bryan returned to the buggy where he had left his companion, and relating the conversation, said:

"Now, if you will consent I will take you back home, and leaving you there, will go to San Luis Obispo, and be back by 3 P. M., to morrow, with a minister who will marry us, though you be a Romanist and I a heretic."

Catching his spirit, she readily consented. The father and mother were equally indignant at the *padre*; but, the mother being the only one who was a communicant, and went to confession, fearing to incur the *padre's* disapprobation dared not witness or seemingly countenance, what she heartily endorsed. This double life of outward conformity, and inward rebellion is one of the legitimate fruits of Romanism. It is modernized Phariseeism.

Dinner followed the wedding as usual. On entering the kitchen where the feast was spread I was introduced to this careful dame. She was a good-looking stoutly-built motherly woman about half a century old, with the appearance of a lady, and the brogue and blarney of a biddy: she certainly first saw light in the Emerald Isle. The dinner was profuse and elegant. The fat turkey, and fatter mutton, the pies and the cakes of various shades and styles, presented a temptation of some dimensions, to my delicate stomach, which had dined three hours before. Wine was tendered as a matter of course, and as a matter of course declined. This seemed to disconcert our hospitable hostess. But I managed to impress her that we Protestant clergy felt it hardly consistent, for us to drink wine as a beverage.

Dinner was quickly followed by another ride back over the road we had come, Bryan's buggy now carrying two; I was still left lonely. Shortly after night-fall we reached Bryan's home, having driven forty-five miles, eaten two dinners and attended a wedding. Need I say that I slept that night without the need of a lullaby or rocker?

After a good breakfast next morning, I bade adieu to the bride and groom, and turned the heads of my milk-white steeds toward the sunset sea. By ten o'clock, they were stabled and I was at the parsonage relating my adventures.

A prominent member of that parsonage family, now at my side, suggests that, to her the most interesting feature of the Estrella Wedding was the forty dollars in gold which it netted me.

HEROIC FAITH.—The ventures of faith are ever rewarded. We cannot set our expectations from God too high. What we dare scarcely hope now we shall one day remember. When we come to tell the completed story of our lives, we shall have to record the fulfillment of all God's promises, and the accomplishment of all God's promises, and the accomplishment of all our prayers that were built on these. Here let us cry, "Be thy hand upon us." Here let us trust thy hand shall be upon us. Then we shall have to say, "The hand of our God was upon us." And as we look from the watch-towers of the city, on the desert that stretches to its very walls, and remember all the way by which he led us, we shall rejoice over his vindication of our poor faith, and praise him that "not one thing hath failed of all these things which the Lord our God spake concerning us."—Alexander McLaren, D. D.

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Gross fire assets	$12,167,538 41
Fire liabilities, including paid up capital	5,875,957 84
Net surplus	$ 6,201,580 90

STATEMENT OF THE U. S. BRANCH.

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Assets	$4,592,248 18
Liabilities	2,550,166 52
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St. John	11.15	9.32
Vacherie	12.10 P. M.	10.03
St. James	1.00	10.21
Donaldsonville	2.38	11.02
Bayou Goula	4.07	11.42
Plaquemine	4.00	12.04 P. M.
West Baton Rouge	6.40	12.45

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West Baton Rouge, leave	6.30 A. M.	1.15 P. M.
Plaquemine	8.00	2.26
Bayou Goula	9.42	2.47
Donaldsonville	10.00	3.27
St. James	12.01 P. M.	4.08
Vacherie	1.20	4.26
St. John	2....	4.58
St. Charles	3.3...	5.20
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ADVOCATE OFFICE,
New Orleans, Monday, March 20, 1882.

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SOUTHERN STAPLES.

	To-day.	Sat
Cotton, ₱ lb.		
Low ordinary	9¾	9⅞
Ordinary	10⅜	10⅝
Good ordinary	11⅛	11⅜
Low middling	11⅝	11⅞
Middling	12	12
Good middling	12⅜	12⅜
Middling fair	12⅝	12⅝
Sales to-day	1,800 bales	
Receipts since our last	2,287 bales.	
Receipts previously	1,101,865 bales.	
Sugar, ₱ lb.:		
Fair	60	6⅞
Fully fair	7⅛	7⅛
Prime		7⅜
Choice	7¾	8
Yellow clarified	8¼	8⅜
White clarified	8⅝	8⅝
Powdered		
Crushed		
Molasses, in bbls., ₱ gallon:		
Common	40	45
Fair	45	51
Prime	58	55
Choice		
Rice, Louisiana, ₱ lb.:		
Common	4	5
Fair	5¾	5⅞
Prime	5¾	6⅛
Choice	6¾	7

GROCERIES.

Butter, ₱ lb.:		
Western	10	46
New York		
Coffee, ₱ lb.		
Rio ordinary	8¼	8¾
Rio, fair	9¾	10
Rio, prime	11	11¼
Cheese, ₱ lb.		
Western factory		
English dairy		
Candles, ₱ lb.:		
Best brands	14¾	13
Corn Meal, ₱ bbl.:		
Choice K. D.	4 10	4 15
Flour, ₱ bbl		
Superfine	5 00	5 25
XX	5 25	5 50
XXX	5 75	6 25
Choice family		
Fish:		
Mackerel, No. 1, in bbls	8 25	9 00
Half barrels	4 50	5 00
Kits	77	82
Mackerel, No. 2 in bbls	7 40	8 00
Half bbls	4 00	4 50
Kits	70	77
Mackerel, No. 3, in bbls	7 10	7 75
Half bbls	4 00	4 30
Kits	64	73
Codfish, ₱ lb		
Herring, ₱ box		
Oils, ₱ gallon:		
Coal, in cases		
Coal, in bbls		
Linseed, raw		
Linseed, boiled		62
Cotton seed		65
Lard	38	42
	75	92
Soap, ₱ box:		
Magnolia		2 55
Olive		3 00
Palm		
Castile		2 75
Soda, ₱ lb		
Starch, ₱ lb		8¼
Salt, ₱ sack		
Coarse	75	85
Fine	90	1 20

GRAIN AND FEED.

Corn, in sacks, ₱ bushel:		
Yellow		
White		78
Mixed		90
		75
Oats, ₱ bushel:		
Western		
Sled rust-proof	58	62
		64
Bran, ₱ 100 lbs.:		
Choice		1 35
Hay, ₱ ton:		
Prime		24 00
Choice		25 00
Cow Peas, ₱ bushel.		
Mixed	1 75	1 80
Clay	1 90	2 00

PROVISIONS.

Bacon, ₱ lb:		
Breakfast		12¾
Shoulders	7¾	8
Sides, clear rib		10¾
Sides, clear		
Hams, sugar-cured	11¾	12¾
Mess Pork, ₱ bbl	18 00	18 25
Dry Salt Meat, ₱ lb.:		
Clear rib sides		10
Clear sides		10¼
Shoulders		7½
Lard, ₱ lb.:		
Choice, in kegs		11¾
Choice, in tierces	11¾	11¾

ESCULENTS.

Potatoes, ₱ bbl.:		
Irish		3 25
Sweet		2 25
Onions, ₱ bbl	2 50	3 50
Apples, ₱ bbl	4 00	4 50
Cabbages, ₱ box		
Sour Kraut, ₱ bbl	8 00	9 00

BALING STUFFS.

Bagging, ₱ yard:		
India		
Jute		
Baling Twine, ₱ lb		15
Ties, ₱ bundle		
36 ties and buckles		1 50

SUNDRIES.

Poultry, ₱ dozen:		
Grown chickens	6 00	6 50
Young do	3 50	4 00
Ducks	3 50	4 00
Geese	4 00	4 25
Turkeys	18 00	24 00
Eggs, ₱ dozen:		
Western	15	16
Southern	16	17½
Honey.		
Strained, ₱ gallon		
Comb, ₱ lb		
Pecans, ₱ lb		
Louisiana	13	14
Texas		
Oranges:		
Louisiana, ₱ bbl		
Foreign, ₱ box	3 25	4 00
Wool, ₱ lb.		
Louisiana	20	23
Texas		
Feathers, ₱ lb.		
Geese		
Hides, ₱ lb.:		
Country green		7
Dry salted		10
Dry flint		12
Ox Horns, each		6
Tallow, ₱ lb	6	7½
Cotton Seed, ₱ ton		
In sacks		
Meal		26 00
Oil cake		26 00
Cooperage, ₱ each:		
Sugar hogsheads	1 50	1 75
Molasses barrels		1 35
Half barrels		1 05
Kegs		70
Oak Staves, per 1200:		
Kegs		80 00
Barrels	70 00	75 00
Extra claret	100 00	105 00
Extra hogshead	140 00	145 00
Extra pipes	190 00	200 00
Tobacco:		
Low lugs		6
Medium		7½
Good to fine		
Low leaf		
Medium		8
Good		9½
Fine		10
Selections		12½

TRUE MERIT ALWAYS WINS.

There is a constantly increasing demand for Brown's Iron Bitters. A druggist on Washington street reports the sale of 23 bottles the first month; 86 the second month, and 146 bottles the third month; and not one complaint or failure to give entire satisfaction as being the very best health and life-giving medicine in all the world.

Our brother "In white," says the Texas Messenger, is attracting some attention from the thoughtful and prayerful. About time to give him "a lift." Who will help to educate and save him?

NEWS OF THE WEEK.

DOMESTIC.

CONGRESS.

WASHINGTON, March 14.—Debate upon the anti-polygamy bill continued until 2:30 o'clock, though the speeches were limited to five minutes or less. The discussion was quite interesting. Messrs. Carlisle of Kentucky, Tucker of Virginia, and Converse of Ohio, were the principal speakers in opposition to the bill, contending that it was unconstitutional and would serve to disorganize the government of Utah and turn it into a state of anarchy. For these reasons, and not because they were opposed to stamping out polygamy, they would vote against the bill. Messrs. Robeson, of New Jersey, and Haskell, of Kansas, advocated the bill, the latter charging that the Democrats had attempted to kill the bill by placing amendments upon it and burying it in the cloisters of a conference committee. Finally, the bill passed without amendment.

MONROE, La., March 14.—The situation here is extremely critical. A visit to the levees above and below the city this afternoon to-day showed both in great danger, though a large force was at work on both. The lower levee is cracked in several places, but breaks checked it. Mr. Tromard, in charge, says there are not five inches to spare. The water is oozing through the levee above in many places, with a large force under Mayor Endom working night and day to prevent a break. The river there is six feet higher than the bank and more than ten higher than in the rear of the city, where the overflow from the Mississippi is higher than in 1876, and is still rising. The river is rising at the rate of an inch in twelve hours, and the boat from Camden last night reported a rise all the way from there. The river is only three and a half inches below the flood of 1874. Nearly all of Trenton is under water. In some places it is three feet deep and business is suspended. The roads up and down the river are impassable and communications are only by water, and that but rarely. Planting along the river is suspended. Stock is huddled together and many animals are dying from starvation and from buffalo gnats, which are worse now than known for twenty years. They render plowing impossible, even with the use of oil.

YAZOO CITY, March 14.—The steamer E. C. Carroll, arriving here this morning from the Talahatchie and upper Yazoo, brings further accounts of damage done by the water. The rapid rising has made it impossible to get stock out, and thousands of hogs and cattle have been drowned. A passenger on the boat says he saw droves of the latter standing in water so deep that their heads could just be seen. One hundred and fifty mules were brought down, some of which were taken from swimming water. The DeSmet brought out one hundred and seventy-six yesterday. At one place on the Tallahatchie river, all the stock and people of the neighborhood are crowded together on a five-acre ridge that is being rapidly covered. As the people come in, the stock are forced off to give room. The situation is truly appalling.

VICKSBURG, Miss., March 14.—The river here has risen six inches in the twenty-four hours up to one o'clock to-day. The water has completely submerged the lower portion of the town, including the Vicksburg and Meridian railroad track. The compress is being rapidly inundated, and cotton in that establishment has been turned over to the owners, with a request that they take it from the press as soon as possible.

Delta, La., has become a waste of water and is bereft of nearly every inhabitant. The citizens are working vigorously on the levee in the rear of the town with the hope that they may be able to hold it intact and thus save the town. Water is rushing down Grant's canal, but the citizens of the town have ceased to be alarmed as to its serious aspect. It is feared, however, that if the levee in the rear of town give way a portion of the town will be blotted out.

PHILADELPHIA, March 14.—Telegrams from South Bethlehem, this morning, state that over one hundred cases of small-pox have developed since Sunday, and the excitement aroused yesterday continues unabated. On Saturday but three very slight cases were known to the health authorities. On Sunday, within two hours, fourteen houses were quarantined, and by Sunday night fifty cases broke out. This morning the cases are increasing in the most alarming manner. The air is thick with the fumes of tar; twenty barrels are burning at as many different points. Special police are sworn in to compel the strictest quarantine, and the fire department on duty constantly. Nearly all cases are in an unexceptionally clean section of the town, and nearly all the victims had not been vaccinated.

FORT WORTH, March 14.—A regularly organized band of train wreckers is operating in this State. Last evening a rail was removed from the Gulf, Colorado and Santa Fe track, fifty miles south of this place, on a high bank, and an express train going at the rate of twenty-five miles per hour passed over the ties, striking the track all right in front of the removed rail. The villians attempted to wreck a train on the Texas Central railroad near Palmer last Thursday. Efforts are being made to detect them.

NATCHEZ, March 14.—No crevass at Vidalia. Levee still intact, but water encroaching rapidly in the rear of the town, from back water and the breaking of Claremont levee yesterday.

VICKSBURG, March 15.—The Millikin's Bend levee still remains intact, but the people are working on it night and day. The levee in the rear of Delta gave way about three A. M., and the water rushed through such force that several small houses were carried away. A very large number of horses, mules, cows etc., were brought to this place last night and consigned to the different pastures in the country.

WASHINGTON, March 15.—The President has been notified by Judge Samuel Blatchford, of New York, of his acceptance of the office of Associate Justice of the Supreme Court.

ROME, Ga., March 16.—The body of Bud Harris, who has been missing since February 21, was found in the Etowah river this morning. A bottle of whisky and an empty flask were in his pocket. It is supposed to be a case of accidental drowning.

VICKSBURG, March 16.—The river has risen here, during the past twenty-four hours, one and one-half inches. This fall off in the rise, compared with yesterday, is accounted for by the breaks which occurred during the night and this morning in the levees above. The Millikin's Bend levee broke in four places; the breaks are very large. At Omega the break is supposed to be about six hundred yards wide, at Buckhorn fully one thousand yards, at Rose Hill seven hundred yards, at Morancey plantation one thousand yards. All the above breaks are in Madison parish, and within a space of twelve miles. The water will flood the entire parish. The levee at Ursino, on Davis Bend, broke last night. It is situated in front of Montgomery's store, and there is no doubt but that the whole island is under this time. The Cannon arrived about six A. M., bringing several families and a lot of stock. In fact every boat that lands here now brings people and stock from the different inundated sections. It is an impossibility to exaggerate the suffering. There are thirty-three breaks from Hushpuckana levee to Greenville.

LITTLE ROCK, March 16.—News was received to-day of the death of Dr. Henry E. Epperson a leading physician of Marion county. He died of small-pox, contracted while attending Dr. Cantrell, also a prominent citizen, and who died some days ago. This makes the third physician who has fallen a victim of the disease. There have been twenty-three cases of small-pox in Boone and Marion counties, and ten deaths. The scourge is reported abating.

VICKSBURG, March 18.—Gov. Lowry and Commissioner Hemingway were in the city to-day giving their attention to the needs of persons in the overflowed sections. Judging from the telegrams received by them, the whole country above and below here is submerged, and great destitution prevails in all quarters. The officers of the Paris C. Brown report passing three floaters below here. Business on the levee district here has been entirely suspended, and everything in the way of floating property has been brought into requisition for the benefit of the sufferers. Commissioners say that the whole country from Ellis's Cliff to Fort Adams is submerged.

MEMPHIS, March 18.—The Avalanche's Helena, Ark., special says: Latest advices from the upper St. Francis river are that the people in that section are almost reduced to cannibalism; they have eaten carcasses for some days, and now have all the appearance of people about to become insane from starvation.

MEMPHIS, March 19.—The river declined two inches, and is falling steadily at all points. At Helena, Ark., it fell two inches, and the outlook there is much brighter. As soon as the water ceases running throug the crevasses below that city the overflow can easily be drained from the city. The country south of here is swarming with buffalo gnats. Much stock that was saved from drowning by the overflow is being killed by these insects.

VICKSBURG, Miss., March 20.—The levee at Lovell's Palmyra landing gave way last night, and there is six feet of water in Lovell. The Ashwood levee, in Tensas parish, has also gone. The whole of Hurricane Island is now completely under water. Capt. Leathers expresses the opinion that in three days there will not be an acre of land in Tensas parish. Passengers on the White say the levee at Milliken's can not possibly hold out if there is any farther rise in the river. The steamer E. C. Carroll arrived this morning from Yazoo river. She has moved about one thousand horses and mules from the plantations on the river to Yazoo City. She reported the river on a stand at Tchula City. The water is rising in Delta, opposite this city; a strong current has set in through the principal streets, and old fences and outbuildings have been washed away. There is no truth in the report of a break at Milliken's Bend. The breaks are above and below the town. There are no breaks reported since my dispatch of half past five P. M. No lives were lost by the burning of Baer's store.

YAZOO CITY, Miss., March 20.—The water at this point is two feet above the 1867 mark; it has risen one inch in the last twelve hours. At this rate of increase it will reach its maximum point to-night or to-morrow morning. Boats from above report the water at a stand and the excitement subsiding, but each steamer brings people and stock.

Baltimore Conference.

APPOINTMENTS.

BALTIMORE DISTRICT.—*T. E. Carson, P. E.* Central, J. A. Rogestor, J. N. Hank, supernumerary; St. Paul's, W. H. D. Harper; Emmanuel, J. R. Andrew; Frederick Avenue, C. E. Simmons; Reistertown, C. M. Brown; Arlington, B. W. Bond; Freedom, Thomas W. Brown and B. W. Waters; Linganore, M. G. Balthis; Frederick City, H. T. Hamill; Rockville, G. T. Tyler, W. P. C. Coe, and A. R. Martin, supernumerary; Montgomery, A. W. Watts, C. W. Mark; Bladensburg and Emory, W. H. Wilson, J. W. Ewans, supernumerary; Hellwille, W. H. Woolf; Wesley Grove, W. E. Miller, J. N. Spangler, supernumerary; Laurel and Grace, to be supplied; South River, H. S. Coe; Upper Marlboro', Daniel Thomas.

EAST BALTIMORE DISTRICT.—*R. R. S. Hough, P. E.* Trinity, J. W. Duffey; Calvary, J. W. Shontf; Holland Street, J. E. Wilson; Bond Street, J. W. Grubb; Taylor circuit, W. R. Stringer; West Harford, J. W. Steele; Talbot, W. A. McDonald, J. C. Thrasher; Trappe, B. S. Highley; Kent, T. G. Nevitt; Queen Anne, H. A. Gavor and one to be supplied; Church Hill and Stevens, W. K. Marshall; Severn, Frazier Furr; West River, L. R. Jones, S. S. Troy; Calvert, S. B. Dotly, T. C. Griffith; Prince George, S. Townshend, E. B. Sutton; Charles and St. Mary, F. M. Strother; B. F. Ball, Sunday-school secretary and member Trinity Quarterly Conference.

WASHINGTON DISTRICT.—*J. S. Gardner, P. E.* Washington City—Mount Vernon—Samuel K. Cox, J. W. Botelér, supernumerary; Alexandria, J. A. Kern; Fall's Church, P. B. Smith; Fairfax, D. F. Enizler; Danville, J. S. Williams; Leesburg, Samuel Rodgers; Hamilton, Nelson Head; Loudoun, J. A. Waugh, S. W. Haddaway; Piedmont and Linden, W. C. Maloy, A. Widdison—L. H. Crenshaw and S. S. Loszell, supernumeraries; Warrenton, I. W. Canter; Fauquier, J. H. Woll; Occoquan, G. Mauzy; Sudley, J. T. Maxwell, W. G. Hodkin; Prince William mission, J. S. Porter; Stafford, L. M. Lyle; Fredericksburg, J. L. Hutchinson; W. K. Boyle, editor Episcopal Methodist, member of Mount Vernon Quarterly Conference.

WINCHESTER DISTRICT.—*P. H. Whisner, P. E.* Winchester, W. P. Harrison; Winchester circuit, A. A. P. Neal; Cedarville, O. C. Beall; Front Royal, W. A. Wade; Warren circuit, A. Raley; Berryville, F. A. Strother; Hrucetown, J. W. Wolff, J. W. Mitchell; Martinsburg, J. Landstreet; Berkeley, F. A. Mercer; Charlestown, J. L. Shipley; Frederick, J. H. Temple, E. F. Heterick; Jefferson, J. O. Tacket; Shepherdstown, W. G. Eggleston; Gainsboro', R. Smith; Wardensville, W. Hedges; Strasburg, J. C. Sedwick; Blue Ridge mission, to be supplied; Valley Female Institute, J. P. Hyde, principal.

ROCKINGHAM DISTRICT.—*John S. Martin, P. E.* Staunton, R. R. Smithson; Staunton circuit, to be supplied; Harrisonburg, James E. Armstrong; Augusta, R. S. Cunningham; West Augusta, C. G. Linthicum, Parnassus, R. M. Williams, George R. Jefferson, supernumerary; Bridgewater, D. Bush, S. Hildebrandt; Waynesboro', H. M. Kinzer; Mount Sidney, J. T. D. Collins; Rockingham, J. S. Hopkins, one to be supplied; East Rockingham, L. H. Graybill; Port Public, S. R. Snapp; Shenandoah Iron Works, A. P. Boude; Furnance No. 2, A Boone; Luray, A. Weller, H. A. Brown; Woodstock and Edinburg, J. R. Van Horne; Mount Jackson, R. H. Wilson; New Market, to be supplied; Shenandoah, G. O. Homan; Wesleyan Female Institute, W. A. Harris, president; J. J. Engle, agent Wesleyan Female Institute.

ROANOKE DISTRICT.—*G. H. Zimmerman, P. E.* Salem, L. M. Groon; Roanoke, L. L. Lloyd; Blacksburg, A. E. Bradenbaugh; Christiansburg, C. L. Dameron; Fincastle, Collins Denny; Amsterdam, W. T. Quinn; Lexington, L. C. Miller; Lexington circuit, J. K. Gilbert; Newport, J. H. Boyd; Lafayette, W. O. Ross; Upper Botetourt, O. F. Burgess; New Castle, W. W. Heterick; Catawba, R. Ross; Collierstown, to be supplied; James River, J. E. Smith; Fairfield, J. Crikenberger; Mount Bethel, A. C. McNeer.

LEWISBURG DISTRICT.—*J. C. Dice, P. E.* Lewisburg, E. G. Vandiver; Frankford, H. M. Strieklor, John Miller; Blue Sulpher, W. H. Sanders; Centreville and Anderson, A. G. Flaherty; Hinton, J. A. Anderson; Peterstown, R. W. Wheeler; Union, J. L. Kibler; Hillsdale, H. H. Bishop; Ronceverte, W. L. Lyach; White Sulphor, J. C. Jones; Covington, A. O. Armstrong; Alvon, to be supplied; Levelton, V. W. Wheeler; Huntersville, D. L. Reed; Greenbank, L. Fox; Highland, W. M. Wagner; Bath, W. Dorsey, S. S. Rider, supernumerary; Healing Sprhgs, to be supplied, V. M. Hiner, supernumerary.

MOOREFIELD DISTRICT.—*H. G. Hammond, P. E.* Moorefield, S. G. Ferguson, J. Beatty, supernumerary; Petersburg, J. M. Hawley; Franklin, L. R. Markwood; Circleville, S. F. Butt; Crab Bottom, C. L. Torreyson; Montcrey, C. A. Joyce; Keyser, W. E. Wolff; North Branch mission, to be supplied; Piedmont, J. F. Baggs; Frosthurg, A. M. Cackley; Listonburg, to be supplied; Flintstone, L. G. Martin; South Branch, W. Hammond; Springfield, L. Butt, A. J. Pietsch; Hardy, to be supplied; North River, A. D. Blue; Morgan, to be supplied.

Mr. Lyman Seeds, of Dunkirk, N. Y., says: "I want everybody to know that Brown's Iron Bitters has cured me of a complication of disorders that affected my general health to such a extent that I was unable to [illegible]. My principal trouble was indigestion, painful [illegible] lungs. I have been restored to perfect health."

DISTRICT CONFERENCES.

The District Conference of the New Orleans district, Louisiana Annual Conference Methodist Episcopal Church, South, will hold its next Session in the City of Baton Rouge, Thursday April 13, 1882, at 4 P. M., in the Methodist Church. The preachers of the district will please come prepared to pay over their collection for Bishops and General Conference Delegates; also to turn over their Quarterly Conference Journals to Committee of Examiners.

CHRISTIAN KEENER, P. E.

Quarterly Conferences.

ALABAMA CONFERENCE.

GREENSBORO DIST.—SECOND ROUND.

Greensboro station	Mar. 4, 5
Newberne circuit, at Mt. Hermon	11, 12
Greensboro ct., at Mt. Pleasant	17
Havnon circuit, at China Grove	18, 19
Green circuit, at Pleasant Grove	25, 26
Livingstone and Kulaw, at Kulaw	Apr. 1, 2
Gainsville circuit, at Sumpterville	8, 9
Cuba circuit, at Curl's Station	15, 16
Demopolis station	29, 30
Forklaoli circuit, at Trinity	May. 6, 7
Belmont circuit, at Belmont	13, 14
Gaston circuit, at Coke Chapel	27, 28
Choctaw circuit, at Mt. Ararat	Jun. 3, 4
Butler and Mt. Sterling, at Mt. Sterling	10, 11

District Stewards will meet on Saturday, April 1, at Eutaw.

6 H. URQUHART, P. E.

MONTGOMERY DIST.—SECOND ROUND.

Auburn station	Mar. 4, 5
Tuskegee station	11, 12
Tallapoosa mission	18
Tallassee station	18, 19
Hurtville circuit, at Hurtsboro	25, 26
Elmore circuit, at Loretta	Apr. 1, 2
Salem circuit, at Chap Hill	8, 9
Crawford circuit, at Buckhanon Chapel	15, 16
Montgomery station	22, 23
Opelika station	29, 30
Tuskegee circuit at Cotton Valley	May 6, 7
Franklin mission	2
Loachapoka circuit, at Armstrong	13, 14

6 T. F. MANGUM, P. E.

PENSACOLA DIST.—SECOND ROUND.

Pensacola	Mar. 18, 19
Warrington	19, 20
Milton	25, 26
Stockton, at Wilson Sta	Apr. 1, 2
Pollard	8, 9
Powellton, at Byrnes	15, 16
Milliview, at Ross Point	19
Perdido, at Hilton's	22, 23
Repton, at Repton	29, 30
Evergreen, at Castleberry	May, 3
Monroeville, at Pleasant Ridge	6, 7

Bishop J. C. Keener will hold the District Conference at Brewton April 8, 9, members will please come no later than the time of Thursday, April 6. Please come prepared to pay collections and Educational collections and full reports from your charges.

The District Stewards will meet at Brewton April 8.

9 S. R. COX, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DISTRICT.—SECOND ROUND.

Meridian	Apr. 14, 15
DeSoto, at Good Water	22, 23
Shubuta, at Sonic Chapel	29, 30
Enterprise and Quitman, at Quitman	May 6, 7
Winchester, at Winchester	13, 14
Enterprise, at Pr Valley	20, 21
Marion, at Andrew C	27, 28
Paulding, at Philadelphia	Jun. 3, 4
Chickasaliay mission	10, 11
Waynesboro, at State Line	17, 18
Lone Creek mission	24, 25
Lauderdale	July 1, 2
Linwood	8, 9
DeKalb	15, 16
	22, 23

District Conference to be held in Meridian July 27—30, 1882.

The Board of District Stewards will please meet me, in Meridian, on Wednesday, April 12, at 11 A. M.

12 JAS. A. GODFREY, P. E.

WOODVILLE DIST.—SECOND ROUND.

St. Helena, at Darlington	Apr 15, 16
Ponchatoula, at Springfield	22, 23
Amite City, at Galvin	29, 30
Amite Circuit, at Woodland	May 6, 7
Clinton, at Clinton	13, 14
East Feliciana, at Independence	20, 21
Pipkins and Port Hudson, at Port Hudson	27, 28
Jackson, at Jackson	Jun. 3
East Feliciana, at Bethel	10, 11
Livingston, at Friendship	10, 11
Wilk [illegible]	17, 18
Woodville, at Woodville	24, 25
Bayou Sara, at Bayou Sara	July 1, 2
North Wilkinson	8, 9

12 P. TILLS, P. E.

MISCELLANEOUS.

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Absolutely Pure.

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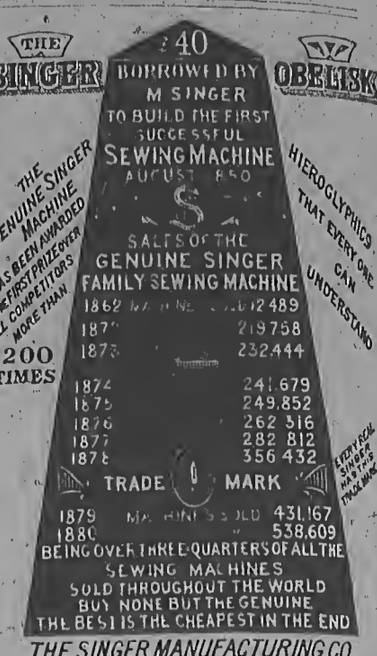

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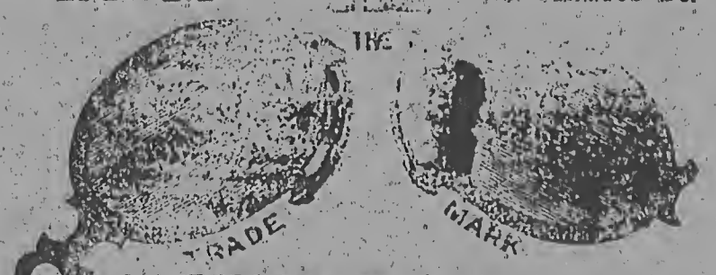

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1. The chemicals soften the light to the eye, completely doing away with that tiresome sensation that is usually experienced in using glasses after one or two hours' use.
2. The chemicals make the glasses hard; they retain their polish. Hence you will always see through them as bright and clear as at first.
3. The chemicals keep the glasses cold, and the result is that the optic nerves always cool, doing away with any feverish sensation to the eye.
4. With these glasses you can read, write or sew all night, the light having no effect on the eye, with no distressing or tiresome sensation, which necessarily improves the eye.

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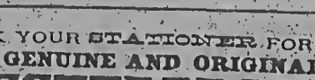

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Christian Advocate.

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'GENTLY, TIME.

BY BARRY CORNWALL.

Touch us gently, Time!
Let us glide adown thy stream
Gently—as we sometimes glide
Through a quiet dream!
Humble voyagers are we,
Husband, wife and children three—
One is lost—an angel, fled
To the azure over-head.

Touch us gently, Time;
We've not proud nor soaring wings:
Our ambition, our content,
Lies in simple things.
Humble voyagers are we
O'er life's calm, unsounded sea—
Seeking only some calm clime—
Touch us gently, gentle Time.

Short Articles on Providence—No. 4.

There seems to me to be two radical mistakes in all theories relative to the providence governing the history of either Churches or States. 1. The first error is in the assumption (tacit indeed, but equally positive) that truth is only one form while error is multiform. Proteus is regarded as the mythic imposter who in his thousandth metamorphosis is still the personification of error and never of truth. With this assumption, dominant though latent, in the mind, it is easy to see how good men will often oppose the good—each declaring the other to be heretic, schismatic and often much worse. If a new church, or a new branch of the church, is started, its enemies must find a wrathful Providence who sent it as a plague, while its champions must find an excuse for its origin in some plan of Providence who is just raising the curtain upon another scene of the show.

Now, I hold that it is the order of Providence that forms of organization should come and go, just as men are born and die. The development of a new church, or a new order of political government is natural and must be expected in the course of events. The vitality of a system is directly as its tendency to branch out. There is such a thing as too much vigor often shown in this prolific tendency of both plants and churches. But an *ism* that has not vitality enough to send out off-shoots will never alarm the devil lest he may lose ground. This prolific quality of Protestantism has been one of the best evidences of its health. When each older form of Protestantism passes the fecund age, its matronly dignity may still continue to enlarge; but let it not forget that even that stately dignity is in part due to already advancing imbecility and final death. He who thinks that the next centennial will present the Methodism of to-day as the most vigorous type of evangelical Christianity is dreaming that institutions, abide as rocks—things to sit or stand on, and not the growth whose roots find their anchorage and sustenance in the clefts of the rocks.

The origin of Southern Methodism was not a moral convulsion that rent a continent. It was a legitimate and timely birth whose conception dated as far back as the days of Asbury and Coke. The latter would have stifled it in embryo if he could have done it; but not he nor Asbury, had he been like-minded, nor both, nor all the Church at that time had the power to do it. Providence did not want an apologist for slavery, nor an excuse for bringing the African to America. If this was all the Southern Church was for, then I must confess I am ready to wear mourning for her. She has nothing to do and she ought to absorb. But if, as I believe, the Southern Church and the ideas and principles that govern it have existed as long as Methodism in America, then I feel confident that she has a mission now as clear and imperative as the Church North. These principles do not rest on historical facts; but the facts of history have grown out of them. So far I agree with Dr. Kelley that the history of the separation has been repeated often enough; but those principles out of which it grew; the different modes of thought and sentiment of people generically diverse—these could not be legislated out of the way nor ignored till the Creator chose to reconstruct the leading mind and heart of the people.

2. The second error to which I wish to allude is the rebound of opinion from the first error to the opposite extreme. That is, when there is no question as to the establishment of a new form of doctrine, or one idea fairly prevails, we are apt to conclude that all our former notions were wrong, and under the "new light" we make more confessions than either consistency or God demands. It is lawful always to admit that the other side have good reason for their opinion, and it is always shallowness or insincerity to tell our new friends that our old ones are knaves or ignorammuses. Once we were never tired of talking of the arrangements of Providence for the pet of the day; the day and its pet both passed and something else appeared to have the ascendant. Accordingly we set about to explain how Providence had a "temporary" motive in it; but now he has shown us the real one. Thus Providence used us to gather and instruct in the rudiments of religion two hundred thousand negroes, eight-tenths of whom, at the first chance, left us for the mother church! I really think the dear mother ought yet to pass complimentary resolutions as to the fidelity of her wet-nurse! Yet there she has stood and vilified us while we were doing what Providence wanted done in the way of "needed tutelage" under "temporary parallax!" Of course it was in the order of Providence that these two hundred thousand converts should leave us! Of course it was in order that we should come to doctrinal issues that are alive to-day! Of course we should burn all history, enter into bankruptcy in everything except that "we thought we were right," but now "rejoice in the clearer light!"

But why enlarge upon this? We are not sure we see any better now than thirty years ago. We know now that we were mistaken in some things. Let us, however, not be so sure that we are altogether enlightened now, or that our Northern brethren are any nearer the truth than ourselves. Their number or present success is no proof.

T. A. S. A.

Recollections of Bishop Wightman.

Although we deprecate hero-worship and the fashionable practice of praising the dead, we think it would be difficult to say too much in commendation of our lamented Bishop.

Though slander, the murderer of men's reputations, like the destroyer of their bodies, "loves a shining mark," she never dared to whisper a breath against the spotless name of the distinguished Christian gentleman in whose recent death the entire church is bereaved.

There are men whose very presence carries along with it an inspiration and an influence for good, and is a standing rebuke to everything that is wicked and degrading in its nature. Such a man was William May Wightman. In the autumn of 1859 the writer, in company with several other students, called on Dr. Wightman, at his residence in Greensboro, Ala., to consult about board and other things connected with the opening session of that, then promising, institution, the Southern University. As he entered the sitting-room in the peculiar, gliding, quick-moving gait, characteristic of him, and welcomed us with the singular grace and cordiality, for which he was distinguished, and took his seat, we felt that we were in the presence of a great man.

The new relation of teacher and pupil, that day inaugurated, lasted two years, and formed the basis of an attachment which lasted as long as the Bishop lived, and to the day of my death I hope to have grace to revere the memory and imitate the example of such men as Andrew and Wightman, with both of whom it was my high privilege to be well acquainted.

Of the Bishop's success and qualifications as an editor, the writer had not the opportunity, and if the opportunity, not the capacity, to judge. Of him as a preacher others have spoken. Suffice it to say his style was pure, his manners graceful, his voice musical and sweet, and, at times, he was very eloquent. After a lapse of more than twenty years there is an impression on my mind that usually about the middle of the discourse there towered a grand climax in which the leading thought of the subject was forcibly presented, or the main argument *clinched*, by a happy illustration. At such times his form, even then somewhat bowed, would straighten up, his eye kindle, and his countenance light up with heavenly ardor and glow of earnest zeal. As a teacher his object was to enforce the leading features of the system. His method was that of frequent reviews and lectures. Hickok's Mental Science and Moral Philosophy were at his tongue's end. At recitation he never opened a book. He, not unfrequently, went back to the very beginning and questioned the class on something gone over, consuming the entire hour, without ever touching the lesson for the day. In his sermons and lectures he sometimes appeared to hesitate for a word; but I have no idea he ever used a word in the wrong place in his life. "The right word was sure to come."

Bishop Wightman, was a perfect gentleman in the highest sense of the term. Chesterfield, himself, could not have surpassed him in politeness and the strict observance of the rules of the most approved system of etiquette and decorum. Scrupulously neat in his dress; of princely mien; he might, upon slight acquaintance, have been regarded as somewhat aristocratic in his notions and deportment. Such, however, was not the case. He was simply nature's nobleman, and the humblest acquaintance and plainest student was always recognized by a pleasing smile and courteous bow or military salute.

The Bishop was one of the most industrious men I ever knew. When not occupied with professional engagements he could be found in his library busy with his studies, or employed in manual labor improving and beautifying the premises about the college or his own residence. After the exercises of the day were over he has frequently been seen, spade in hand, digging holes for posts, nailing on pickets, or setting out shrubbery. He commanded the respect and esteem of the students, and whatever college prank or practical joke was played on the other members of the faculty by mischievous boys, the doctor was sure to escape. He appealed to the self-respect and manhood of his pupils, and they seldom betrayed the trust he reposed in them. On one occasion some thoughtless student stripped the curtains of the rostrum windows into strings, and suspended the table, on which lay the copy of the Scriptures, from the floor. When the hour for evening prayers arrived, and the faculty were seated on the stage and the boys in the chapel, the doctor walked to the front, and, in his measured tones and peculiar emphasis, quoted the passage of St. Paul—"When I was a child, I thought as a child, I spake as a child, I understood as a child; but when I became a man I put away childish things"—and quietly resumed his seat.

The kind father, the tender, considerate husband, the faithful teacher, the zealous preacher, the dignified, laborious presiding officer has gone to his reward. Peace to his honored dust. May his mantle fall on a worthy successor, and may we all meet him where no parting tear shall be shed and no farewells pronounced, is the wish of an old pupil.

D. A. ATKINSON.

TUSCALOOSA, March 15, 1882.

The Universality of Christianity.

BY REV. ALDEN O. BROWN.

To translate some religions out of the countries where they prevail would be most surely to kill them. Where they were born and bred they must live and die. The magnolia will not thrive in Missouri or Indiana; an exotic must not be transplanted into Nova Zembla. What progress do you reckon Baboo Chunder Sin, the Indian, would make in converting London or New York or Paris to Buddhism? His efforts would be as futile as the man with an axe at the base of the mountain proposing to hew it down. The Buddhist religion is adapted to the Buddhist character, suits his peculiarities, and must remain on its native soil or meet with death at once. It can not leave home. Let a Hindoo missionary attempt to convert the old Puritan descendants of Boston and New England. What madness and folly! So soon as he leaves his native land he leaves all the elements and characteristics in which alone his religion can have vigor. He leaves the necessary caste of Hindooism, the national peculiarities which foster and nature it, as well as the traditional basis upon which the whole fabric rests. Absolutely, the Hindoo religion is *for* the Hindoo only: it has no elements of universality, and transplanted, it would wither and dry up at once. Mahometanism would fare equally as bad. In the land of the Orient, the Mahometan fasts and feasts; his prayers and praise are all regulated by the rising and setting of the sun. How he would proceed among the inhabitants of the Arctic circle where the days and nights are each six months in duration can not be easily imagined. Perhaps he would be nonplussed; at any rate he would long for another clime. His religion is too hot-blooded—full of too much fire and fret—for that cold, sluggish and cheerless people. The Olympic gods could find no home on our own Rocky mountains; nor could the Grecian priest keep life in his religion if he carried it beyond the zephyrs of the enchanted groves and mystic fountains of his sunny land. It would ill-suit the rough, burly and brawny civilization of this Western land—that religion taken from scented forests and jungle pools and marvelous art and glorious sculpture; a religion caught from Orpheus' lyre and siren's song and Venus' form. In Greece it was born and there it must die and be buried.

We challenge the world, however, to show a nook, a corner, a dell or dingle, one spot in all this wide, wide earth where Christianity—the religion of the Nazarene—may not make for itself a home, and suit man as man, and under any conditions. From pole to pole, amid the eternities of snow and ice or the sandblasts of perpetual heat, the story of the cross may be preached acceptably and with such power as makes it take hold of hearts and cling to them forever. The denizens of African jungles; the inhabitants of the snow-huts of Labrador; the fierce Arab; the æsthetic Greek; the pigmy Lapplander and grim New Zealand cannibal, each and all, can take it to their bosoms as the sweetest consolation, the gladdest hope that ever visited these sin-smitten fields of time or crossed their paths in life. Christianity proved itself in the land of its birth as a mighty victor; but on foreign soil it has achieved its mightiest conquests. It is not conventional nor local, not sectional nor limited by geographical lines; but world-wide in its character, and universal in its sympathy with the hidden and heart-life of mankind. It knows nothing of race, color, or previous condition; but comes as the Healer, the Friend, the Brother and Infinite Saviour. National peculiarities and personal or constitutional temperaments create no bar to its immediate entrance and its growing beauty. It neither creates nor requires caste distinctions, and can work with or without them. In the common hope and common joy that it sets forth all men may share and share alike. To institute a comparison of Christianity and Paganism, and depreciate the former, is cheap work and the folly of a half scholar; for a little study and an honest research will give to Christianity the crown of divinity, and elevate the Nazarene's system as high above the others as heaven is above hell.

AUGUSTA, ARK., March 4, 1882.

Letter from Texas.

MR. EDITOR: Our new State capitol will, it is thought, soon be well under course of erection. It is to cost, when completed something over two millions of dollars, and will be one of the handsomest structures of its kind on the American continent. Most, if not all, the material used is to be procured within the limits of the State. Texas limestone will compose the walls, the greater part of which has already been quarried from the hills near Austin and is now on the site. The contractors and architects are Western men, who are to receive as a consideration all those reserve lands in territorial grants known as "capitol lands." By this transfer they become the largest land syndicate in the world. These lands contain a sufficient area for the erection of several counties; and in the aggregate are larger than at least two of the Eastern States. A secular paper makes an interesting showing how the ownership of this vast territory could be turned to political account in the near future. It could be so manipulated as easily to secure two seats in the Congress, hold the balance of power in the State Legislature, and divide the honors of the National Senate. But this is all mere speculation—an Utopian fancy. The time is fast approaching when monopolies in lands must go to pieces. We have seen their wreck in Europe and the East; they begin to weaken in the Southeast, and the influence is beginning to be felt in the West. Honesty and toil entitle every man to a sovereign share of God's heritage, and the time comes when in orderly fitness baronial estates must be parted among the yeomanry for the legitimate consideration.

I have been not a little interested in the discussions on the subject of immigration in your paper carried on by some of the brethren in Mississippi. Immigration has it advantages and disadvantages. It advances the material interests of a country, but works woe and ruin to social morality. But there are great problems which *must* be solved. Perhaps there is no more excellent way than to let the nations come to our civilization. Perhaps it may be better to carry it to them.

Quite a number of distinguished gentlemen have been in the State and city during the past two weeks: among them Gen. Sherman, *en route* to the Western border; and Hon. Henry B. Payne, of Cleveland, *en route* to Mexico. The reception of Gen. Sherman and party, by the Mexican soldiery, as they dismounted from the first railway coach that ever crossed the Rio Grande, is represented as being full of imposing interest. Hon. Mr. Payne will be remembered as a prominent candidate for the Presidency before the late Democratic convention. To a News reporter he expressed himself as being charmed with everything he saw South; and more than ever drawn towards its people; and more than ever convinced that his estimate of their worth and patience was just.

H. M. DUBOSE.

GALVESTON, TEXAS, March 20, 1882.

Value of a Good Family Newspaper.

Dr. John E. Edwards, writing in the Southern Christian Advocate, says:

A good family newspaper is an educator in the household circle. It supplies the place of the circulating library, and, in many instances, is even better than a library. There are thousands who have little, if indeed any time for reading books, who nevertheless have short intervals of leisure for reading paragraphs and short articles in the family paper. The [illegible] of a good weekly will [illegible] with the current news secular and religious, but will acquire a large and well-assorted stock of information upon a wide range of literary and scientific subjects; glances over the articles and paragraphs that fall under the eye, can not fail to gather up the material that will make one a well-informed person. A few minutes conversation with any one will reveal the fact whether he or she is a regular reader of a good weekly paper. There may be but few, if any books of recent date in the house, and yet, if there is a good family paper the inmates will be far better informed, on all current matters, than a family with a library crammed with old books, and yet without the paper. This will be observed by every pastor who visits from house to house, either in country or the city. But I refer, just now, more especially to our church papers. They are the educators of a large portion of our membership. It is painful and deplorable to witness the ignorance, the positive ignorance, of very many of our church members in relation to our own church, its government, institutions, publications, missionary work, Sunday-school labor, etc. This ignorance might be relieved and enlightened by the weekly visits of one of our *Advocates*. Why are we not more energetic and persistent in our efforts to get one of our papers into every Methodist family? There is no investment that could be made by a pastoral charge, or by a Conference, or by the whole church that would pay as well as a fund set apart to supply all that are unable or unwilling to subscribe for themselves, with a copy of any of the *Advocates*. It would increase knowledge and with this there would be a corresponding increase in our church enterprises, and an increase of liberality in the support of the ministry, with a growing interest in our missionary, Sunday-school and educational work. Take any circuit where a church paper is widely circulated and compare its reports with another circuit of of equal membership and ability where but few copies of a church paper are read, and what I have indicated will be apparent. We need the silent but potent educator in our Methodist families. It would make our people wiser, better, more influential. What steps can be taken by a Conference to get an *Advocate* in every family? Can a special fund be raised to apply to this object? My observation as a pastor for many years convinces me that a good church paper in a family is invaluable as an educator, and indispensable as an adjunct to the highest efficiency in the church work.

The Egyptian Discoveries.

No little excitement was caused, about six months ago, by the discovery of numerous royal mummies and other royal memorials in a cave near Thebes. It was hoped that the history of Egypt, contemporaneous with the lives of Joseph and Moses would now be recovered—the Egyptian version of it at least. Among the remains was said to be the mummy of Rameses II., supposed to be the Pharaoh of Exodus. It was claimed, indeed, that such a discovery would contradict the Bible, which was quoted as declaring that Pharaoh was drowned. This, however, is not an accurate quotation. The narrative in Exodus affirms that "the Egyptians perished in the waves," "Pharaoh's horsemen and chariots," but makes no reference to the death of Pharaoh. In Psalm 136 it is said that God "overthrew" Pharaoh and his host in the Red Sea; but an army may be "overthrown," may be utterly defeated, without being all killed. The finding of Pharaoh's mummy would involve us in no critical or historical difficulties. As a matter of fact, no remains of Rameses II. are included in the "find" at Thebes—not to insist on the admitted doubt whether he is properly identified with the Pharaoh of the oppression.

But much has been discovered of very great interest. The oldest mummy found is that of Ra-Suken, the petty king of Thebes at the time that Apopi, the Hyksos King of Avaris, was the Pharaoh of all Egypt. It was during the reign of these kings that Joseph is supposed to have been carried into Egypt. The mummy of Aahmes, and of his Queen, the founders of the eighteenth dynasty; that of Thothmes II. and III., the latter "the Alexander the Great of Egypt," who reigned fifty-three years, made thirteen successful campaigns in twenty years, and filled the land with monuments; and of several others extending into the twenty-first dynasty, promise to reveal much that has been till now hidden, throwing light on disputed points of history and chronology. Some time will be required to translate the inscriptions, which are in competent hands, and will be reported of in due season.

There is reason to doubt whether we are beyond the threshold of discovery in the East. The Shaitic is not the last biblical manuscript to be found in unexplored monasteries, nor is the last Pharonic inscription unrolled. Other graves will open to disclose their secrets, other cavern will be rifled, and things long forgotten will be brought into living memory. These significant discoveries seem like anticipations of the completer revelations to be looked for at the appearing of the Son of Man.—Watchman, Boston.

Monument to Bishop Wightman.

To the Members of the Methodist Episcopal Church, South.

Dear Brethren: We believe that we give expression to the desire of the entire church in proposing to erect a monument over the grave of our beloved Bishop Wightman. His record is complete, and he needs no honors at our hands. In erecting a monument we honor ourselves, and we doubt not there are many throughout the length and breadth of our Southern land who, having been the beneficiaries of his ministerial labors, will now deem it a privilege to contribute their mite to such an object.

We do not call for large amounts from any one person; preferring that a general contribution from the whole church should attest the esteem and affection in which the memory of our departed Bishop is held.

With this view, we respectfully ask that this appeal be inserted into the several papers of the Methodist Episcopal Church, South; and that the itinerant preachers throughout the connection act as agents in receiving and forwarding contributions to the undersigned. Dr. H. Baer, treasurer, Harvey Cogswell, T. A. Johnson, Rev. A. Coke Smith, Rev. S. A. Weber, committee.

CHARLESTON, S. C., Feb. 28, 1882.

Good Words.

Have hope! Though clouds environ round,
And gladness hides her face in scorn,
Put thou the shadow from thy brow,
No night but hath its morn!

Have faith! Where'er thy bark is driven—
The calm's disport, the tempest's mirth—
Know this: God rules the hosts of heaven
The inhabitants of earth.

Have love! Not love alone for one,
But man, as man, thy brothers call
And scatter, like the circling sun,
Thy charities on all.

—Schiller.

—Truly, to me, this consideration, that God's mercy is new every morning, so his grace is renewed to me every minute; that it is not by yesterday's grace that I live now, but that I have my daily bread, and my hourly bread, in a continual succession of his grace; that the eye of God is upon me, though I wink at his light, and watches over me, though I sleep; that God makes those returns to my soul, and so studies me in every change—this consideration infuses a sweeter verdure, and imprints a more cheerful picture upon my soul, than any one act, done at once, can minister unto me. Dr. Doane.

—Stars shine brightest in the darkest night; torches are better for heating; grapes come not to the proof till they come to the press; spices smell the best when they are bruised; young trees root faster for shaking; gold looks brighter for scouring; juniper smells sweetest in the fire; the palm-tree proves the better for pressing; chamomile, the more you tread it, the more you spread it. Such is the condition of all God's children. They are most triumphant when most tempted; most glorious when most afflicted.—Bagatzy.

—When we speak of joy we do not speak of something we are after, but something that will come to us when we are after God and duty. It is the rest of confidence, the blessedness of eternal light and overflowing confidence, the highest form of spiritual light and majesty. Rising from within it is sovereign over all circumstances and hindrances. Dr. Bushnell.

—Nothing is eternal, but that which is done for God and others. That which is done for self dies. Perhaps it is not wrong; but it perishes. You say it is pleasure; well, enjoy it. But joyous recollection is no longer joy. That which ends in self is mortal; that alone which goes out of self into God lasts forever.—F. W. Robertson.

Show me what thou wilt have me to do. As the heavens are higher than the earth, so are thy ways higher than our ways. We are impatient, for our life is but for a moment. Thou art from everlasting; therefore is thy patience full of long-suffering. O Lord, I adore thee! Thou hast made me for thyself, and I am forever thine.—Fenelon.

—Teaching men morals is as though I had a clock that would not go, and I turned round one of the cog-wheels. But faith takes the key and winds up the mainspring, and the whole thing runs on readily.—Spurgeon.

—Man is capable of greater suffering than any other creature on earth, but he is capable of higher and intenser enjoyments, and that simply because he is a man and not merely an animal. He must suffer to be great; he must conquer himself and the world in order to be forever mighty.

—Depend upon it, in the midst of all the science about the world and its ways, and all the ignorance of God and his greatness, the man or woman who can say, "Thy will be done," with the true heart of giving up, is nearer the secret of things than the geologist and theologian.—George MacDonald.

Christian Advocate.

THURSDAY, MARCH 30, 1882.

For the New Orleans Christian Advocate.

PERFECT LOVE.

BY C. O. A.

Sweet Beulah-land, of perfect love,
Where glorious landscapes, just above,
Are seen by eye of faith;
The telescopic view is grand,
All bathed in light on every hand.

O! perfect love, the breath of heaven,
The atmosphere, where joy is given,
The noon-day of the soul;
Where all is light, the perfect day,
Where every sin is washed away,
By cleansing blood made wholy.

Where God is seen, by faith's clear eye,
Upon the earth and in the sky—
A presence everywhere;
To mark the motions of our will,
And every storm of passion still,
By calling us to prayer.

And while we pray the tempter flies,
And sinful motion quickly dies,
And all is sweet, sweet calm;
The waves lie still, and all is peace,
And thus we find a quick release,
From God's all-healing balm.

Oh! perfect love, thou gift of God,
So often promised, in his word,
To every Christian here,
To feel and know themselves forgiven,
To have a foretaste here of heaven,
Unmixed with doubt or fear.

Oh! God! thou God whom Christians love,
Send forth thy Spirit like a dove,
To brood upon the soul;
And let his warmth create desire,
And then will fall celestial fire,
And sinners be made whole.

ARACHNE, ALA., March 17, 1882.

Sunday-School Lesson.

PREPARED BY REV. CHRISTIAN ERENER.

Second Quarter—Lesson II.

SUNDAY, APRIL 9, 1882.—MARK VI, 14-29.

GOLDEN TEXT.—"*The wicked plotteth against the just.*"

THE POWER OF CONSCIENCE TO REWARD OR CONDEMN, AS ILLUSTRATED IN THE MARTYR DEATH OF JOHN THE BAPTIST.

In our lesson we have a scenic illustration of the power of conscience to reward or condemn, according as the conscience has been good or evil.

The holy Spirit has preserved this drama in all its tragic details of blood and death as carefully as he has that other drama of blood in which another martyr died, and in which all who were concerned as actors met a tragic death. Indeed, the tragic death of John comes in as a side scene in the act of redemption. The friend of the Bridegroom and the Bridegroom die in circumstances not unlike. He was a forerunner of the Lord even in the manner of his death. Being dead, he yet speaketh, for the holy Spirit has recorded his death, in all its circumstances, for the instruction of future ages.

We take up the *persons dramatis* in the act. John the Baptist was born five years before Christ—a child of prophecy. He lived, to the age of thirty, in retirement in the wilderness. He began his ministry, and preached for two years, when he was imprisoned by Herod in a dungeon. Here he existed a year, when he was murdered by order of Herod, to please the loathy fancy of a dancing girl, and to satisfy the jealous hate of a wicked woman.

Herod Antipas was one of the sons of Herod the Great, at whose death he was left heir to the fourth part of his kingdom, and became Tetrarch of Galilee and Perea. He was unlike his father in all good traits of character, and transcended him in all the evil traits. A more cruel, scheming, irresolute, cowardly princeling never disgraced a throne nor ever afflicted a people, a type of the worst tyrants, and a conscientious monster, whose superstitious fears did not hold him back from the criminal indulgence of a violent will.

Herodias was his so-called wife, who, to gratify her inordinate ambition to be a queen, agreed to leave her husband, Herod's brother, Philip, and be the wife of Antipas, on condition that he would divorce his present wife, Aristas, an Arabian Princess. In short, she was a woman who would be willing to live in sin of any kind to wear a crown. She stopped at nothing, be it incest, murder, disgrace, or any other fearful alternative to satisfy her thirst for rule. Salome was the true daughter of this Lucretia Borgia, of sacred history, a daughter worthy of such a mother, a young and lustrous beauty, who could dance divinely. The mother and daughter, stripped of their court attire, were a pair of furies. This whole account of the tragedy is brought out to give a reason for a curious opinion Herod held concerning Christ. When the fame of Jesus reached his palace he no doubt asked many questions about him, who this Jesus might be. Some said he was Elias, and others said this is that prophet expected; but Herod had a different solution, and confidently answered his own question. This is John the Baptist, whom I beheaded; he is risen from the dead, and therefore mighty works do show forth themselves in him. What an idea for this Sadducee! Has some great trouble changed him from a disbeliever in the resurrection to a believer in the transmigration of souls, that he should think that the spirit of the murdered John has arisen to animate this person Jesus? One flash of conscience has destroyed his whole creed; he finds that there is a resurrection, and this Jesus is John arisen from the dead. Singular and terrible conceit to guilty Herod! Hast thou found me, Oh! my enemy. It is to explain this strange opinion of Jesus, entertained by this superstitious Sadducee that the account is given, in which we have the workings of an evil conscience when goaded by the stings of remorse. The cause of John's imprisonment was his fearless *non licet* uttered in the presence and hearing of Herod. This man of stern truth, strong from his long wilderness drill, had no fear of man in his heart, and, when occasion offered, was not slow to fasten guilt upon the King. He had no soft words for royal sins. John faced the flushed monarch with his awful *non licet*: it is not lawful for thee to have thy brother's wife. He showed him the law, and called his attention to each count it held against him, and made him feel the law's *danger* covered him. You may depend that in case Herodias was not present at this interview, that there were those who reported to her the charge of this fearless man, and she felt that she was not only in the same danger, but in danger of having the crown torn from her guilty brow by the potent influence of this holy man over her superstitious lord. She feared that his calm words might yet have more influence over Antipas than even her fading charms. He became her rival. She was jealous of his influence; she hated him for his very purity, and the hate of jealous woman is only satisfied with death.

She would have killed him, but she could not, for Herod feared John, knowing that he was a just man and a holy. Oh! the power of a just and holy man. He stands championed by the eternal law of justice, which engages all its majesty in his defense. "And observed him;" that is, watched him closely, and kept him safe from the cruel hate of his guilty consort, for he knew that once she had him in her power, his already precarious existence would have a sudden close. "He heard him gladly." How a thoroughly wicked man hankers after the truth; he is forever dabbling in Scripture, and setting off his villanies by a border of the spiritual, which only bring out his vice in blacker hues. "Did many things." What did he do? Give him better prison fare, order more straw for his pallet in the dungeon; did he stop his oaths? did he give up any of his lesser vices? I know not what these many things were, but one thing he did not do, and that was dismiss that guilty woman, and give up his own life of incestuous sin. Men *now* otherwise sinning often try to compromise with conscience by doing many things, at the same time reserving to themselves one darling sin—keep back part of price; they lie to the Holy Ghost, and to their own conscience.

Thus between Herod's superstitious fear of John, and real fear of the people, who looked upon John as a prophet, and the insatiable hate of Herodias, the prophet of God led a precarious existence in the damp dungeon of Machaerus, from which he saw no way of escape save through the gates of death.

But what Herodias could not gain through her own passionate charms she hoped to gain by shrewd machinations. She did not have to wait long. Hate is the mother of many inventions. The convenient day was coming when she hoped to have her wish. Herod's birth-day was near, when he would have his annual birth-day feast with his lords and high captains. This would be her occasion for sweet revenge. The plan was conceived with a skill infernal in its subtility. She would furnish a rare entertainment for Herod. She was certain that Herod would be pleased to have the rare luxury of having the Princess dance for him and his guests. This would be an unanticipated ending to his feast. To have the beautiful Salome honor them by taking the part of a ballet dancing girl. The daughter was an apt scholar under her mother's teaching, and played her part well.

The result was just what the schemer expected. After the feast was over, and the guests were sipping their wine, music was heard, and in a moment appeared Salome, dressed in gauze and stockinette, and in glittering beauty performed, in the presence of all, what would be styled in this day a *heavenly step*; in other words, degraded herself into scenic dancer, to the unbounded delight of this half-intoxicated company. Herod was pleased, and like *mother*, Xerxes, in a drunken delirium, with an oath, said unto the damsel: "Ask whatsoever thou wilt and I will give it thee, unto half of my kingdom."

She skipped over to her mother and said, what shall I ask? The mother had the answer ready long before this moment. Her reply was enough to freeze the blood of any other one but the daughter of such a woman. The head of John the Baptist. See her skip back to the King, and, in hearing of all, state her request. She came straightway with haste unto the King (her feet swift, to shed innocent blood,) saying: I will that thou give me, in my own fair hand, in one of the dishes, the head of John the Baptist. The indecent haste, the horrible request, the exquisite wickedness of the demand brought the King to his sober senses, and overwhelmed him with grief. Yet for his oath's sake—nice sense of honor—he commands the executioner to bring the head. They had not long to wait. The head came in on the dish; it was borne to Salome, and she carried it to her mother. Think you any one of those who witnessed this scene ever forgot that head? Was the sentence, "it is not lawful for thee," still frozen upon his cold lips? Herod never did forget; that head was never long absent from his palace, and John dead was more *awful* than John living. The lessons are many in this tragedy. One flash of the light of conscience can sweep away all creeds founded on falsehood. A [illegible] conscience makes one see ghosts. Yea, the wounded conscience begets worms that die not, and fire that is not quenched. A good conscience is heaven, an evil one is hell. John died, but what a welcome guest. Herod died in unpitied exile and terrors indescribable. John is the illustration of a good conscience, a just man and a holy—just, right with man; holy, right with God. See how he lives and dies. Herod is the illustration of the unjust and unholy man, the evil conscience.

From the Work.

PORT GIBSON, MISS.

MR. EDITOR: Another revolution of the itinerant wheel, and here we are in Port Gibson. At the mention of *this name* what memories of men, famous in the annals of Mississippi Methodism, are evoked. Here were the homes of the Jeffries, Humphreys, Bridgers, and a host of others. Here is the home of Rev. John G. Jones, the eldest living member of the Mississippi Conference. Some of these have passed away, but their descendants are still living hereabout. Here is located that historic institution, the Port Gibson Collegiate Academy (recently changed to college,) from whose halls have gone forth many of our most useful, pious and cultivated ladies. It has been doing a good work, and I trust now is renewing its youth, and entering upon a career of usefulness to the church, and the world, hitherto unattained. Its new president seems to be moving along smoothly, and making some progress in building up the institution. Everything seems to be wearing a brighter aspect, the skillful touch of the painter is seen here and there, new fencing has been put up, new furniture has been supplied, but the most encouraging feature is the increase of pupils. Though I have no figures at command, I think there are about one hundred in attendance. When we have our railroad to Vicksburg completed (which is already within five miles of this place,) we will be able to draw patronage from the rich Yazoo valley, and, as we already have a daily train to Grand Gulf, we are expecting more extensive patronage from the west side of the Mississippi river. Bro. Bradford is well qualified for the presidency of the college, and is justly hopeful of success. We have located here also the Chamberlin and Hunt Academy for boys; it is in a prosperous condition, about one hundred pupils in attendance. It is a Presbyterian institution, presided over by Prof. Locky, a man eminently qualified for the position. He has a fine corps of assistants. So you see, Mr. Editor, we are not behind in the matter of schools. We can recommend these institutions of learning to all who wish facilities for educating their sons and daughters. We have a cotton factory on paper. We may say, with Bro. Mathews, it is "on a boom." Bids for the site for the mills have been received by the Board of Directors, who are among our most substantial, energetic and enterprising citizens.

Over $40,000 have already been subscribed, and more is coming. We confidently expect to hear the sound of the loom and spindle in our midst before the end of the year. At no distant day we expect railroad communication with Crystal Springs or Wesson, and then we will have our Annual Conference here, and I extend to you now a most cordial invitation. Well, no doubt you wish to hear something of the prosperity of our Zion. We have one of the finest church buildings outside of Natchez, large and roomy, an intelligent and appreciative congregation, a Ladies' Aid Society, who own the parsonage, in the name of the Methodist Episcopal Church, South, and are constantly looking after the comfort of the preacher and his family. Congregations are large for this place, serious and attentive, which to the good sower is an encouraging feature, for we know that the gospel is the power of God unto salvation, and with his blessing is the production of fruit. You know that it is said: "Blessed are the dead who die in the Lord; they rest from their labors, and their works do follow." A former member of the church at this place died, and left a legacy to the church, the interest of which is paid to the pastors of the church each year. "Though dead, he yet speaketh," and his works are continually following, and admonishing others of wealth to go and do likewise. Does such a man need a marble tablet in the church to keep his name in continual remembrance? Nevertheless, it is suggested by a grateful community, to show their appreciation of the generous deed.

W. E. HALLARD.

MARCH 17, 1882.

PINEVILLE CIRCUIT, LOUISIANA CONFERENCE.

MR. EDITOR: Notwithstanding the floods and overflow, we are having good times on the Pineville circuit. At every service since we began the labors of the present year we have had manifestations of God's willingness to bless. We have had nine accessions to the church since Conference. Our prayer meetings have been deeply spiritual, and the congregations have been almost as large as at the regular preaching hours; and another encouraging feature is that our people attend class meeting, and speak freely of their doubts, fears, hopes and triumphs. I suppose we had fifty persons present at class meeting last Sunday, and indeed, sir, it was a class meeting after the old sort.

And another encouraging feature is the kindness and love the good people have manifested to us since beginning the labors of the year. We had rather a surprise to-day; indeed, sir, we were literally stormed by the good ladies of Pineville. At four P. M. they began to come, first by twos, then by fours, and finally they just poured in from all quarters, Episcopalians, Baptists and Methodists, each one bearing, or having borne, an ominous basket or package, which was duly deposited in the dining-room, until we began to be a little puzzled as to where we would deposit the next basket or box that should come in. For the first time since we have been living in the Pineville parsonage the good wife complained of the smallness of the store-room. It is needless to add that neither the preacher nor wife had words sufficient to express their gratitude.

We are looking forward to a year of hard work, but rich in precious fruits.

Yours truly,

J. L. P. SHEPPARD.

PINEVILLE, LA., March 16, 1882.

SHUBUTA, MISS.

MR. EDITOR: We have been busy since our arrival at Shubuta. We are pleased with the outlook. Everything seems to be working favorably for the church. Our prayer meetings is beginning to be well attended. Congregation good and attentive. People seem interested in their pastor, and providing well for him; everybody kind and considerate. We hope to have a glorious revival later in the spring. We are moving and laboring to that end. We feel contented and happy, and hope to win many souls to Christ this year, and greatly build up the church. Dr. West dropped in on us this week, looking well and cheerful. He reports his district in good working order. He has a host of friends here, who gave him a hearty greeting. He joined in wedlock the daughter of an old friend of his—Mr. Champenois. We expect to send up a list of subscribers soon to the ADVOCATE. The ADVOCATE is held in high appreciation by all who read it. Some say it is the best among all the family of Advocates. We can not do without it. May our Father bless you, and give you great success in your work.

W. D. DOMINICK.

MARCH 15, 1882.

Obituaries.

LEDYARD.—MRS. CARRIE LEDYARD, daughter of Rev. J. T. and Mrs. Martha Heard, was born August 21, 1846, at Summerfield, Ala., and died suddenly at Shubuta, Miss., January 30, 1882. Professed religion and joined the church at the age of ten during the year 1856. Sister Ledyard was one of the most dutiful of children, loving and adoring her parents always; kind, considerate and thoughtful of their wishes; delighting to make them happy; thus she bloomed beautifully into womanhood, adorning the profession which she made in childhood. In the year 1869, February 18, she was married to Mr. Thomas Ledyard, and as wife was all that her husband could desire; possessing a soul full of love, her affections were bestowed without restraint and her confidence without fear; having a disposition flowing with tenderness, amiableness, kindness, gentleness and considerateness, her home was full of beauty and attractiveness, and her companionship a luxury indeed, as almost every hope of married bliss was realized. She was a queen. Her throne, the heart and home of her husband, was never menaced by foes without nor within. "Her children arise up and call her blessed; her husband also he praiseth her." As mother she was watchful and devoted, ruling without oppression, leading the little ones up into the ways of righteousness that their lives might be pure and useful; literally bringing them up to the nurture an admonition of the Lord. Her influence was as precious ointment. The hallowed impressions can never be forgotten. The impress of a godly mother hath been made upon her household. As a friend, true, unselfish, confiding; hence to know her was to love her and take her into friendship's holiest and purest tie. As a Christian her life was beautiful, charming and grand. In it was order, harmony, consistency, consecration and purity—the very elements essential to Christian character. From cradlehood she was taught to love Christ and do right; hence it was not strange that the little girl of ten beautiful summers gave her heart to God and began that lovely unfolding of Christian character that was so charming to all who knew her. Although she made no noise in the world, the impress of her godly life was left upon the community in which she lived and died. It was her delight to be at work in her Master's vineyard. In the Sabbath-school she was perfectly at home and was always present to perform her part. She had for many months been rendering valuable service in giving instruction to the Bible class. By kindness she sought to win many hearts and sow precious seeds that they might bring forth fruit to eternal life. The Wesleyan Society, over which she had presided so long, had a fond place in her heart; her strength, energy and influence were given to it. She found much delight in making the pastor's home comfortable and pleasant, and in seeing that all his wants were supplied. She was diligent in visiting the sick and in administering to the wants of the needy. Whatsoever her hands found to do, she applied them thereto, taking pleasure in rendering all the service in her power to the cause of Christianity. Such a life of usefulness. How blessed and fruitful! What a vacuum death hath made in our ranks! Who shall fill it? It is said the whole area of the ocean feels the effect of a single pebble cast therein, or, still more wonderful, that all the sounds ever uttered are still floating in the air, and its present state is just the aggregate of all these sounds. If these things be true they furnish us an emblem of the effects of such a life and character as that of Sister Ledyard; effects whose power shall ever be felt on earth, and shall stretch out into eternity and operate in joy forever. Such a life is blessed far above rubies, gold, or kingdom, and the work of making it the noblest work of earth.

W. D. DOMINICK.

TOMB.—Injustice has been done to the memory of a good man, in that nothing has been written for the ADVOCATE in regard to the life and death of ANDREW S. TOMB, so long a resident of Jackson, La., and so long an efficient member of the Methodist Church. He died at his home at 12 M., on Sunday, August 28, 1881. He was born in Ballaghey, County Derry, Ireland, and came to this county in early manhood. His age is not exactly known; but he was threescore years and ten, perhaps beyond it. The greater part of his life was spent in Jackson, La. There he reared a family; there he amassed a handsome fortune which was unfortunately swept away from him in his old age; and there he established a character for kindness, uprightness and truth that was challenged by no one. He was foremost in every good work, and, while possessed of means, was prominent in support of the church and in promoting all charitable objects. For the poor he ever had the tenderest sympathy, and neglected no opportunity to relieve them when in his power. Even after he was reduced in circumstances, scarcely able to meet the necessities of his family, he came to me with a small sum of money, saying: "I have been thinking that our church ought to keep a fund in your hands for the relief of the poor, and I will begin it by contributing this mite. May the good Lord largely increase it!" Though the sum was a small one it cost him self-denial to give it, and it showed a spirit of benevolence which would have applied as well to thousands or millions had they been in his possession.

His place in church was near the pulpit, and it was never vacant except providentially. For many years it had been his custom to pass the contribution plate through the congregation, in which no one made larger deposits than himself when in affluence; when his reverses came and he was no longer able to contribute largely, he said he felt a kind of humbled pleasure in being permitted to pass the plate, as that was the only way left him to serve the church. Once he exulted in being a leader in the good work, and now the same spirit of devotion to the Master's cause made him still eager to do what he could. He highly prized the privilege of the class meeting. He often used the petition in his public prayers: "Lord send us always a pastor who will keep up the class meeting." His related experiences were never ecstatic, never amounted to a full assurance of faith; but were always characterized by the deepest humility and most fervent desires; often he would break down from the overflowings of his full heart. He prayed regularly in his family, and the services were not merely perfunctory; but he entered into them with joy, and from them derived strength. With him religion was not simply a Sunday matter. It accompanied him every day, giving fruitness to his trades, sanctifying his sorrows, and making the whole of life to be a means of grace.

A chronic disease gave him warning in full time to set his house in order. He was perfectly resigned to death, and frequently gave vent to exclamations of triumph. On being asked several times during his illness if he was ready to die, he replied: "I am perfectly resigned; but if it is God's will I should like to see my pastor once more." Dear old friend, your confidence and affection are a great comfort to me! I will strive to live so as to be worthy of your love in a purer realm.

C. O. ANDREWS.

REGAN.—The subject of this brief notice was born in North Carolina, September 12, 1816, and moved from there to the State of Georgia, Houston county, when about five years of age, and remained there until the year 1829, when he moved with his stepfather, Reddick Bryan, to Ellenville parish, (then Claiborne,) La.

Bro. JOHN REGAN was a subject of converting grace in early life, having joined the Methodist Episcopal Church when a small boy. He lived a consistent Christian up to the time of his death, February 7, A. D. 1882.

Bro. Regan was one of our most substantial citizens, and a consistent, faithful Christian. As a husband, father, Christian or citizen, he was always true to all the obligations which these varied relations in life brought upon him. His Christian life and character had such an influence over his children as to cause them to embrace Christianity early in life. His moral influence in the community was great. He commanded the respect of both old and young. Though naturally timid and reserved, he was always ready to bear his part of the burden of the prayer and class meetings. Having been a class leader for many years, of course he was a great advocate of those meetings. He was regular in his attendance at the house of God, and was always so full of love that when called on to pray or speak his voice would often fail him, and his eyes would fill with tears of rejoicing.

In his last sickness his sufferings were great. He was confined to his house and bed about six months. Although having the best medical aid, he found no relief for his bodily suffering until he applied to the great Physician above.

For the last three weeks of his life he complained of but little pain, but seemed to be conscious that his time on earth would soon come to an end. He was often interrogated with regard to his spiritual condition, and always expressed himself perfectly resigned to the will of the good Lord; willing to live and suffer, or die and be at rest. In the morning, a few hours before his final exit, he called his sorrowing companion to his bedside, and told her that he felt a great change had come over him, and thought that the end was near, that he would not be here much longer, and requested her to stoop down and kiss him for the last time. In a few moments he seemed to be unconscious to all outside influences. He was fully ripe for the harvest, and the angels found him ready. May his manly fall on his only surviving son, and may his upright and Christian life be a great incentive to his sorrowing family and friends to greater earnestness and zeal in the cause of the Master.

T. C. BRYAN.

ROGERS.—MRS. SARAH A. RODGERS, whose maiden name was Waters, was born in Newbury county, S. C., November 2, 1827, and departed this life January 7, 1882, in the fifty-fifth year of her age. She was married to Mr. Simeon G. Rodgers, in the State of Georgia, 1845. They moved to Dallas county, Ala., 1853; from Dallas to Monroe county, 1861; and from thence to Wilcox county, of the same State, 1867, where she made ashes to ashes below with the fond hope of a blissful immortality.

She was converted and joined the Methodist Church when young. Having embraced religion in early life, her faith seemed to grow with her, and her chief desire was to seek that help alone that would aid her in accomplishing good. To this end her life was filled with anxious care, especially for those of her own family. She read much and thought much for one of her opportunities. She had trials unlike those of most women, and does sorrows not akin to those of most mothers; but, with humble patience and Christian fortitude, she could bear them all, and would only say of those who would impose the heaviest strokes: "They do cause me much trouble."

The last five or six years of her useful life was spent in earnest toil and patient care for the welfare of those committed to her care as boarders at school. In this respect her untiring energy and unabating zeal for the cause of education is not easily surpassed. By her death the church has lost one of its most faithful and unfaltering members; her family, its most loving and affectionate jewel in all respects as wife, mother and Christian; the community one of its most kind and hospitable supporters.

After a career of faithful and unflagging usefulness she became a great sufferer with that most fatal disease—consumption; but, with the same Christian-like disposition, she was prepared for the struggle, and, after all was done that could be done by friends and physicians for her recovery, she quietly yielded all into the hands of him whose rod and staff ever comfort, fearing no danger, but whispered back to her grief-stricken companion and friends: "I have but one more river to cross, and then I shall be with my blessed Jesus."

GEO. WATSON.

BOWDEN.—Died at the residence of her father, in Franklin parish, La., February 1, 1882, aged eight years, two months and six days, little LOTTA, daughter of Col. L. H. and Mrs. Mary Bowden.

I knew her well and loved her much, for she had every lovable quality that could adorn the person and the character of a child. When I was pastor of Bloeuf Prairie Church in 1878, she would sit by her mother and listen more attentively than many grown persons, and on returning home could repeat more of the sermon, though she was then but five years old. When I was at her father's house she loved to linger near and hear me tell and sing of him who said, "Suffer little children to come unto me."

She seemed supernaturally good, and that something in her character that was superior to nature was grace—the grace of the Holy Spirit who ever had her in his sacred charge and under his sanctifying influence. During the last week of her life she said: "I want to join the church as soon as I am old enough. I am going to get grandma to read and explain the rules to me, and when I understand them I will join the church and I will never leave it." She was sick some thirty hours with congestion of the lungs, and was rational to the last. Some hours before she died she asked her aunt—Mrs. Dr. Baldridge—to sing. While she sang, "I want to be an angel," little Lotta smiled, then closed her eyes and listened. After a little she looked up and said, "Mamma, I am going, going to leave you, mamma." Just before she died she pointed up and said, "See, see! thousands, thousands!"

Thus passed away one who appeared, to those who knew her best, to be a spirit in whom there was no guile, no spot, no blemish. Certainly the bright lamp of her beautiful little life was not lighted in ashes here, with so lovely a radiance, for so short a time, and then go out forever. No; she lives and shines in celestial splendor in the presence of him who loves little children, "and gathers them like lambs to his fold."

B. F. ALEXANDER.

Clinton, La., and Woodville, Miss. papers please copy.

SHARPE.—MRS. CATHARINE A. SHARPE, nee Sledge, was born near La Grange, Ala., on November 26, 1820, and sweetly fell asleep in Jesus at home in Demopolis, Ala., on February 27, 1882. When about fourteen years of age she joined the Methodist Episcopal Church, South, in which communion she lived a consistent Christian life and died a peaceful, happy death. On November 13, 1851, she was married to Mr. O. Y. Sharpe, of Demopolis, who with seven children is left to mourn her loss. For several years previous to her death Sister Sharpe was confined to her home by a sickness that eventuated in her death. During these years of suffering and confinement an opportunity was given for the development of those virtues—patience, meekness and gentleness—which so beautify and adorn the Christian character; and which in my intercourse with her were abundantly manifest. My acquaintance with Sister Sharpe extended through a period of about fourteen months, during which time I frequently visited her. She always seemed cheerful, and whenever I talked with her concerning her present spiritual condition and her future prospect, she always assured me of her trust in God, her Saviour, and her "patient waiting for his coming." Sometimes when we would sing with her, as her strength would allow she would join with us with great delight. Though not with her in the dying hour I am told she "witnessed a good confession." Sister Sharpe was a patient sufferer, a loving wife, a devoted mother and a consistent Christian. The last time I saw her was on the occasion of our second quarterly meeting, when with my presiding elder I visited her, and he administered to her the holy sacrament. As I bade her good-bye, and looked into her pale face upon which a pleasant smile rested, I thought she could repeat the sweet lines of Homar:

"Beyond the parting and the meeting."

Her pastor, J. P. HAMILTON.

CAVIN.—MOSES CAVIN was born in Jackson county, Tenn., March 13, 1814, and died February 2, 1882. He united with the Methodist Episcopal Church at the age of eighteen. He was married first to Sarah Shropshire, April 5, 1842; the second time to Mrs. Diana F. Flinn, November 14, 1871.

For fifty years Bro. Cavin was a faithful member of the church, holding official position a great part of the time. Struggling from poverty up to competency and independence in worldly goods, he preserved, through all trials and vicissitudes, his Christian integrity, and was always known as a spiritually-minded Christian. He was a lively stone in the temple of the Lord. The many itinerants who have gone in and out before him will remember him as a cordial supporter and friend of the cause of God. Toward the close of his useful life he was beset with many cares, yet he was always found, when able, in his place in the house of God. His hands, though always full of business, never forgot the interests of Zion. He was always ready to talk on religious interests. He was stricken down quite suddenly. Though the enemy approached unawares, I doubt not he was found ready. He leaves a widow, three sons and two daughters. They will miss much his prudent counsels and fatherly attentions. May the God of their husband and father be the comforter.

THOS. W. BROWN.

MCCURDY.—ROBERT A. L. MCCURDY was born in North Carolina, January 8, 1812, and was killed by a fall from a wagon, near Springville, La., on the second day of February, 1882. For many years Bro. McCurdy has been a resident of Springfield, where he successfully carried on a gin-shop; putting up a gin that has no superior in that line. How long, Bro. McCurdy has been a member of the Methodist Episcopal Church, South, none of us know; but as long as he has been known, no truer or better man could be found. Religion with him was a principle acted out in all the phases of life, regular and consistent, devoted and watchful.

Many years ago he erected a family altar, and until the day of his sudden death, morning and night God was worshiped by reading the Scriptures, singing and prayer. In the church he had held important stations, which he always filled with a zeal that won for him the highest esteem of his brethren. Intelligent, affectionate, a true friend, good citizen, devoted husband, kind father, and humble follower of Jesus, his summons was without warning; but long since he had heeded the advice of the Savior: "Be ye also ready." He leaves a wife and five children to weep; but not as others who have no hope.

J. W. BEARS.

LEWIS.—MISS K. A. LEWIS was born August 21, 1863, and died December 31, 1881. She joined the church, at Crystal Springs, in October, 1875, and was converted September 20, 1881, under a sermon preached by the writer at China Grove Camp Meeting. She was buried Sunday, January 1, 1882. How sad that on the first day of the pastor's entrance into his new work he should be called upon to lay away one so young and promising, and so recently converted under his ministry. But the evidence of her acceptance in Jesus was clear, and she is at rest in heaven. She was a true and loving daughter and sister, and the home circle is desolate without her. None miss her so much as mother, brothers and sisters; but "why weep, the damsel is not dead, but sleepeth." She was a devoted member of the Sunday-school and church, and we will miss her there, for she was a regular attendant, and always ready to do what she could for the cause of Jesus. All who knew her loved her for her kind and genial disposition. May Jesus comfort the bereaved ones.

W. W. HOPPER.

CRISLER.—BRO. GEORGE CRISLER was born in the State of Georgia, September 19, 1812, and died, at his home near Oak Ridge, La., January 16, 1882. Bro. Crisler joined the Methodist Episcopal Church in early life, and lived a consistent member in it until he was taken from the church militant into the church triumphant. He suffered some time before his death, but amidst all his sufferings he was patient, accepting all as for good, and believed that all was working together for good since he loved God. I visited him during the last days of his life, and found him submissive to the will of the divine Master. He expressed himself as full of faith and hope, willing to go at God's bidding. His life tells of his future. He leaves a wife and many friends to mourn his death, but they mourn not as those who have no hope. May his death be sanctified to their eternal good.

T. S. H.

FESSELL.—On September 27, 1881, the dark monster, death, entered the home of Bro. Monroe and Sister Laura Fessell, and claimed as his prey little MURRAY NELSON. But, lo! the angel of God was there to release the cherub spirit and bear it out on bright pinions to the blissful abode of the saved, there to live above suffering and death forever. Murray was five years, eight months and one day old. He was a healthy, manly-looking, fine-humored little fellow. The delight of his ambition was to preach the gospel. Hence he often expressed the desire. He may yet fly with the archangel in heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred and people.

H. A. HAYNES.

LEDYARD.—Tribute of the Wesleyans of Shubuta, Miss., to Mrs. Ledyard, their deceased President.

Whereas, It has pleased the Supreme Ruler of the Universe to remove from earth our beloved and faithful President, Mrs. CARRIE H. LEDYARD, and, whereas, by her death not we only, but the entire community, are bereaved, therefore, as a tribute of respect to her memory and as a token of our love,

Resolved, That while we question not the wisdom of His doings, but bow with humble prayer for resignation to the mysterious workings of his providence, we feel that the Wesleyan Society has sustained a loss that is irreparable. As our chosen head, for three years we have proved her wise in counsel, zealous in good works, and in all things faithful to her trust.

Resolved, That we commend her as a shining light to the members of the Society, and exhort them while they fondly cherish her memory, to emulate her example. Let the memory of her heart and life, attuned to God's service like "perfect music unto noble words," be ever a beacon light to guide us along the shore of time, that we, like her, may die the death of the righteous.

Resolved, That to her bereaved husband and relatives we tender our deepest sympathy and our earnest prayers. To them we say: Your loss is ours, yet we sorrow not as those without hope—these dispensations of Providence are but links in the chain that binds us to heaven.

Resolved, That these resolutions be spread upon the minutes of the Society, as a lasting memorial of the esteem in which we held her, not only as a faithful worker in our Master's cause, but as a Christian and a friend beloved. Also, that we send copies of the same to the Messenger and to the NEW ORLEANS CHRISTIAN ADVOCATE for publication, and order a copy to the family of our departed sister, with the hope that the Comforter will be also unto them as a heavenly benediction.

Respectfully submitted, MRS. C. A. STEVALL,
For Committee.

Christian Advocate.

THURSDAY, MARCH 30, 1882.

For the New Orleans Christian Advocate.

I CORINTHIANS X., 13.

BY ALMA ERLE.

Thine is the common lot;
Thy trials such as fall
To others—aye! to all—
Thy battles have been fought.

Be hopeful, faithful, brave!
Press on! Jehovah leads,
Omniscient of thy needs,
Omnipotent to save.

For the New Orleans Christian Advocate.

China and Her People.

BY REV. J. W. LAMBUTH.

My Dear Young Friends of the Methodist Episcopal Church, South: I write again to tell you more of this great empire and her people.

China is the largest and the oldest country under one form of government. Their authentic history dates back nearly four thousand years. The origin of the Chinese, as far as we know, seems to be as follows:

During the first century after the confusion of tongues, five or six nomadic tribes from the region southeast of the Caspian Sea made their way eastward by successive stages, seeking out the best watered and most productive places, and finally settled on the banks of the Yellow river in the north, and in the basin of the great Yang-tze-kiang, in the central and western portions of which is now the empire. The tribe which constituted the original progenitors of the Chinese race, chiefly by their superior skill in agriculture, their settled habits of labor, and by obtaining all the low, rich lands along the water courses, which the renowned emperor "Zu" drained and protected the country from inundation, became much more prosperous than their neighbors, and gradually by conquests, alliances and inter-marriages, they absorbed all the tribes around them except the Miantsz, or aborigines of China, who, to this day, exist among the mountains in the west and south of China as a distinct race and enemies of the Chinese.

A little more than one thousand years before the Christian era, the Chinese were confined to within very narrow limits in Shensi and Shantung provinces, measuring from north to south 250 miles, and from east to west 1300 miles. They were closely hemmed in on all sides by hostile barbarians. These barbarous nations were sometimes mixed up with the more cultivated and ruling races as servants; and at times as disagreeable neighbors. All these races were without letters; base and degraded, who held no communication with superior States, except the Tsinites on the west, whose ballads have a place in the "Book of Poetry" to this day. This exception has, no doubt, an important bearing on the question of the origin of Chinese civilization; for the Tsinites must have occupied the borders of Thibet before the Chinese displaced the Chowites from the province of Shensi.

Chinese history states that the first man on earth, after the separation of heaven and earth, was called Pankoo, and was assisted by a woman named Chow-wah. Some writers describe Pankoo as a man wearing an apron of leaves; but they can give no account of how he was created. They say that he was the original ruler of the world. Some say he was an extraordinary personage whose origin is unknown. The Chinese recognize heaven, earth and man as the three great powers by which all inferior things were produced.

The first dynasty embraced a period of eighteen thousand years, during which time twelve brothers reigned. The second dynasty continued the same length of time, during which period eleven brothers reigned. The third dynasty extended through a space of forty-five thousand years, during which time nine brothers reigned. This is the fabulous period. A native historian, speaking of this early period, says: "I am of opinion that Pankoo did not long precede Fuhhi, perhaps a thousand years, certainly not ten thousand years; and that he was succeeded by Zoon and Shun, probably about a century, certainly not a thousand years. Fuhhi taught the people pastoral employments, taught music, and enforced the duty of marriage. He taught the people how to offer sacrifice;" but for what purpose it does not say. This brings us down to the time of the flood. According to the Chinese system of chronology, it happened in the year of the world 1753, which is only fifty-seven years later than the generally received date of the deluge given by Moses in Genesis.

You know the Bible speaks of Noah and his three sons, and how God saved them and their families during the flood. Noah had one son called Shem who was the ancestor of the Chinese. They were not called Chinese then, but Shemites; for they are his descendants. Just after the confusion of tongues, the children of Shem separated from the rest of mankind and traveled eastward. They settled down to cultivate the soil, for they were a peaceable people. That was directly after the division of the earth by Peleg, about 101 years after the flood. Noah was then living and was no doubt present, and also his sons Shem, Ham and Japhet, when the division was made; for Noah lived 250 years after the flood. In the early history of the Chinese they speak of themselves as a nomadic race, dwelling in booths made from the branches of trees and covered with leaves or tall reeds. They speak of two great chiefs, Zoon and Shun, who were their leaders. To this day they extol them in the highest terms for their virtues, and teach their children that they should imitate their example. The first great chief was undoubtedly Noah, and the second great chief, Shun, was Shem, the son of Noah. We have no doubt but that this is distinct tradition refers to the great and good man Noah and his son Shem. Noah preached repentance for 120 years before the flood, while building the ark, and I have no doubt he continued to preach after the flood until his death. He was no doubt aware of the building of the Tower of Babel, and when the earth was divided, there is no doubt but that he was present and gave his counsel. The children of Shem would not soon forget the preaching of their grandfather Zoon (Noah) and of the good example of Shem, their father.

The great "Zu" was the first Emperor of China at the beginning of the dynasty. He is represented as living in the time of a great flood, and was eight years engaged in draining the lower lands of China. This tradition and history of the Chinese may have a direct reference to the time of the flood mentioned in Genesis, and we safely challenge any one to give us a better account of the tradition.

The father of "Zu" was employed by Zoon (Noah) for nine years to drain all the lower lands, and not being able to accomplish his task was slain. "Zu," his son, was employed in this work for eight years and was successful. In his report to Zoon (Noah), he said: "The deluge rose high and spread wide as the spacious vault of heaven, buried the hills and covered the mountains with its waters, into which the common people, astonished to stupefaction, sank." Before the death of Zoon, he handed over the government of the people to Shun, and at once he (Shun) began the study of astronomy. "In the twenty-eighth year of Shun's reign Zoon died, as a leaf falls from the tree and fades away."

"Shun spent thirty years of his life in private; thirty in an official station; sat upon the throne fifty; and died at the age of one hundred and ten years."

If, according to Chinese history, these chieftains lived, it must have been in the early history of the world directly after the flood. Everything in their history bears marks of originality, as though old things began with them. They seem to have kept themselves aloof from others and rather looked down upon them as barbarians. This seems to have been their character from the beginning to the present time. They seem to think heaven is particularly interested in them as a nation, and, therefore, they call their emperor, "heaven's son." The emperor is said to reign by authority of heaven, and this has been so for nearly four thousand years. The sentiments and conduct of those great men, those ancient chieftains, have been revered in all subsequent ages as models of virtuous government and practice. The tradition of the deluge, so nearly like that of Moses in description and chronology, should confirm our faith in the Bible account of it. Some have attempted to prove the account of the flood in the Shoo-king was only local and referred to the overflow of some river. But there is much to prove that the account refers to the deluge spoken of in the Bible.

I will write again, in a short time, on the subject of the antiquity of China.

SHANGHAI, CHINA, Jan. 31, 1882.

Among Old Letters.

Bishop Andrew preserved many of his letters. He was a fine letter-writer himself, and had an extensive correspondence. These are now in my hand, and as I have examined them, one after another, what a group of the good men of other days have gathered about me!

Here is Stephen Olin. He is a young man when this his first dingy-yellow, but beautifully-written letter, comes to Rev. James O. Andrew, Charleston, S. C. He had gone to Charleston on his first pastorate, and had stirred the whole city with his eloquence, and now, broken in health, he flies to Vermont. He writes somewhat hopefully—always frustingly—and sends his love to Brother Howard, and especially to "the dear wife and little Elizabeth." And here is another, twenty-one years afterward, from the same hand; evidently time and care have made their deep impress; for he has buried his Georgia wife as his old friend has buried his Amelia; but now he comes with a long four pages, addressed to Bishop James O. Andrew, Oxford, and beginning Rev. and Dear Sir. It was after 1841—the September after. How full it was of assurances of affection, unchanged and unchangeable, and of a confidence never shaken. What the reply to it was I cannot find; I only know that all the letters thereafter had the old-time ring of 1821. And here, with steady, measured, stroke are the letters of Joshua Soule. I can almost see the old Roman as he towers in the General Conference of 1820; or the General Conference of 1844. His letters are carefully written; every word distinct, orthography perfect, full of sagacity and repose; and here comes before me the classic face of Ignatius Few, a Georgian born, educated at Princeton, a lawyer and a skeptic, then a Methodist preacher, a College President, to the last a Christian philosopher. On this great folio sheet, with what neat chirography, he presents his views to the dear Bishop who is to preside at the Conference of 1840, of education, of Emory College, and the Georgia Female College, not yet the Wesleyan; and then sadly asks permission to give up the work he has done so well, and go into that quiet retirement from which he came no more.

These letters from the dear old Judge absolutely smile on me. Do letters ever look to you like the men who wrote them? In a hand as small as a lady's, full to the very brim of bursting merriment, natural as nature, these letters to the dear friend of all the years since twenty-seven when he left his sick-bed at the grave of his little boy, and found peace with God at the Methodist altar. This same Bishop now was his pastor in those early years, and now he is a neighbor, and his friend. With his dear wife he has come down to spend the day at Chestnut Grove with Amelia and the children, and while they, the good women, are seeing about dinner, he will write to his good brother at the General Conference in Baltimore. He will, the honest Hemgerat, slyly dig into the ribs of the sturdy Whig, the Bishop, about the demonogonery of cone-skins, and hard cider, and log-cabins; but after dinner, when he has cherry pie and strawberry pie, in jolly good humor, he will close his letter.

And here is W. M. Wightman. How classic the face, how fastidious the dress, how elegant the manners, and how he differs in every feature from "his dear and honored Bishop;" but how he loved him, and how the Bishop delights in his boy's success. There is a joyous spring-time melody in the letters of these early days. Here is one written just before he goes to his University, of which he had such hopes. It is in answer to one from the old Bishop, telling him of the old days when he took young William Wightman, the painter's son, around the district in his gig, and all the heart of the great-hearted man breaks out in a responding letter.

Here are two letters from Wm. Capers. They are both on foolscap, folded as the old-time letters were; the one to tell the sad story of how, for the first time since 1808, he had been forced to turn his back on his work, and go home; he could not make the trip to Texas; and the other to weep with his friend of over forty years at the grave of his buried Leonora.

Then here are so many, written in such faultless style, from one who is living still now in his home in Aberdeen; so wise, so tender, so full of faith and love.

And here a few from "Old Virginny." You can see his gray head, and great eye-brows, and straight-breasted coat, and courtly ways in every line he writes; and side by side with him I see the sweet face, all bubbling over with mischief, and yet full of dignity and grace—strange it should be hidden from us so soon—the face of Jimmy Duncan. What child-like letters, how reverential, how affectionate. The first when he was a circuit rider on the border away up in Northwestern Virginia, where the border warfare was raging; and the last from the President's seat of Randolph-Macon, telling of how he would not take the place till God told him to do so, and of how he was striving to do God's work in it. This came not very long before the day the good Bishop went away.

These are some few of the letters. It has been my good lot in life to know most of the men who wrote them, and those I have not known my family know as well that they were like old friends to me. My mother used to sit on Stephen Olin's knee; my father used to watch beside the sick-bed of Ignatius Few; the rest I knew and loved. They are all gone but one, and he stands on the water's edge with the boat-anchor lifted and the sail spread. He, too, will soon be out of sight.

I can't get the answers to these letters. Did no one preserve his letters? He kept every scrap from chosen friends, but I have written and written and cannot get his. I have many from him; and Thomas Arnold and Samuel Rutherford and Thomas Chalmers have not written letters which will be read with a deeper interest; but where are the many he did write?—Geo. G. Smith, in Nashville Christian Advocate.

Religious Intelligence.

MISSIONARY.

—Letters from the missionaries of the Church Society in Uganda, Central Africa, contain the welcome intelligence that they are now free to teach and preach in Mtesa's kingdom. The bath of letters previously received contained no later date than April 10. The present correspondence begins with April 24 and closes with August 1. Under date of April 21 the Rev. P. O'Flaherty wrote that he had been speaking to the king about religion, contrasting Christianity with Mohammedanism, and that no Arabs were allowed in court. He was teaching many of the people, some of whom could read a little already, and young men came also to Mr. Mackay for instruction. He had an opportunity of speaking to one of the great imbari chiefs, and had led him to express a desire to learn to read. In his next letter, dated May 27, he states that Mr. Mackay is building a large house, which will be the glory of Uganda, a marvel to the natives. He also says that some of the Arabs had been severely beaten by employes at the palace, and one old tyrant was obliged to leave, with his slaves. On invitation, Mr. O'Flaherty spoke boldly before Mtesa against Moslemism and since then Mtesa hoists his flag on Sundays. In regard to the mean tricks of the French priests and their efforts to undermine the influence of the missionaries, Mr. O'Flaherty says he told them that unless they ceased their misrepresentations he would make counter attacks on them. Since then the priests have become very friendly and frequently dine with the missionaries. The superior, he writes, he is "fond of. He is a scholar, a gentleman, and a pious man. He and I have frequent talks together. I bring before him the fundamental doctrines of a true-hearted Christianity. He and his brethren are astonished at the doctrines of pure Protestantism. They were taught to believe them something else." On June 23 he writes of the gardening operations, saying in a year or two they could draw their support from the soil. Two days later he speaks of receiving a message from the king, to the effect that he would send him a class of twelve boys, with their fathers, who are carpenters and smiths, to be trained. July 1 he asks for reinforcements. Both himself and Mr. Mackay have more than they can do and need at least three men to help them. The people are coming to them in crowds, asking for instruction. In his last letter, dated August 1, Mr. O'Flaherty speaks of the arrival of another lot of fanatical Arabs. He thinks the king's eyes have been opened as to the Koran, and that he would like, if he could, to abolish the slave trade in his dominions. As to the climate, both Mr. O'Flaherty and Mr. Mackay speak well of it. The latter says: "I have as yet seen no reason to believe that this country has an unhealthy climate. I believe it is far healthier than anywhere on the coast of Zanzibar and much less enervating." One can sow, he says, and reap any day in any month. The rains are copious, but not nearly so heavy as on the west shore of the lake, in Buzongora. He verifies Dr. Livingstone's observations to the effect that the moister the climate the blacker the skin of the natives. The Bazongora and the Banyamlio in the rainy districts around the lake are as black as a coal, while the tribes from the comparatively dry hills of Busoga and Gamfaragara are not much darker than the Arabs.—New York Independent.

—MATTERS AT AINTAB.—A correspondent writes: Aintab is situated one hundred miles from the northeast corner of the Mediterranean sea, and is three thousand two hundred feet above its surface. The height of Aintab moderates the climate, which would otherwise be quite unbearable in summer. In the winter sometimes we have bright summer-like days, and in some seasons no snow falls; but some years a large quantity falls. Just now the ground has been covered with snow for four days and it is cold; the thermometer stands at eighteen deg. Fahrenheit. The country is a rolling rocky country, only the valleys were the fields can be irrigated being cultivated. Two-thirds of the surface under cultivation is given up to vineyards, so that they are, after the bare white rock of the hill-tops, the most marked feature of the landscape. Grapes form a large part of the food of the people. They make large quantities of grape sugar, which is used in the winter as a common article of food, and of which large quantities are exported. Manufactured raisins are also made and exported. Wine, though, is but little used and not exported at all.

It is now more than thirty years since the first missionaries came here; they were at first driven away with violence and in some instances stoned, but they returned, and long before this time the people of all classes have learned that the missionary is their best friend, and treat him accordingly. It has been the plan and practice of the missionaries to form the converts gathered into independent self-governing churches, and the result has been just what was looked for. In the large places, and some of the smaller towns, there are strong, self-supporting churches, and in many other places where the church still receives aid would still live and grow if all help were withdrawn, though they might be forced to get on without a pastor for a long time. Another proof of the deep root taken by the reformation in the hearts of the people of this country is the interest they show in education. For instance, they have established here in Aintab a college in which are gathered young men from all parts of the country where Turkish is the spoken language. True, the efforts of the Christians of this region were supplemented by friends in America and Great Britain, but it was the native Evangelical Union of the churches of Cilicia that inaugurated the movement, and made it their own both by the enthusiastic way they have interested themselves and by their gifts. The college stands on high ground outside the city, overlooking on the north the plain of Aintab, with its vineyards and wheat fields, and on the south the high rocky hills with here and there between them in the valleys a vineyard. The college has at present eighty-five students, of whom twelve are in the medical department. The number seems small, but the country is still suffering from the results of famine and of the war with Russia, and we look for a steady increase.—Christian Union.

—"Tell our friends that there is on the east African coast a lonely grave of a member of the mission cause connected with your society. This is a sign that you have commenced the struggle with this part of the world; and as victories of the church are gained by stepping over the graves of many of her members, you may be the more convinced that the hour is at hand when you are summoned to the conversion of Africa from its eastern shore." Thus wrote Dr. Krapf, who recently died; when he laid away the body of his heroic wife, and by her side their new-born babe. He had lain helpless with fever by her side when she was dying. May the kind Father in heaven have mercy on all of us who magnify our petty contributions and mock self-denials into virtues. Krapf's story and that of his wife, shames into oblivion a million such petty exercises for the world's redemption. It is a good spiritual tonic to read Krapf's story.—Northern Christian Advocate.

—The Philadelphia Methodist says: "The Woman's Medical College of that city, under the direction of Miss R. L. Bodley, M. D., is doing an excellent work in the way of giving a medical education to ladies about to go into the foreign mission work. Out of the one hundred and ten matriculants of the present term, nine are looking to, or are already under appointment for missionary work. One of these, Mrs. Dr. Thoburn, is a member of the Methodist Episcopal Church; three of the Methodist Episcopal Church, South; three of the Baptist Church, North; one of the Baptist Church, South; one of the Presbyterian Church; and one, of the "Society of Friends." Besides these there are five in the class daughters of missionaries and born in heathen lands—one in the Sandwich Islands, one in India, two in Burmah, and one in Palestine.

—The Rev. Dr. Happer, of Canton, one of the oldest of our missionaries in China, has published a paper on the population of that country. He finds that it has been greatly overestimated. Canon George Rawlinson has made it as low as 100,000,000. Dr. S. Wells Williams does not place it higher than 340,000,000. Dr. Happer gives good reasons for believing that the population of China has, by wars and famine, been reduced in sixty years by 60,000,000, and that at the present time the whole population does not exceed 300,000,000.

MISCELLANEOUS.

—The mission started by the Mennonites last summer among the Arapahoes in the Indian Territory has met with a severe loss in the burning of their new building, caused by a defective flue. The fire caught during a terrible storm of wind and sleet, technically known as a "Norther," and started in a part of the house where four small children were sleeping, the rest of the household, teachers and pupils, being on the opposite side, engaged in their usual Sunday-evening devotions. The flames spread with such fury that before the children could be reached two of them had already died of suffocation and the other two did not survive the next day. One, an infant, nine months old, was the child of the missionaries, Mr. and Mrs. Haury. The other three were Indians. The building was large enough to accommodate fifty-five pupils and a boarding-school had been successfully started. The pecuniary loss, which was complete, is estimated at $7,000, but the loss of life entirely overshadows it. In reporting his work, last August, Mr. Haury said: "We shall have four or five workers employed in our school, every one of whom is expected to be a Christian and to lead a Christian, moral life—in short, to be a Christian missionary in daily life, however mean the particular work may seem." A school conducted on this principle could not have failed to do much toward the uplifting of the Arapahoes. Whether or not this will lead the Mennonites to abandon the mission is not yet known.—New York Independent.

—Sell's Faith of Islam is one of the latest and best works on the subject. "Of all the divine books," says this eminent Mussulman authority, "the Koran is the only one of which the text, words and phrases have been communicated to a prophet by an audible voice. It is otherwise with the Pentateuch, the gospel and other divine books; the prophets received them in the form of ideas." "This," adds Mr. Sell, "expresses the universal belief on this point, a belief which reveals the essentially mechanical nature of Islam." The Koran thus claims to be a divine revelation in a sense different from all other sacred books. It is the belief of every Mohammedan, that not only the thoughts and ideas are of divine origin, but the very words and their arrangement were communicated to the prophet as they were coined and composed in the mint of heaven."

—The London "Spectator" thus states the position of the great majority of the Bishops of the convocation of Canterbury on the question of ritualism: "The Ritualists are not to be held worthy of even the smallest toleration. The Bishops do not wish to alter the law; on the contrary, they wish to see the law carried out in the most stringent way as possible. All their anxiety is that it should be enforced quietly and effectively, not as at present, noisily and ineffectively. They are annoyed by the sight of Mr. Green imprisoned, but they would not be in the least annoyed by the sight of Mr. Green deprived. That they would recognize as a satisfactory and well-merited penalty—a penalty neither unnecessary for the vindication of the law, nor in excess of the latest legislation on the subject of ritual uniformity."

—One of Bishop Seymour's clergy speaks of the diocese of Springfield as "the happy hunting-grounds of Catholics, a sort of Ritualistic Mecca."

—The bill reported by the Spiritual committee on ecclesiastical laws rejects almost the whole measure in the form proposed by the Government.

Our Young People.

UNCLE BEN.

He worked in his line for a dollar a day;
Forty and late his anvil rang;
The children often paused in their play,
When his strong arm the hammer swung
To the end of his three score years and ten,
He was known in the village as Uncle Ben.

He never murmured, whatever his task,
His heart was light as a bird's in June;
"God gives to me always more than I ask,"
He often hummed in a comforting tune,
When men who were thought to be stronger than he
Were tossed to and fro, like a wreck on the sea.

'Twas good as a feast to hear him declare,
"By the sweat of my brow I earn my bread,
I have plenty to eat, and something to spare,
And no mortgage covers the ground where I tread,"
And lustily still his hammer would swing,
And music again from his anvil ring.

"'Tis true that my clothes are not very fine,
My best Sunday coat has lasted for years,
But why should a mortal like me repine?
God always is better to me than my fears;"
And the fire of his forge had a ruddier glow,
As he gave to his iron its finishing blow.

Great teacher of goodness, contentment and trust!
But few have I honored more truly than thee;
The path that did lead was the path of the just,
And brighter, still brighter, it seems to me now,
As I turn from the mirth, and the mazes of men,
To muse on thy virtues, dear old Uncle Ben.

—Youth's Companion.

Let Us All Try.

DEAR LITTLE COUSINS: While reading the ADVOCATE in my room this evening, my eye fell with interest, as it always does, on the children's column. It was to me however, more interesting than usual, containing as it did that sweet letter from Miss "Emma." We see that she *at least* has not forgotten the noble enterprise of little Annie and Olive, and appeals to us to aid them in carrying out their undertaking. Although we have been rather tardy in seconding their endeavors, the good old saying—"Better late than never"—is, and will ever remain in vogue, and there is still time for us to "be up and doing." Think how many little folks there are in the three States who weekly read the ADVOCATE, and how much good they could do if they would all contribute something? True, it may be but little, but little from a great many grows "big." Situated as I am at present, I can see no means of earning anything immediately. "Where there is a will there is a way," however, is one of the first maxims I remember to have learned, and as I certainly have the will, I know the way will be provided. Although I can not with Miss "Emma," be styled among the *little* folks, I wish to be regarded as one of the *young* ones. Let us all then, dear little Cousin, try to do *something*, be that something ever so small.

Affectionately, LOTTA.

ALA., March 12.

EDITOR. Yes, let us all try, and we shall succeed.

From Morton, Miss.

DEAR MR. EDITOR: As I haven't seen any letters in the CHRISTIAN ADVOCATE in some time, I have concluded to write a short letter to be published in the *young folks column*. I am going to school and am studying dictionary, grammar, arithmetic, history, composition, French and Latin. I think I have my hands full. Our teachers are Mrs. Thompson (our worthy pastor's wife) and Mrs. Cooper. I like them very much. I have four little brothers and one little sister—but *she* is in Heaven. We have Bro. H. F. Thompson to preach for us again this year, and we all like him. A Sunday-school was organized last Sunday. I was of course glad, for we haven't had a Sunday-school in sometime. Well I will say good bye.

PETRUS SHORE.

March 11, 1882.

A Pet Flying Squirrel.

Once when he was sick, she sat up all night with him; and wherever she journeyed she took him with her in a small traveling contrivance something like a tin pail, pierced with many openings for air, and having a cover which shut him in securely. On one occasion he watched his chance and slipped out while they were waiting for a train in the large room at a depot, and darted across the feet of a lady, who shrieked out, "A mouse! a mouse? No, 'tisn't a mouse! oh, it's a *cat!* No, 'tisn't a rat! oh, what *is* it? *What-a-t-is* it?"

When she found from her neighbor's exclamation that it was "my dear little flying squirrel, and I'm afraid I shall lose him," she laid down her handle and bags, gathered up her skirts, and started to help catch him. But it was not so easy. The next woman, and then the other one, joined in the pursuit; and then the man who came in with the coal; and then the ticket-master; and then a boy who was hanging about. It was almost train-time, when all the doors would be set open, and a crowd of passengers inward bound would come pouring in.

The people who were engaged in the chase understood the gravity of the situation, and each and all redoubled their energy. The owner, the three other women, the man of the coal, the ticket-master and the boy went around and around that room; they jumped up on the seats, and they jumped down again; they flapped their hats and struck blindly with their handkerchiefs; they poked and punched with umbrellas; they stumbled and reeled, and were themselves out. The naughty squirrel would whisk himself against their faces, and sail along obligingly near them, almost within reach, and when they felt sure of him, he was gone. But at the last moment, when the engine was pulling in front of the door, he came down of his own accord, just as if he knew all about it, slipped into his cage, and cuddled down, with an arch expression in his big lustrous eyes which seemed to say that he wondered if he was going to have the whip-plug, he knew he deserved.—Wide Awake.

HOW ANIMALS PLAY.—Small birds chase each other about in play; but perhaps the conduct of the crane and the trumpeter is most extraordinary. The latter stands on one leg, hops around in the most eccentric manner, and throws somersaults. The Americans call it the mad bird, on account of these singularities. Water birds, such as ducks and geese, dive after each other, and clear the surface of the water with outstretched neck, and flapping wings, throwing abundant spray around. Deer often engage in sham battle, or trial of strength, by twisting their horns together and pushing for the mastery. All animals pretending violence in their play stop short of exercising it; the dog takes the greatest precaution not to injure by his bite; and the orang-outang, in wrestling with his keeper, pretends to throw him, and makes feints of biting him. Some animals carry out in their play the semblance of catching their prey. Young cats, for instance, leap after every small and moving object, even to the leaves strewed by the autumn wind. They crouch and steal forward ready for the spring, the body quivering and the tail vibrating with emotion; they tumble on the moving leaf, and again spring forward to another. Bunger saw young cougars and jaguars playing with round animals, like kittens. Birds of the magpie kind are the analogues of monkeys, full of mischief, play and mimicry. There is a story of a tame magpie that was seen busily employed in a garden gathering pebbles with much solemnity and studied air, burying them in a hole made to receive a post. After dropping each stone it cried "Chr-ack!" triumphantly, and set off for another. On examining the spot, a poor toad was found in the hole, which the magpie was stoning for his amusement.

THE EXACT TRUTH.—Two young masons were building a brick wall—the front wall of a high house. One of them, in placing a brick, discovered that it was a little thicker on one side than the other.

"It will make your wall untrue, Ben," he said.

"Pooh!" answered Ben; "what difference will such a trifle as that make? You're too particular."

"My mother," replied he, "taught me that truth is truth, and ever so little an untruth is a lie, and a lie is no trifle."

"Oh," said Ben, "that's all very well; but I'm not lying, and have no intention of lying."

"Very true, but you make your wall tell a lie, and I have read that a lie in one's work is like a lie in his character. It will show itself sooner or later, and bring harm, if not ruin."

"I'll risk it in this case," answered Ben, and he worked away, laying more brick, carrying the wall up higher, till the close of the day, when they quit work and went home.

The next morning they went to resume their work, when, behold, the lie had wrought out the result of all lies. The wall, getting a little slant from the untrue brick, had got more and more untrue as it got higher, and at last, in the night, had toppled over again.

Just so with ever so little an untruth in your character; it grows more and more untrue if you permit it to remain, till it brings sorrow and ruin.

Tell, act, and live the exact truth always.

THE DIFFERENCE IN TIME.—For some of our little readers, who may be travelers, we quote the following: "Let us suppose that it is noon on Monday, and that we are in the Pacific ocean. At a point fifteen degrees further west, it is eleven o'clock; at Sydney, fifteen degrees further, it is ten o'clock; at a point in Central Australia, it is *nine*; at Nanking, it is eight; at a point in Central Siam, it is seven; at Calcutta, it is six, and the sun there is just rising. For every fifteen degrees there is about one hour's difference in time. When it is six o'clock at Calcutta, it is five, fifteen degrees further west, at Lahore; at Bagdad, it is four; at the line of the Ural mountains, it is three; at St. Petersburg, two; at Naples, one; and at Greenwich, England, it is midnight, Sunday night. In the middle of the Atlantic, it is ten o'clock Sunday night; at Philadelphia, eight o'clock; and at St. Louis, six o'clock, or about sunset. And so, keeping on around the globe to the same point in the Pacific ocean, where we supposed it was noon on Monday, we find that it is noon on Sunday. Now, on the east side of the meridian, in the Pacific, the day is Sunday, but west of that point it is Monday. In making calculations of time, the circuit of the globe is obtained in that way."

A STORY OF A PAIR OF DRUM-STICKS.—After the battle of Saratoga, in 1777, a pair of drum-sticks were found by the side of a British drummer, who had been killed. The sticks were given to an American drummer-boy who used them during the remainder of the Revolutionary War.

The boy became a man, and when the war of 1812 began he gave the Saratoga sticks to his son. The latter used them throughout the war of 1812, and they beat the "Americans to Arms," at the battle of New Orleans, in 1815. A grandson of the Revolutionary drummer used the same sticks in Gen. Scott's army during the Mexican War.

A great-grandson of the Revolutionary drummer carried them for four years during the late civil war, and now they are in the possession of Col. Morrow, of Niles, Michigan.

The historical sticks were used at a re-union of Michigan soldiers at Buchanan, in that State, August 25. One of the sticks is made of cam-wood and the other of mahogany. They are both sound, though they are more than one hundred years old.

The maelstrom, off the coast of Norway, is simply a current between two islands. Its swiftness depends almost entirely upon the state of the wind and tide. There is at no time a vortex, and the fishermen actually drop their nets in the centre of the channel. There is, however, some danger of a ship being driven upon the rocks when the wind blows strongly from the northwest and meets the tide with the immense body of water which is forced into the narrow channel, so much more shallow than the sea outside the islands to the west. There are many like currents among the Lofodens, and all are caused by similar pressure of outside sea upon straitened and shallow channels. Though ships are seldom if ever driven aground, whales frequently are. The contracted entrances, which are quite deep outside, suddenly shoal within, and the whale, having inadvertently entered, it is impossible for him to retreat, owing to the large space required for turning his unwieldly body, and so with the falling tide he is generally stranded and thus becomes an easy prey.

Christian Advocate.

ORGAN OF THE MISSISSIPPI AND LOUISIANA CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

LINUS PARKER, D. D., Editor.

Corresponding Editors:

REV. J. W. RUSH. REV. W. L. C. HUNNICUTT
REV. C. B. GALLOWAY, REV. C. W. CARTER, D. D.
REV. J. T. SAWYER.

THURSDAY, MARCH 30, 1882.

The death of the poet Longfellow will touch a chord of sorrow in thousands of hearts in every civilized country. Especially, wherever the English language is used, and its literature is read, will the announcement be heard with sadness. After the death of Bryant, and perhaps before, he stood at the head of the writers of American verse. It is certain that he leaves no peer behind him in this department of our literature. The author of "The Voices of the Night," "Evangeline," "Hiawatha," and the translation of "Dante's Divina Commedia," leaves the rythm and melody of his numbers vibrating in the thought and feeling of the age. His works are as pure as the snow upon his native hills, and as fragrant, and as delicately tinted, as the apple blossoms of a New England orchard.

The only American poet with whom we can compare him is Bryant. Both were artists, both were inspired with true genius, and both were poets of nature; but Longfellow wrote more extended poems than his great cotemporary, and his position in the world of letters is probably higher. Longfellow never wrote a line that, in dying, he could wish to be suppressed. His was a pure mind and a good heart, and there is not an unclean line in all his works. It is gratifying to reflect that these, our two greatest American poets, were deeply imbued with reverence for religion, that their lives were pure, and that their works can exert only a wholesome and elevating influence upon the minds of our youth.

Under the sombre feelings which the great and good poet's death inspires, we very naturally recall the "Psalm of Life," and those "voices" which sound to us now as the most appropriate requiem which the mourners can sing. He sang of life and of death, and also of immortality:

> Life is real! Life is earnest!
> And the grave is not its goal;
> Dust thou art, to dust returnest,
> Was not spoken of the soul.

The floods, the floods! It is heart-rending to read of the ruin of homes, the impoverishment of the people, the suffering, and the loss of life. It may be that, in such years as this, and under such conjunction of circumstances, it is impossible to confine the great river within bounds.

But one thing is clear, that much of this terrible devastation is owing to the conduct of the people. A timely and liberal expenditure of money, and due vigilance and energy, would have prevented a great deal of this fearful destruction. These high water years must be anticipated, and preparations made to meet them. The cost of closing a single crevasse, expended in time, would have saved entire parishes from damage. A small *percentum* of the property swept away would have secured the most of the great and rich territory now wasted and bankrupt.

The carelessness of the people in making roads through the levees, in making rice flumes, and in trifling with weak and dangerous places, is amazing. After the flood is upon them new levees are just being finished, and wholly unfit to stand even an ordinary pressure. If the work done, and the money expended, in the crisis of the flood, had been bestowed months ago, millions of property might have been saved. More stringent State laws are needed, co-operation on the part of States and communities, and a waking up to the conviction that it is cheaper to prevent overflows than it is to endure them.

It is far from certain that the United States government will soon take charge of the levees of the Mississippi. The constitutional difficulty is enough for a pretext to refuse this boon; sectional jealousies, and the dangerous increase of Federal patronage which this measure would cause, are also in the way. And yet in the long run it would be cheaper for the government to build the levees than to feed the people during these frequent inundations. So far as the present is concerned, the States and the people immediately involved must prepare to protect themselves. Previous to this great calamity they might have done it; and, after a brief period, it will still be possible. But will it be done?

Failing in assistance from the government, will not the small farmers and planters, and the impoverished people generally, be compelled to sell out to wealthy stock companies and capitalists who are able to own and cultivate large tracts, and make themselves secure? These bottom lands, owned and worked by capitalists, are sufficiently rich and productive to justify such an expenditure as will make them safe from overflow. It is a question of money, and it may have this solution.

Somehow and some time this richest valley in the world, and growing the most valuable staples, will be redeemed from the floods. Nothing adequate has yet been planned or done. It is to-day the most important question—the most vital interest of the Southwest. The improvement of the Mississippi river, and the rescue of its vast alluvion, are matters that demand a most thorough study, and a prompt and vigorous treatment. When this flood goes down will the people and the State governments go on in the old shiftless way?

What is called "the anti-Chinese bill" was passed last week by the House of Representatives, and now awaits the action of the President. By its provisions the Chinese already in the country can stay; but no more can be admitted, as laborers, for twenty years. For other purposes, as travelers, students, traders, merchants, the Chinese can come freely, but not as laborers.

So far as we can learn the bill was passed at the instance of the people on the Pacific coast, and especially to gratify the clamor of white laborers in that section. The Chinese laborers are very apt, and they work very cheap. It is hard for other labor to compete with them, and this other labor demands protection. The trouble is in one locality. There are not more than one hundred thousand Chinese in the United States, but the most of these are in California. Other reasons have been urged for the exclusion of the Chinese, such as the corrupting influence of Chinese morals, their uncleanness, their idolatry, and their entire indifference to the welfare of the country. It is also said that the Chinese are so numerous that, if admitted without let or hindrance, they might become the preponderating element, and overwhelm some regions, and possibly the whole country at length.

A danger of this kind is certainly very remote, and it is doubtful whether the influence of the Chinese upon the morals of our people, even in California, amounts to much. If they were not strong competitors in the labor market, the bill just passed by Congress would never have been entertained, or seriously discussed. Race prejudice has little to do with the matter. That they are heathen and of a different race, and that, for numbers, they are inexhaustible, are circumstances which somewhat enlist popular opinion against them, but the real ground of their exclusion is to favor white labor, and white labor on the Pacific coast.

At present there would seem to be no danger to the country and its institutions from an excessive immigration from the flowery kingdom. If such peril existed the exclusion of the Chinese would be justifiable. On this point we have no doubt. The only question is whether the general welfare of the country demands it at this time. In a certain locality they are objectionable to a certain class of our citizens, but this class is limited, and small in comparison with the entire people. For the sake of Christian missions in China, and for the opportunity of exerting a Christian influence upon the Chinese here, we are disposed to regret this legislation. From this point of view it seems to us to be unfortunate. This is we believe with Senator Jones, of Nevada, a white man's country, and its stability and prosperity, and the maintenance of our Christian civilization, depend upon the predominance of the white race, but we do not think that Mongolian or African can ever gain the ascendency here. Whenever the danger is apparent and pressing it can be met.

Party lines were not observed in the vote on this bill. There were Republicans and Democrats on both sides, the stronger opposition coming, however, from the Republicans, and a greater number of Democrats voting for the measure. But for the Presidential vote of the Pacific States it is evident that the bill would have been lost. As the parties are now nearly evenly divided, neither can well afford to dispense with the votes of those States. At this writing the President has not signified his intentions. He may veto it, and probably will, unless thoughts of the next Presidential election should deter him.

Death of Mrs. Marvin.

The St. Louis Christian Advocate, of March 22, contains the following sad announcement:

Harriet Brotherton Marvin, wife of our late Bishop Marvin, died in Fredricktown, March 16, 1882. This notice has to be made too hurriedly for a proper presentation of the facts of her life, an account of which will be given in our next issue by Dr. W. G. Miller, an old and intimate friend of the family. She died after a few days' illness, in great peace. Her last words were, "The Lord is my Shepherd." Her body was brought to this city on Saturday, Dr. W. G. Miller and Rev. William M. Shelton accompanying the sorrowing daughters. She was buried from St. John's Church, Sunday, two P. M., Dr. T. M. Finney and Rev. William M. Shelton delivering appropriate addresses.

Her body very appropriately rests in Bellefontaine Cemetery, by the side of the husband she loved, and whose life-work she sustained at such sacrifices through so many years.

Mrs. Marvin was a woman whose character and virtues were of the highest order. She was wise, patient, gentle and strong, and every way worthy of the consecrated and noble husband to whose happiness and usefulness she so largely contributed. With him she made sacrifices cheerfully for the cause of Christ. Her presence and example were felt for good wherever she dwelt, and did much to illustrate and commend the gospel which Bishop Marvin preached with such surpassing power and eloquence. She adorned the doctrine of God, her Saviour, in her deep piety, and in every relation of life her womanly excellence shone with a clear and steady light. The Master's commendation of Mary of Bethany, doubtless applies to her: "She hath done what she could." Very fittingly Bishop Marvin, in these words, dedicated his volume of published sermons to her:

> To my wife, Mrs. Harriet Brotherton Marvin, to whose cheerful self-denial and devotion to my work; to whose rigid economy in administering domestic expenditures; to whose ready adjustment of her wants to the exigencies of a meager support, in our earlier life; to whose careful and godly training, of our children, in my protracted absences from home; and to whose example of faith and purity of heart I am more indebted, as a Methodist preacher, than any one except our Maker can know: this volume is affectionately inscribed.

Incidentally, in the Life of Bishop Marvin, by Dr. Finley, the great worth of the itinerant's devoted wife constantly appears. She was both loved and revered by her husband. Referring to her, he says: "When I see the sacrifices she has made for the cause of Christ I regard her more and more as a holy thing." Blended closely in their lives and spirit and work here, the sainted couple are now united in heaven. With unfeigned sorrow the church will hear of the death of Mrs. Marvin. Universally esteemed and loved, her departure will be felt as a bereavement to all. Although taken from us, the impress of her goodness and heroism will remain. A type and representative of our best womanhood, her memory, in freshness and beauty, will long continue among us.

Bad Literature.

The publishing and circulating of bad books, papers and pictures, is one of the greatest evils which afflict society. It is always timely to warn parents and teachers. They must be watchful to guard the young people against this danger.

The tendency of these vicious publications is to destroy all virtue in the young, to unsettle every principle of rectitude, and to unfit them for the practical duties of life. The emissaries and distributors of this unclean literature have their eyes upon the schools and colleges, and their agents are in all the large cities. The young of both sexes are their prey. The profits of the diabolical business depend upon their clandestine patronage. In many homes, where it would not be suspected, some of these vile sheets, books and pictures, are hidden away from the eyes of the parents. And in schools the utmost care is needed on the part of those who have charge of them. These tares of the devil's sowing are being scattered in our religious homes and our Christian schools.

Besides things positively and outrageously obscene, there is a class of papers filled with exciting stories, the tendency of which is to excite young people to wild and criminal courses of life. The illustrations are not so utterly indecent as to subject the publishers to criminal prosecution, and the teaching of vice is the more subtle and dangerous, because indirect, and masked in the garb of pleasing fiction. The amount of this sensational literature sold is said to be enormous. As the salacious pays in theatrical representations, so it is with popular publications. There must be a bordering on the indecent, and a covert approach to the obscene, in order to attract the ignorant and sensual, and to feed the depraved appetite of voluptuaries. There are illustrated papers displayed at some of the shops in New Orleans, around which curious crowds of people gather, and which would not be permitted openly to pass the threshold of any respectable home. Our boys can scarcely walk the streets of any of the large cities without having these pictures flaunted in their faces, and without having their minds corrupted by this dirty trash.

Mr. Anthony Comstock, of New York, working under the auspices of the "Society for the Suppression of Vice," has done much to expose and suppress obscene literature. In a recent address in New York he gives the results of his work in that city and elsewhere during the last ten years. During this period 582 arrests have been made, and 251 persons have been sentenced. The amount of fines imposed reaches the sum of $63,931. In this time Mr. Comstock has seized and destroyed 27,584 pounds of books and printed sheets, and 203,238 pounds of obscene pictures and photographs. Mr. Comstock, in his address, says:

> Take the weekly papers for boys and girls, filled with stories of reeking crime and sold everywhere. Through reading them boys and girls are ruined and become criminals and vagrants, and I have documents here to prove it. On January 12, two girls, one aged ten and the other eleven, ran away from home to become gypsies, and were away one night—the result of reading yellow-covered literature. A few days ago our energetic Inspector Byrnes, second in ability to none, arrested a young man, age nineteen, for murder, whose first remark was; 'I'm a 'tough' now, ain't I?" His imagination had been fired by reading of his disreputable heroes. On February 7 a young girl, crazed by this kind of reading, committed suicide. In November last four boys, not over sixteen, were arrested in Wilkesbarre Penn., who had formally organized themselves into a band of robbers, and prided themselves on being bandits. A young man arrested in South Framingham, Mass., for sending out the vilest kind of literature, said, pointing to a pile of boys' and girls' papers in his closet: "That's what brought me to this," and from a similar cause a young man in Buffalo set about robbing his employer's safe, meaning to seek adventures in the West. In Brooklyn I found that a boy, crazed by such reading, had led his younger brothers on till they had robbed their mother of over twenty-five articles. There are three publishers of blood-and-thunder literature here to-day, and they advertise 670 publications. A few weeks ago a young man read the details of a rail-road catastrophe. He thought he would like to see one, and tied a log on the track, while he lay in wait; but he was arrested. In a Western State two boys, one aged thirteen, and one fifteen, wrecked a train, killing the engineer. This literature transfers the knife and bludgeon from our hardened criminals to our boys and girls.

These bad publications are the promoters of every vice, of licentiousness, of intemperance, of lying, of dishonesty. They debauch the mind, and defile the heart, and are among the most powerful agencies known in wrecking character, and in inciting to sensuality. The law may be invoked against the public exposure and sale of such periodicals and pictures as most flagrantly violate the sense of decency. The greater danger lies in the reading of the dime novel, and the illustrated story paper, in which the poison is at least partially disguised.

There is occasion for concern in this matter. What are our children, at home or at school, reading? Parents sometimes find their children corrupted, and even ruined, before they have suspected the presence of the destroyer. The boy has become a drunkard before it was known that he tampered with drink. His purity and integrity have been lost, while he was thought to be free from every stain. The effects of this abominable reading are hid for a time. The dreadful leaven is fermenting, and assimilating the moral character, in secret. It long burrows in the mind before its presence is distinctly manifested. When the evil is discovered it may be too late to cure it.

Wholesome books and periodicals for our youth should be liberally patronized. Every home, in which there are children growing up, should be well supplied with a literature adapted to interest, instruct, and to promote sound religious and moral principles. Something can be done to counteract the evils of bad literature by cultivating in our children the taste for good reading. A *taste* for good reading. In regard to reading, there are taste and habit. If both of these can be enlisted on the side of virtue and intelligence the stronghold is tolerably secure.

And religious principle must be invoked. Our young people are instructed and warned in reference to the danger and the sin of intemperance and of dishonesty. They should also be warned against the peril of bad reading. To many it is the greatest of all perils, and the one that threatens to involve them in a total overthrow of character, and in irretrievable ruin. Taste, habit and conscience must all be cultivated and arrayed against the vulgar sin of buying and of reading licentious publications.

We have said that our homes should be liberally supplied with wholesome literature for the young. It would be well also if there could be good church libraries, and if our Sunday-school libraries could be enlarged and supplied with a more varied and attractive catalogue of books. Our Sunday-school papers, although serving an important purpose, should, if possible, be reinforced by an illustrated magazine of such literary merit as to commend it to our youth. Such a magazine may not be practicable now, but there is need for it in all of our evangelical churches.

More About the Flood.

The statement made week before last, that the inhabitants of the Yazoo valley, Mississippi, had not been driven from their homes by the rising waters of the Mississippi river, no longer conveys a true idea of the condition of the unfortunate occupants of the overflowed region. Since that writing the rise of the water has been unprecedentedly rapid, being at times as much as two feet in twenty-four hours, and had on Monday, the twentieth instant, reached an elevation at least twelve inches higher than the highest water ever before known by the oldest inhabitant of the Yazoo valley. There is not probably an acre of unsubmerged land between the Yazoo hills on the east and the highlands of Louisiana, sixty or seventy miles to the west. The water is, of course, of various depths, according to the elevation of the land. A small steamboat was seen to run across a plantation without obstruction even from the fences. It is not uncommon for a large steamboat to land at the door of a planter's house and take his family from the gallery on board the steamer. For more than a week the discomfited people have, from necessity, been leaving their houses, and seeking refuge wherever they could find it among their friends in the hills. Mules have been sent out by thousands, they being the most valuable species of movable property, while cows, hogs, and other domestic and wild animals, have perished in vast numbers. For several days the courthouse and other public buildings in Yazoo City were crowded with hundreds of negroes, and many slept upon the sidewalks for a night or two till they could find better quarters in camps among the hills. The water is over the first floor (and with many this is the only one) of the large majority of the houses in a region extending over hundreds of miles in length, and in places little, if any less, than a hundred miles in breadth. Think of children taking off their shoes at night, as usual, and, rising next morning, to find that the stealthy flood had crept in during the darkness and swept them away while they slept. Families lie down with dry floors, but must have dug-outs or skiffs brought in the next morning, or they must step into water when they rise from their beds. Some are drowned, and some perish from hunger. Some have been rescued from house-tops, and others from the tops of trees. The amount of suffering for food in the parts adjacent to Yazoo City is not yet supposed to be great, but must increase greatly before the water can be reasonably expected to subside.

Many kept their mules for a time, and some yet have them, in their gin-houses. Hundreds of negroes also occupy gin-houses, their little cabins having floated away or disappeared beneath the flood. Imagine fifty negroes in the upper story of a gin-house, and compelled to remain there for weeks, going in boats, a few at a time, to do their cooking, from day to day, on a mound two hundred yards distant, and you have a pitiful picture of the life many of them are living, and must perhaps continue to live for many weeks to come. Yet I know some wealthy planters and elegant ladies who voluntarily stay and share the hardships of the situation with the laborers on their places, even building scaffolds in their parlors and other apartments, there being no upper stories to their houses, and the water covering all the lower floors from two to four feet deep.

Nearly one-third of Yazoo City is under water. The people of the city, through relief committees and private beneficence, have done nobly in helping and relieving the distressed. Rev. Dr. Abbey and family came to the city some days since. The water is four feet deep in his office. He is now urging a call of the Legislature to pass a stock law for the benefit of the people of the overflowed region, as it is not expected that they will have any fences left when the waters shall have subsided. The Rev. J. M. Pugh is also a refugee in Yazoo City, the water covering his entire charge.

All this suggests several reflections. The work of the mound-builders appears in a striking light. The mounds may have been intended, in part, as places for burial, but they certainly afford, and I think were intended to afford, most important relief and comfort to the living in such times as these.

Levee-builders and the advocates of levees might take some special lessons from the present flood. How high levees would be required to hold all the water now in the Mississippi valley? Would fifty feet be high enough? Would levees answer their purposes at all while the mouths of the tributaries of the Mississippi are left open, unless all of them should be leveed to the highlands? If a levee fifty feet high should break, how would the damage compare with the breaking of a low one, or with the evils of an overflow without any levee at all?

The water, in the Yazoo valley at least, must go down slowly since all below the tops of the Mississippi levees must go out at or near the mouth of the Yazoo river.

Besides the sufferings during the overflow, and the diminution or possible loss of this year's crop in the inundated sections, there will probably be much severe sickness produced by decaying vegetation, and the occupancy of sodden houses, after the going down of the water.

Yet even in this great calamity, I think I see the compensations of Providence. The hundreds of hungry mules which I met ascending the hills near Yazoo City, a few days ago, found green pastures wherever they went. I doubt if any one ever before saw the hills of Mississippi covered with so rich a pasturage in the month of March.

The vast expanse of water lying along the great valley will probably so modify the atmospheric temperature as to save from killing frost the finest crop of fruit that we have had for more than half a dozen years.

God, by these great disturbing acts of his providence, seems to give new emphasis and power to his revealed word. At times men appear to be so engrossed by the cares and interests of this world that they lose all concern about the next. The gospel fails to attract their attention or impress their souls. How often, at such times, has a great earthquake, or a protracted and devastating war, or a frightful and deadly epidemic, or a vast and sweeping overflow, like the present, aroused them from indifference, shed new light upon the gospel, and given unwonted power to the preached word, by compelling them to realize, as they had not done, that "here we have no continuing city, but must seek one to come." Happy are they who heed the hints of Providence, and wisely interpret the postings of Jehovah's chariot wheels.

W. L. C. H.

The White-House and Whisky.

The papers are quick to publish the fact that President Arthur had five or six different wines at his first State dinner, and are rather congratulating the nation that the White-House is delivered from the Puritanism of ex-President Hayes and wife. Well, we are sorry for the moral sense that can gloat over such a retrogression. The one fact in the Hayes administration, that wine was not allowed at the White-House, will never be forgotten nor cease to be admired. In the mansion of the highest officer of the nation an example of utmost sobriety should be set the people. Wine-tippling ought to be no more respectable than whisky-guzzling in the lowest slums of the city. Who can tell the influence of such an example in the executive mansion? If the widower President should marry soon it is to be hoped he will find a wife of the Mrs. Hayes' type, who will refuse to allow the White-House to become a pest-house of intemperance.

C. B. G.

Labor vs. Idleness, etc.

No man, who has a healthy body and sound mind, should be without some steady occupation in life, some calling or trade, some worthy vocation, in which his faculties may find development, where his stock of vitality may be profitably expended, and where he can maintain his independence, preserve his self-respect, and be happy.

But every man not only owes this to himself, but he owes it to society also.

Society is only another name for a great family, whose members are bound to make common contribution for the general good, and to share in that good, individually, on the basis of individual contribution. Providence, which is the great presiding good, tenders certain natural blessings, such as air, sunlight and water, to every member of that family without cost. These are free to all, and the great Giver asks in return only gratitude. In addition, he provides the materials out of which his children are to draw the means of sustentation.

Having freely provided these natural blessings, and placed these means within the reach of all, the great Father has made *labor* the basis of all values, and the principle by which exchanges, which we call commerce, are to be regulated. *Labor*, by which we mean vital expenditure through the brain, or by the muscle, has been made the *measure*—is in fact the maker of values.

The great motions of the world are expenditure and compensation. Busy men are all the time pouring their life into the earth, and the earth is all the time sending its life back to them. The one is expenditure—labor; the other is the compensation

that labor brings. "Labor" is, indeed, "the law of progress." This is the great universal, social law, under which man, as a worker, exists.

The man who seeks to get through the world without labor is recreant to his highest obligations. The greatest drones in society are those who are living upon the labor of others, without laboring themselves. In every commercial center, such, for example, as New Orleans, there are hundreds of people, well-dressed and able-bodied, who profess to be "hunting employment," but who can not be persuaded to engage in anything that demands *hard, honest work.* They want occupations that will yield large profits from the smallest amount of personal labor. They are really trying to find out how much they can get from the world for *nothing.* They are constantly looking out for "light work," but are sure to demand liberal wages. In many instances they would gladly forego even the "light work," and in place of the "liberal wages" accept a friendly *loan* from some minister or other persecuted party, who knows no other way of getting rid of the "gentlemanly employment hunter" than by granting his request, with the emphatic injunction: "You must pay me back this money next week!" Of course the "borrower," unless he be a man of unusually hard face, will not return "next week," and the creditor is rid of at least one persecutor.

F. R. H.

Last Hours of Dr. Linfield.

The following extract from a letter written by Miss Annie E. Linfield, daughter of Rev. Dr. Linfield, shortly after her fathers death will be read with deep and tender interest:

Yes, our kind, *ever* tender *loving* father has passed from this world of suffering to the great and glorious home, in heaven, where his poor blinded eyes are now open and his bright intellect unclouded. Dear one, how patiently, uncomplainingly did he endure all those afflictions, his God alone knows. I have often gone in where he was sitting day after day and seen him painfully kneel down by the side of his chair (that he called "*hope*") and engage in prayer, and when he got up, his cheeks were wet with tears.

We could not follow him in his devotions, yet we let him lead until it was too painful for us to listen. We knew that a loving tender father understood him if we could not. Yes, it is well. We do not wish him back, we know he is enjoying "rest, sweet rest." How peaceful his countenance in death. How calm and unruffled just as he looked years ago in the sacred pulpit.

Our hearts were lightened when we looked upon him and saw the heavenly smile. The recollection of the suffering tired look faded from our view, and we could not associate the two. We feel the goodness of God in *this specially*, for he had not looked natural for months. His death was quiet and peaceful with his loved ones around him. I have often heard him express a desire to die in the midst of his family. It is very sad to think he has left us, never to see him more on earth. My heart is lonely and sad. We are bearing it as well as we could, God does comfort us in many ways. Dr. Johnson will ever be tenderly loved by us for his goodness to us. Many dear good friends have been with us, and do most affectionately sympathize with us. Our pastor and his wife will never be forgotten by us.

TAKING THREE ADVOCATES.—A lady writing from a town in Alabama, says: Inclosed please find two dollars for another years subscription to your NEW ORLEANS CHRISTIAN ADVOCATE. We had concluded to quit you, as we had subscribed for the Alabama Advocate, and take the Nashville Advocate too; but when the time comes we are not willing to part with you, we have found you of too much value, so we will try all three this year, notwithstanding the "hard times." You have our sympathy in your troubles with the big river, but don't get discouraged and think you are the only people that suffer; we haven't so much overflow, but we have our share of rain and wet weather, and are backward in farming matters.

The Richmond Christian Advocate, of March 16, says:

Dr. W. M. Patterson left us on Wednesday evening, the eighth, and went to Ashland, where he addressed the people on the subject of Mexico and her needs. His visit to our city was in every way a pleasant one to the preachers and people. They are glad to have seen and heard the man who has for more than four years stood like a "Stonewall" in the face of danger, persecution, and death, in the prosecution of his holy work of giving to the Mexican people a pure gospel. His presence among us has done us good, and will tend to bring the Central Mexican mission to the attention of our people, who have, strange to say, not taken, as a general thing, the interest in that work its importance demands. He spoke always of the great help and comfort the Rosebuds of Virginia had been to him in his work. He went on to the Baltimore Conference at Fredericksburg, and thence to Washington and Baltimore.

Dr. Fitzgerald in the Nashville Christian Advocate, sums up the situation as follows:

First. That the Methodist Episcopal Church, South, has no thought of taking any action that will compromise in any way or to any extent its connectional integrity.

Second. That the Methodist Episcopal Church (North) has no thought of entering into any arrangement withdrawing its jurisdiction from any part of these United States.

Third. That all discussions, propositions, or expectations based upon any other conclusions, will fall to the ground.

Fourth. That as fraternity is a fact and is growing, it may wisely be left to grow without forcing. If genuine, it will take deeper root; if there be mixed with it any vicious elements growing out of the ignorance or the evil that is within us, time will bring the cure. The fraternity that has no patience, but insists on having its way at once, is misnamed.

Fifth. If we will see that our hearts are right before God, and take care of fraternity to-day, our successors will be able to manage the question in all its phases to-morrow. It is the last thing about which good men ought to wrangle.

Flood Notes.

Waterproof is now about five feet under water. The back water is coming in at the rate of from ten inches to a foot in twenty-four hours. Breaks below us and breaks above us. The oldest inhabitant remembers nothing like this. No one knows where it may stop. Business is suspended. The colored people are moving away in numbers. Many of our people are losing everything. The chances for making a crop this year are exceedingly small. St. Joseph and Vidalia are also suffering, though not so much as this place. The church here will only stand ten inches more. No one can estimate the losses to the people. I am standing on, or rather floating round about my post of duty. What to do is the bothering question. Everybody and everything is in a state of consternation. Very few can come to the services now, and when the church is under, what then? However I am content to await the issue, and trust in God. I am among as faithful a people as there is in any church, according to their means. Oh! that the king of heaven would rebuke the devastating waves.

ALFRED E. CLAY.

WATERPROOF, La., March 21, 1882.

—We deeply sympathize with Rev. James A. Ivy and his wife, of this city, in their great sorrow. Their beloved daughter, Alma, died at Staunton, Va., March 22, aged eighteen. Sister Ivy was with her in her last hours, but we believe she scarcely recognized her mother. Her disease was typhoid fever, and she had been ill sometime before Sister Ivy reached Staunton. In about two months more, had she lived, she would have graduated. Fair and young, she has fallen as a spring flower. She was a religious girl, a consistent member of the church, of rare intelligence, and of great sweetness of disposition. Considerate, affectionate and helpful as a daughter and sister, she was the joy of the home circle, and was universally loved and esteemed. The sorrowing mother returned home with the body of her precious child on Sunday last, and in the afternoon of the same day, the funeral and burial took place in the presence of a large and tearful company.

—The inundation is still prevalent throughout the Mississippi valley. It is, however, abating at Memphis, Vicksburg, Natchez, Shreveport, Monroe, and at most points above Natchez. The distress is still very great, and in lower Louisiana the flood is at its worst. The crest of the overflow is now upon this section, and since our last issue the sugar lands have suffered fearfully. It is hoped that the greatest danger will be over in a few days, and that in another week a decline in the stage of the river at New Orleans will be noted. Owing to the great inundation the business of New Orleans has been depressed—in most branches nearly paralyzed. The spring business has been nearly ruined, and a long, dull summer is at hand.

—It is with deep regret that we have heard of the death of Mrs. Mary Susan Butler, wife of Lawrence L. Butler, and daughter of Edward J. and Lavinia Gay, of this city. Mrs. Butler died at her home in St. Louis, Mo., Sunday, March 26.

She was an accomplished lady, vivacious and brilliant in mind, and graceful and attractive in person. She was the light and inspiration of the social circle, and the joy of her household. Possessed of every womanly virtue, the law of kindness was upon her lips, and her gentleness and goodness endeared her to a large circle of friends. May the God of all grace support the bereaved in this great sorrow. To her parents and to her devoted husband, Major Butler, especially, we tender our prayerful sympathy.

—An important meeting of the ministers and representatives of the churches of New Orleans was held, at Grunewald Hall, on Monday of this week to consider the Sabbath question, and to devise means to secure its better observance. Bishop Keener was called to the chair, and several addresses were made. By resolution a committee was raised to report provisions for the organization of a Sabbath League. The meeting adjourned to meet again Monday, April 3, at twelve M., at the same place.

IMPROVING.—We are gratified to be able to state that John S. Hill, the son of our brother, Rev. Felix R. Hill, who recently met with a serious injury, is improving; and it is hoped that he is in a fair way to recover. We make this announcement to meet the inquiries of many anxious and sympathetic friends of the family at a distance. Our young friend, John, has been a patient and heroic sufferer, and his fortitude of spirit, under the divine blessing, has contributed greatly to his improved condition.

—In the German churches of this city, Methodist Episcopal Church, South, there is a considerable revival influence. There have been a number of conversions and additions to the church during the past few weeks. A protracted meeting is now in progress at the Dryades Street charge. The pastor of this church, who is also presiding elder of this German district, Rev. Dr. Ahrens, reports the German work hereabouts, as generally prosperous.

REVIVAL AT OXFORD, GA.—The meeting in Oxford gets better steadily. Sunday, March 19, was a blessed day. In the morning eleven young men and one little girl were received into the church. Sunday night there were nearly one hundred at the altar; fifteen were happily converted. Many professors of religion have been wonderfully blessed. There have so far been as many as forty conversions. Nearly the whole college has been drawn into the meeting in some way. Let our friends pray mightily that all our young men may be saved. We have never known a better meeting in Oxford and we have known it well since 1850.—Wesleyan Christian Advocate, Mar. 25.

While, says Zion's Herald, the impossibility of winning the Chinese to a Christian civilization is being urged in Congress, and the old story of the inferiority of races is once more repeated, in addition to the successful work of Protestant missions in China and in San Francisco, we have in Boston and vicinity several Sunday-schools composed of Chinese in one eighty pupils who exhibit remarkable interest and great proficiency. There are such schools, also, in New York city. Many Chinese students, educated in our seminaries, have been happily converted, are members of the church, some looking to the ministry, and others settling down to regular forms of business, every way preferring this country to their own.

Rev. Dr. W. W. Leftwich writes to the Nashville Christian Advocate: I am just from the great revival at Huntsville, Ala. It is remarkable in many respects. It has reached all classes from the old man of eighty-three years to the little child. All the churches are interested, and Dr. Bryson, pastor of the Presbyterian Church, and Bros. Lovett and Kane, of the Cumberland Presbyterian and Baptist Churches, are supporting Bro. Thompson in the great work with great zeal and energy. Bros. Brown, Duncan, Rutledge, and Jones have all done efficient service. When I left the pastors estimated the conversions at nearly two hundred. The noon-meeting for business men in the court-house were doing great good, and reaching a very influential class of citizens. The whole city was stirred with religious interest, and there is no reason why hundreds more may not be converted and added to the church.

F., writing in the Texas Christian Advocate, says:

Fraternity is an accomplished fact, which has been greatly strengthened by the Ecumenical Conference; and while smaller bodies of Methodism may, it is hoped they will, under the warming influences of fraternal Methodistic zeal, come into closer embrace—even organic unity—it may be doubted if the two great Methodist Episcopal bodies in the United States—with their millions of communicants, herculean educational interests, mammoth publishing houses, missionary enterprises and a domain so rich and vast—would add to their material or moral force by hooks of organic steel and iron bands of cohesive power. To march under the same colors in two grand divisions for the conquest of the world to Jesus Christ may be more in the nature of the divine mission than to be massed into one unwieldy consolidated body, where denominational pride and the lust of power are apt to find a congenial soil and a luxuriant growth. The history of the church abounds with mournful evidences of this appalling danger. Let the two Methodisms remain intact—well rounded and clean cut in their organic form, each vieing with the other which can most love and best serve. Let the unity be that of the spirit.

The Anti-polygamy Bill, reported from the Judiciary Committee by Senator Edmunds, has been passed by the Senate without any material change in its provisions. The bill so amends the existing statute in regard to polygamy as to make the description of the offense more definite and is in this respect an improvement. It makes cohabitation with more than one woman a misdemeanor, for which it prescribes a specific punishment. It changes the law in regard to juries so as to exclude, in all trials of offenses forbidden in this bill, all persons from serving as jurors who are polygamists or who believe in polygamy, and provides that they may be challenged on these grounds and examined by the court under oath. It disfranchises polygamists and disqualifies them to hold any office. It abolishes all the existing registration and election offices in the Territory of Utah for the time being, and substitutes there for a commission of five persons, to be appointed by the President, who shall have the entire charge of the next election of members of the territorial legislature to provide by-laws, not inconsistent with those of the United States, for future elections. The bill is a decided advance upon anything previously attempted by Congress and possibly may be sufficient to cure the evil. And yet we agree with the opinion expressed in the debate by Senator Sherman, that the true remedy, the one that will be sure to do the work is to dispossess the people of Utah of all political power for the time being and govern the territory by a commission, under the authority of the United States, as is done in the District of Columbia, and to continue this government until polygamy is thoroughly rooted out of Utah. Even Senator Edmunds said that he was by no means sure that this would not be necessary in the end.—N. Y. Independent.

Woman's Missionary Advocate, March, appeals for more subscribers, and it is worthy of general favor. Will our friends take heed to the following?

Wanted, *two* thousand *new* subscribers before the first of May. Why? Because we believe the paper is doing good; we hear it on all sides, and have never heard that it has done our cause, or any person, harm. We wish, therefore, to enlarge this capacity, to strengthen this power, and thus increase its usefulness many fold. We want the subscribers by the first of May because, first, the General Executive Association meets at that time, and if there is no evidence that the Woman's Missionary Advocate is growing in favor, and fulfilling its duty, it should be promptly suspended; secondly, because every new subscriber obtained now places fifty cents in the treasury of our Woman's Missionary Society, and we need every dollar we can get to carry on successfully the work existing, and that which is even now contemplated.

Serious apprehensions are entertained at Athens by the continual sinking of the island of Chios. It is feared that the entire island will before long disappear beneath the waves. Earthquakes are of constant and, indeed, increasing occurrence, and hot springs are everywhere appearing.

The Revision of the Old Testment is finished, with the exception of Ecclesiastes and Song of Solomon. The second revision will take the whole of 1882, and the finished work will be published in 1883.

PASTORAL CHANGE.—The Rev. Linus Parker is appointed preacher in charge of Louisiana Avenue Church in place of Rev. Frank E. Butler, who leaves in consequences of his poor health and earnest desire to be relieved from the active work.

CHRISTIAN KEENER, P. E.

March 24, 1882.

TO OUR AGENTS.—The publisher would be greatly obliged if all agents would remit promptly collections for subscriptions, or, at least once a month, send amount on hand with names from whom collected. It is hoped that extra efforts will be made this year to secure a large number of new subscribers, and as the General Conference will meet in May the paper will be unusually interesting and of great value to every member of the church.

Periodicals.

—St. Nicholas, for April, wonderfully illustrated, has a large array of taking articles to interest the young people. The following are the titles of some of them: Frontispiece and Poem—An April Girl; Brigham, the Cave Dog; The Hoosier School-Boy; Mr. Weathercock; The Story of Wangse Pah and the White Elephant; Recollections of a Drummer Boy, concluded; A Tragedy in the Garret; Donald and Dorothy; Stories from the Northern Myths; Lord Malapert of Moonshine Castle.

—The Magazine of Art, April, 1882, has: The Mid-Day Rest; The Watt's Exhibition; The Coal Seattle from an Artistic point of View; Artists Homes; Joseph Finggen, with portrait and three engravings; A Spanish Court Yard; Alnwick Castle; The Towers of Sir Christopher Wren; A New life of Raphael; The Royal School of Art Needlework; Art Notes; American Art Notes. Cassell, Petter, Galpin & Co., publishers, London, Paris, New York. Price $3 50 a year.

—The North American Review, April, 1882, contains the following articles. 1. The Crisis in Utah, Gov. Eli H. Murray. 2. Why They Come, Edward Self. 3. Anti-Vaccinism, Dr. Henry Austin Martin. 4. The Civil Service Reform Controversy, E. L. Godkin. 5. A National Militia, Albert Ordway. 6. The Ruins of Central America, part 10, Desire Charnay. 7. Bourbonism in Virginia, Senator H. H. Riddleberger.

—The Century, April, 1882, is richly illustrated and contains a number of valuable articles. Among the articles are: Tunis and its Bey; Through one administration; The Age of Praxitoles; Mathew Arnold; Opera in New York; Gidditles of Southern Life; A Spring Madrigal; Some American Files; Russian Jews and Gentiles; Was the Earl of Beconsfield a Representative Jew? The Blessings of Piracy.

—Wide Awake for April has a choice and varied display of pictures and entertaining articles. Among the articles are: Little Peachling; Their Club and Odrs; The Last Five Dollar Bill; John's Schoolmaster; The Firm of Pankapog and Boss; From the Hudson to the Neva; Wild Flower Papers; A Quaker Boy's First Fox Hunt; A Nantucket Story; Magna Charta Stories; Little Biographies.

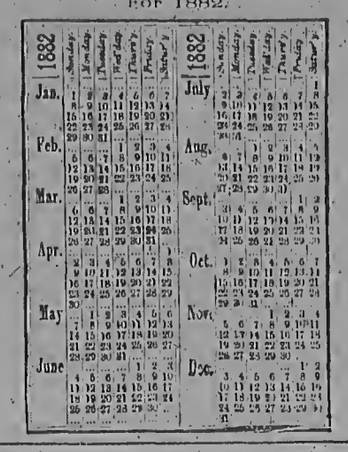
—Popular Science Monthly, for April, has: Chinese Immigration; The Scholastic Prelude to Modern Science; How Animals Breathe; Fossil Seeds; Recent Wonders of Electricity; Modern Explosives; The Germ Theory; Dean Swifts Discase; The Javanese Calendar; Sketch of M. Louis Pasteur, and other articles.

—The Growing World, for March, has a great many wonderful pictures, and startling stories about animals. It is the very thing to interest the boys. If the stories are true we think they may be read to advantage. Conducted by John R. Coryell, New York. Price $1 a year.

—The April number of American Agriculturist is filled with seasonable articles, and, as usual, abounds in sketches and illustrations of useful inventions, plans of buildings and beautiful engravings.

Advocate Calendar,

For 1882.



Publisher's Department.

☞ *We shall do our best to exclude fraudulent advertisements of every description from the* ADVOCATE, *and trust our friends, in ordering goods from the leading merchants of New Orleans and elsewhere, as represented in our columns, will mention having seen the advertisement in the* ADVOCATE. *We will also take pleasure in attending personally to any commissions for our friends in the country with which we may be favored, while endorsing our advertisers as being worthy of their patronage.*

A marriage between a Christian gentleman and a Jewish lady, not long since exercised the minds of some of their friends. "Pooh-pooh," said a gentleman, "why in the world make such a fuss about it? After all, they will only be bound together like the Old and New Testament."

An exchange wants to know "whether our colleges turn out gentlemen." Certainly not. The gentlemen are allowed to go on and graduate.

The home paper having said, "Great credit is due to Mr. Smith, etc.," Smith showed the paragraph to his grocer.

Benificent nature seems to have placed in every clime the proper remedies for the diseases incidental to it. Laybree's Indian Turnip Pectoral Balm is made of an herb which grows all over the Gulf region, and it has never failed yet to cure all kinds of coughs and colds.

Atmospherical knowledge is not thoroughly distributed in our schools. A boy being asked, "What is mist?" eagerly replied, "An Umbrella!"

The pensive mule is not usually regarded as susceptible to pathetic emotions. And yet he occasionally drops a tear-ite.

Mr. Philip Werlein, 135 Canal street, New Orleans, can sell you a good Hale piano for $225, $25 cash and $10 monthly for fifteen months, no interest, including stool and cover. They are guaranteed for six years. This piano will be shipped to you on the condition if you are not satisfied there is to be no sale, and he pays all charges of freights. This is certainly very fair and shows the confidence that Mr. Werlein has in his pianos. A good organ with 9 stops will be sold for $75, payable $25 cash and $5 per month for ten months, if not satisfactory on sale. Write at once and supply your family with an instrument of one kind or another.

A Colorado youth at his mother's funeral said to his neighbors: "Me and father are much obliged to you all and hope soon to be able to do as much for you."

A sensational report is called a canard because one scarcely believe it.

The esthetes speak of work as unleisure.

Aphorism by a perfectly reckless belle: "Be righteous and you will be happy."

A satirical slave says that tenors usually put on more airs than they sing.

The ready relief given to asthma and summer colds by Brown's Iron Bitters is so satisfactory that many speak of it as a complete cure.

A rod and lyre catches the biggest fish of the season.

A green grocer—one that credits everybody.

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For more extended description, see catalogue of Publishing House, Methodist Episcopal Church, South, of Nashville, Tenn.

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A strong, practical view of the subject.

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These are valuable works.

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A sermon delivered by H. B. Bascom, D. D., LL. D., before General Conference in St. Louis, with a brief sketch of the author's illness and death, and the funeral discourse delivered by Bishop Andrew.

DAIRYMAN'S DAUGHTER, by Rev. L. Richmond.

DAWN OF MODERN CIVILIZATION, or Sketches from the Twelfth to the Sixteenth Century.
Full of interest.

DUTIES OF CHRISTIAN MASTERS, by Bishop McTyeire.
A valuable work.

OLD EDINBURG.
An historical sketch.

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Abounds in interest.

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Of great interest to natives of the state.

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A most interesting and useful volume.

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Contains some of the gems of English poetry.

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With a biographical account of Rev. John Foster, the renowned author.

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INQUISITION. This account is reliable, and proves a painfully interesting volume.

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Agricultural.

MARCH.

March! March! March! They are coming
In troops to the line of the wind;
Red-headed woodpeckers drumming,
Gold-crested thrushers behind;
Sparrows in brown jackets hopping
Past every gateway and door;
Finches with crimson caps stopping
Jnst where they stopped years before.

March! March! March! They are slipping
Into their places at last
Little white lily-buds dripping
Under the showers that fall fast.
Buttercups, violets, roses;
Snowdrop and bluebell and pink.
Throng upon throng of sweet posies,
Bending the dewdrops to drink.

March! March! March! They will hurry
Forth at the wild bugle-sound—
Blossom and birds in a flurry,
Fluttering all over the ground.
Hang out your flags, birch and willow
Shake out your red tassels, larch!
Grass-blades, up from your earth-pillow
Hear who is calling you—March!

PATCHED EGGS.—During the spring of 1880, while arranging a nest to set a turkey I accidentally cracked five of twelve eggs by laying the shelve of an ax upon them. A lady living on the place who had successfully patched a hen egg which had been broken some days before the time for hatching proposed to patch these, four of which were patched in the following manner: After having carefully picked off the broken fragments of shell with a pointed instrument, without breaking the skin, a piece of egg shell was pasted over the broken part with a paste made of white of egg and flour, then slowly dried by a fire and placed under the turkey. They hatched and the turkeys were raised, the patched shells being found in the nest after the eggs were hatched.

SCRIBNER.

AMBER SORGHUM IN TENNESSEE.—I planted about ten acres of amber sugar cane this year about long enough before the drouth set in for the seed to sprout and come up. I planted on medium old land, without any fertilizer. I broke up the land in the ordinary way I mean by that, rather slovenly, smoothed it over with a Thomas harrow, and streaked it off with a bull tongue plow; drill the seed six or eight seeds to the hill, and got a medium stand. I chopped the field over once, and where it appeared too thick, cut it out to a stand. I plowed it out twice with a double shovel. The cane grew slowly through the drouth, but it maintained its green color and grew along slowly until the fall rains set in, then it grew and threw up its sprouts rapidly. Indeed some farmers told me that the cane grew faster than anything they ever saw. Each seed appeared to throw up from six to eight stalks. The rows were from three to four feet apart, and the cane thickened up so that you could see only a short distance down the rows. Had I planted earlier, at the opening of spring, I should have had an immense crop on the ground, but I intended the ground for German millet, which I sowed, but finding the seed would not germinate to give me a good stand, I changed to the amber sorghum, and that made it too late. Otherwise I could have worked off the cane the latter part of July instead of the first of October, and would have had as large a second crop as the one I got. As it was, I was more than satisfied with the crop.

I care little for the sugar or syrup it is said to yield. Its value as a forage plant to the stock feeder is what I am after. To give some idea of the value and yield of the ten acres half crop, I would say that really I can not see how I could have carried my stock without it through the past fall. I was fattening a pen of fifty hogs, a pen of oxen, a pen of twenty mules, and a pen of about fifteen weaning colts. It seemed to me that it was impossible to get suitable food to properly feed this stock upon. As long as my Means grass lasted I cut that by the wagon load, cut it up and mixed with cut up sheaf oats, and fed my mules and cattle with that, and they did finely. For the hogs I cut and fed green corn and stalks, but they did poorly on that. As these things began to disappear the sorghum had matured, and I commenced cutting that by the wagon load and throwing it, stalks, fodder and seed, into the hog-pen, and I never had hogs fatten faster when fed on corn. I ran the stalks through my cutter and fed my cattle and mules upon it. They ate it greedily and fattened fast. No symptom of ill-effects upon any animal appeared; the cattle soon fattened up, and were sent and sold in the market for the best price. The hogs at the time of killing were in about as good condition as I usually kill them, and I fed very little corn. The mules did well upon it.

At the proper time, early in October, I had a portion of the crop cut and ground up, and made between nine and ten barrels of syrup, containing from fifty-two to fifty-six gallons each by actual measure. It was worth at the mill fifty cents per gallon. I saved from the cane ground up about one hundred bushels of seed; had thirty-nine bushels of it threshed and bagged; worth now five or six cents per pound. I kept part of the cane standing in the field to feed my hogs, cattle and mules until near frost. In addition to these things an immense amount of sprouts put up from the roots, and grew from half a leg to waist high. I turned forty head of cattle upon it, and kept them there till after frost, and they had eaten all down. I then broke up the ten acres of land and sowed it in wheat, and secured a good stand. This ten acres of sorghum was worth more to me than any twenty-five acre crop I had on my place, and will pay better to the acre every year than any other crop.—J. B. M., in Country Gentleman.

RAISING TURKEYS.—Select by weight the largest fowls to breed from; if possible, have the gobblers from two to four years old. The gobbler and hen should not be related to each other. Have no more than four hens to each gobbler, and do not starve them during the winter. Watch them closely about laying time, as they nearly always hunt a nest the day before they deposit their first egg. Make a good large nest in some building that you can confine them in, and next morning after they hunt their nest, catch them, and shut them up in the place where you made the nest, for after they have laid one egg there they will always go back to that nest. If they choose a good place of their own accord, I let them alone; though I put a few common hen eggs in the nest and take out the turkey eggs every day, and keep them in a cool place, as heat injures them quicker than cold, provided it does not freeze. I let each turkey set the first time she wants to; but let no young turkeys run with a common hen, for if they do so a half a dozen times, they are more trouble than fifty running with a turkey hen.

The advantage of letting turkeys set on their first laying of eggs is this; the young turkeys are hatched before the weeds and grass get high enough to wet and befoul them in the mornings. I watch them two or three days, that no weak ones are lost; then they get no more attention, only feeding when they come to the house. On no account give them raw food when small—I fed mine on corn bread; sometimes soak it in sour milk and sometimes give them curd. Never shut them up unless it rains hard.

I have been raising turkeys for several years, and have never had but one sick one yet. Most of my chickens died with cholera last fall, and one of my turkeys took it very bad; his flesh had turned dark colored when I found him. I gave him a pill of assafœtida the size of a pea and about a tablespoonful of equal parts of sulphur, cayenne pepper and rosin (thought it would either kill or cure him) and he got well. I gave the others sulphur twice a week for about a month, and none of them took the cholera.—Rural World.

HORSE-RADISH.—Horse-radish is more frequently tolerated than cultivated on the farm. It is often found occupying some odd corner, making a slovenly weedy patch, from which a few pieces are taken as wanted in the spring. When left to itself it takes such thorough possession of the soil that it is difficult to get rid of it. The only way to keep under control is, to plant the roots, let them grow one season and then dig the whole up. If left longer it will make trouble, and the roots will not be so good. Sets, are the small side roots, about six inches long, and half an inch or less in diameter. They are made when trimming the roots for use or for mark to as they must be planted right end up, the top part is cut off square and the lower end with a slant. In this shape they are sold at the seed stores, but enough for the home garden may be dug from any accessible patch. Market gardeners plant them between the rows of early cabbages; if they start before the cabbages are mature, the tops are cut off in hoeing; when the cabbages are removed the horse-radish is allowed to grow. In the family garden a small planting may be made without reference to the cabbage or other crops, planting the sets eighteen inches apart each way, with a sharp pointed dibble, having the tops of the set three inches below the surface. Be sure and take up the roots, large and small, in autumn or early next spring.—American Agriculturist.

GREENS, WILD AND CULTIVATED.—In spring nearly every one likes what our forefathers called "pot herbs," and are classed by us as "greens." A large number of wild plants, from dandelion and marsh marigold (called cowslips, erroneously,) to nettles and pokeweed, are made to do service in different parts of the country. While several wild plants are very acceptable, none equal spinach, and some others. The time expended in gathering these scattered plants, if devoted to sowing a few rows of spinach, would give more satisfaction, and the greens be at hand when wanted. Spinach is hardy, own brother to the beet; if in fairly rich soil it may be used from the time it is large enough to thin, up to the showing of the flower-stalk. Sow in rows, like beets, twelve inches apart; when large enough to be crowded, thin out a portion for use; repeat the thinning two or three times, leaving the last plants six or eight inches apart, and these should be used before the seed-stalk begins to run up. The first sowing may be among the earliest in the garden and again every two weeks until the end of May. Sown later than this it runs to seed too soon. For midsummer, the New Zealand spinach is an excellent substitute. Do not sow until the soil is well warmed, in May, drop the seeds six inches apart in the drill, and when up, thin to a foot apart. The plant spreads and the rows should be two feet apart. The excellence of young beets is mentioned elsewhere. Some persons sow beet seed expressly to use the young plants for greens.—American Agriculturist.

MAKING AND USING MANURE.—No man is a truly successful farmer who allows his land to grow poor while he is cultivating it. He may make money for the time and put it in his pocket; but he does so at the cost of his successors. He takes something from the soil and gives nothing in return. This can not be continued without beggary of both land and occupant. Writers and speakers tell of the "inexhaustible" fertility of the West. I never hear that word without being annoyed. We might as well say that we can consume a part and still have the whole; not only that, but keep on doing so far an indefinite term of years, and still have the whole remain to us. This mistaken idea of an inexhaustible soil has already cost the West a great sum of money, and will inevitably cost many millions more. Much has already been done to put an end to this ruinous system of forever taking from the soil and putting nothing back. Much remains still to be done.—Tribune.

FARMERS AND POULTRY.—The Home Circle says farmers almost invariably have plenty of room to spare for keeping a reasonable number of fowls to advantage. Cheap houses can be built on their premises to shelter a hundred or two birds that will give them fresh eggs in abundance (to use in the household or sell for cash) in the right season. There is very little labor to be performed in the proper care of a few scores of nice fowls during the breeding season. And a large—very large—percentage upon the cost and keeping, all told, is the natural and certain return there may be realized to any farmer anywhere, on a small or large scale, where this business is conducted as it should be. Why, then, should not our farmers avail themselves of this plainly remunerative adjunct upon their premises?

There is more money in good poultry-rearing (considering its cost,) by one-half, to be had annually than can be realized from the hogs or the sheep on a farm. And yet the latter are fed and housed and bred everywhere, to the entire neglect, almost, of fowl stock. Our farmers will do well to look into this thing, says the writer, who goes on to state that he earnestly recommends it to the careful consideration of those who have the facilities at hand to rear good poultry at a remunerative rate, but who have neglected this well-paying branch of rural economy.—Mobile Register.

Household.

DUTCH SAUCE.—1. Put one and a half tablespoonfuls of vinegar in a sauce-pan, and reduce it on the fire to one-third; add two ounces of butter and the yolk of an egg. Place the sauce-pan on a slow fire, stir the contents continuously with a spoon, and as fast as the butter melts add more, until one-half pound is used. If the sauce becomes too thick at any time during the process, add a teaspoonful of cold water and continue stirring. Then put in pepper and salt to taste, and take care not to let the sauce boil. When it is made—that is, when all the butter is used and the sauce is of the proper thickness—put the sauce-pan containing it into another filled with warm (not boiling) water until the time of serving. 2. Boil a small quantity of mace and allspice, roughly pounded, in a little water, heat up and strain the yolks of three eggs with about a tumblerful of this water when cold, add salt to taste, and about three ounces of fresh butter. Put this mixture into a *bain-marie*, and never cease stirring until the sauce thickens, then stir in (off the fire) the juice of a lemon.

TIMBALE OF MACARONI.—Take one-half pound of Naples macaroni, boil it until quite soft, drain it on a cloth, cut it in pieces half an inch long, well butter a plain mould, line it with buttered paper, place it in the macaroni endwise, so as to give the appearance of honeycomb when turned out. Make a paste thus: Put a gill of water, and a little salt into a stew-pan to boil. When boiling throw into it a tablespoonful of flour, leave it a few minutes, then stir in one egg, turn it on to a plate until wanted. Take a pound of veal cutlet, remove the skin and bone, pound it in a mortar and add to it half the quantity of the above paste and a quarter of the quantity of the butter, with salt, pepper and nutmeg to taste; mix all together, add one whole egg and three yolks, pass it through a wire sieve, stir in a gill of white stock or milk, pour it into the mould and steam for half an hour. Serve with truffle or brown sauce.

FRYING POTATOES.—The whole secret of fried potatoes is to have sufficient fat to cover them, and to have this fat hot enough. Cut the potatoes (raw) into slices as thick, say, as a penny; keep them in water till they are wanted; then dry them thoroughly and throw them into fat, heated considerably above boiling water point. Directly they begin to turn color, take them out, as they will get darker after being taken out of the fat. Cold cooked potatoes may be fried; but they must not be allowed to remain in the fat long. Cut up some cold, hard potatoes into pieces half an inch thick, and throw them into the fat till the edges begin to turn color, then take them out, drain them on a cloth, and put them in a dish, with a little butter and some chopped parsley. This is a very nice way of serving potatoes.

ONION SOUP.—Take half a pound of nice, fresh butter, put it into a large sauce pan and let it melt slowly, but not brown at all. Cut up very finely ten good sized onions, put them into the melted butter, dredge in a little flour, and let the onions stew slowly for fifteen or twenty minutes, stirring them occasionally. Then pour in one quart of boiling water, dredge in a little more flour, and mix all well together. Add a teacupful of sweet milk and boil for fifteen minutes, stirring often. Beat up the yolks of two eggs, and after the soup is taken from the fire stir them in rapidly for a few minutes. Serve with bits of toasted bread in the tureen. Season with salt and pepper, but not till just before taking up, as the butter will nearly salt it enough.—S. O. A., in Country Gentleman.

POTATO SALAD.—When one has become tired of hot vegetables, this makes a pleasing addition to the bill of fare. Slice, very thinly, six cold potatoes; chop very fine one small onion, or cut in rings; boil two eggs hard, and, when cooled, rub the yolks smooth with two or three tablespoonfuls of sweet cream. Add a small teaspoonful of salt, a little pepper, and a sprinkling of mustard; beat the whites of the eggs, and add the potatoes and onion; stir in one tablespoonful of strong vinegar—more if vinegar is liked. Turn the dressing over the salad and serve for lunch, dinner, or tea.

CREAM OF BARLEY SOUP.—A teacupful of barley well washed; three pints of chicken stock, an onion and a small piece of mace and cinnamon. Cook slowly together five hours; then rub through a sieve, and add one and a half pints of boiling cream or milk. If milk, add also two tablespoonfuls of butter. Salt and pepper to taste. The yolks of four eggs, beaten with four tablespoonfuls of milk or cream, makes the soup very much richer.

PIGEONS ON TOAST.—Split some young pigeons down the back, wipe them, season with pepper and salt, rub with butter, sprinkle lightly, with flour, and broil over a clear fire. Toast some neat, thin slices of bread, butter them thickly, and put a pigeon on each slice, arranging about them some sprigs of fine watercress.

CURRANT JELLY.—To make currant jelly of gelatine, take a box of Cox's or Chamber's gelatine (I prefer the latter;) dissolve it according to the directions which come with it, adding a pint of the finest currant jelly. The jellies of commerce are colored and flavored with acids which I would not advise any one to use. Currant jelly may mould by not being kept in a perfectly dry place.—Aunt Addie., in Country Gentleman.

A NICE DESSERT.—Take some nice apples, pare, core and bake them. When quite soft take them up, mash them fine, adding a small lump of butter, some powdered sugar and a little nutmeg, if liked, and the white of an egg, beaten to a stiff froth. Make a soft custard of the yolk of the egg, one spoonful of corn-starch, a little essence of vanilla and a pint of milk. Pour over the apple and put in a cool place until ready to serve.

BAKED APPLES.—Take easily-cooked apples, pare them and take out the core from the stem end, not breaking through the other side. Fill the cavity thus made with some preserve or canned fruit. Place them in a baking pan and put a little water and sugar around them, and bake in a quick oven.

BOILED RICE.—Plain boiled rice is apt to be rather insipid and that, and to give it more flavor squeeze the juice of a lemon over it, and when you dish it out place a very thin bit of lemon in the middle of each saucer, and pour the sauce over it.

Scientific.

WHERE THE COMPASS NEEDLE POINTS.—I beg to state that the reasons why the needle points to the northerly direction is that the earth in itself is a magnet, attracting the magnetic needle as the ordinary magnets do, and the earth is a magnet as the result of certain cosmical facts, much affected by the action of the sun. These laws have periodicities, all of which have not as yet been determined. The inherent and ultimate reason of any fact in nature, as gravity, light, heat, &c., is known further than that it is in harmony with all facts of nature. Even an earthquake is in perfect harmony with and the direct resultant of the action of forces acting under general laws. A condensed explanation in regard to the needle pointing to the northward and southward is as follows: The magnetic poles of the earth do not coincide with the geographical poles. The axis of rotation makes an angle of about twenty-three degrees with a line joining the former. The northern magnetic pole is at present near the arctic circle on the meridian of Omaha. Hence the needle does not everywhere point to the astronomical north, and is constantly variable within certain limits. At San Francisco it points about seventeen degrees to the east of north, and at Eastport, Me., as much to the west. At the northern magnetic pole, a balanced needle points with its northern end downward in a plumb line. At San Francisco it about dips sixty-three degrees, and at the southern magnetic pole the south end points directly down. The action of the earth upon a magnetic needle at its surface is of about the same force as that of a hard steel magnet, forty inches long, strongly magnetized, at a distance of one foot. The foregoing is the accepted explanation of the fact that the needle points to the northward and southward. Of course, no ultimate reason can be given for this natural fact in nature.—Prof. Patterson, of United States Coast Survey.

THE WIND AS A MOTIVE POWER.—Turning, now, to sources of energy derived from sun-heat, let us take the wind first. When we look at the register of British shipping and see 10,000 vessels, of which about 10,000 are steamers and 30,000 sailing ships, and then we think how vast an absolute amount of horse-power is developed by the engines of those steamers, and how considerable a proportion it forms of the whole horse-power taken from coal annually in the whole world at the present time, and when we consider the sailing ships of other nations, which must be reckoned in the account, and throw in the little item of windmills, we find that, even in the present day of steam ascendency, old-fashioned wind still supplies a large part of all the energy used by man. But, however much we may regret the time when Hood's young lady, visiting the fens of Lincolnshire at Christmas, and writing to her dearest friend in London (both sixty years old now if they are alive,) describes the delight of sitting in a bower and looking over the wintry plains, not desolate because "windmills lent revolving sublimation to the scene," we can not shut our eyes to the fact of a lamentable decadence of wind-power. Is it decadence permanent, or may we hope that it is only temporary? The subterranean coal-stores of the world becoming exhausted surely, and not slowly, and the price of coal is upward bound—upward bound on the whole, though no doubt it will have its ups and downs in the future as must be the case in respect to every marketable commodity. When the coal is all burned, or long before it is all burned, when there is so little of it left, and the coal mines from which that little is to be excavated are so distant and deep and hot that its price to the consumer is greatly higher than at present, it is most probable that windmill or wind-motors in some form will again be in the ascendant, and that wind will do man's mechanical work, on land at least, in proportion comparable to its present doing of work at sea. —Popular Science Monthly.

ACCUMULATION OF "EAR-WAX."—Dr. James Patterson Cassels states that the blocking up of the ear with wax caused more or less complete deafness in seventy out of five-hundred cases coming under his observation, and that these accumulations arises from many causes, chief among them being the habit of overcleanliness which possesses some persons, and by which they are induced to make attempts to clean out the canal of the ear by such means as the point of a wet towel, hont hair-pins, and sometimes even common pins and matches; the circumstances of such persons not enabling them to use the more aristocratic "auralavo," concerning which he says that no instrument has been introduced of late years so well adapted to cause accumulation of wax in the ear. On the other hand a smaller proportion of cases were due to other causes, such as diseases or deformity. Deep probing of the ear is eminently injurious and should never be indulged in. The proper time to attend to these accumulations is when there is a sensation of tickling at the orifice of the ear which causes one involuntarily to carry his finger-tip to it and twirl it in the orifice, with the result of bringing away a greater or less quantity of wax.—Glasgow Medical Journal.

MAKING FLOUR BY ELECTRICITY.—Flour was formerly made by simply grinding wheat at one operation to the finest possible flour, and then separating by sieves the flour from the bran, necessarily grinding in much of the bran with the flour and discoloring it, while very much of the best material was separated with the bran and lost. The later common method is to grind very coarsly the wheat several times, using strong blasts of air between each grinding to separate the bran from the granulated interior portion, and at last crush it to flour, relieved of all the bran. The new electric method consists in passing the middlings under revolving hard-rubber cylinders, electrified by contact with sheep-skin. The particles of bran fly up to meet the rubber, from which they are turned off in a side channel, the purified middling, freed from bran, passing through rollers to become fine flour.

—The last sewer explosion in London has shaken people's nerves considerably. "London has discovered," says the Daily Telegraph, "that it is undermined in every direction by a net-work of pipes filled with a gas which, when mixed in a certain well-known proportion with air, becomes at once terribly explosive: that this net-work is divided off according to the districts served by the different gas companies into special sections, and that each section is liable, from a single act of carelessness at any point within its area, to be suddenly involved in a common ruin."

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Waifs from the Sunset Sea.

BY W. WALTER PRATHERSTON.

CARPINTERIA.

A few miles below Point Concepcion, which is the most Western point of Southern California, there lies on an open road-stead called "the bay," the beautiful little city of Santa Barbara, built on the site of an old Mexican pueblo and mission by that name. Here, I say it with sadness and shame, Southern Methodism has no foothold, although, as a matter of course, it should have. Twelve miles down the coast from Santa Barbara or over a low spur of the mountains which juts into the sea, there lies, between Sierra de Santa Nynez and this sunset sea, a beautiful valley called Carpinteria.

A legend, the verity of which I will not avouch, says that long age, when Mexico held sway in this fair land, a carpenter, with his tools and cattle, owned and occupied this valley; hence its name, prononnced in Spanish Carpinteeah.

The valley is about five miles long, and a half wide. It is bounded on the North, East and West, by mountains, and on the South by the sea; and slopes gently from the mountains to the beach. It is dotted with neat little farms interspersed with royal live-oak. The wild picturesque tangle of its live-oak groves and chaparal covered mountain-sides, and the home-likeness of its neat farm-houses surrounded by luxuriant orchards and green growing fields of grain and beans, make an exquisite picture, especially when viewed from the over-towering mountains. On the North, the mountains are very tall, and break away into still taller heights beyond. Deep canyons, filled with ferns, maiden hair, gold, silver, bronze, miniature and gigantic, with mosses, creepers and grasses, in great variety, shaded by elders, live-oaks, and sycamores, cleave these heights at intervals and pour through the valley and into the sea, a wealth of the purest sweetest water. On the South, stretches this beautiful sunset sea, its deep blue in lovely contrast with the pale azure of the clear California sky. Through most of the year this beautiful sea lies calm as an infant sleeping, lending to the whole scene a dreamy aspect. Far out into the blue vastness lie like an enchantment, the mountainous islands of Anacapa and Santa Cruz, two individuals of that more numerous group called on our maps Santa Barbara Islands. Sometimes the air is very pure and clear, and the islands seem quite near, though in reality they are not less than thirty miles away; at other times a haze hangs over the sea, and they seem like the shadowy outlines of some far away land.

The winter barely threatens this valley, but never comes. The sheltering mountains shut him out; and the summer never comes, for the soft sea-breezes keep her fanned off; spring and autumn hand in hand, hold high carnival, and no one complains of it.

Here Southern Methodism obtained a strong foot-hold at an early date in the American history of Southern Culture. Here we have a neat church and the best parsonage in the Los Angeles conference, as well as a neat district parsonage. Here some of the best and most faithful workers of the Los Angeles Conference were ecclesiastically born. The sainted Jesse Franklin, whom I never saw, but of whom I have heard much, but never enough, was converted and licensed to preach, here he labored, lived, and died; and here yet may be seen his accomplished widow, and two noble boys. Here too began C. W. Harris, whose voice, though silenced for several years, by a diseased throat, is now raised for the Master, giving no uncertain sound. He followed me at San Louis Obispo, and is still there. I know him well, and yet know nothing but good of him. Here too began another Franklin, he began well, but alas! he fell by the way, not dead, but worse. Here may be seen Grandma Callis, a holy matriarch of the old school; in her plain sunbonnet, calico dress, and linge apron; who can tell you about the first Methodist sermon ever preached on the south west of California. Left a widow on the Texas border, she and five children, three sons and two daughters, none of whom were grown, crossed the plains of New Mexico, and Arizona in an ox-wagon, and wading sands and fording rivers, climbing mountains, and crossing deserts. She settled first near Santa Barbara, where, with her own hands, assisted by her boys, then quite young, she built her a house. I have seen the building, and can testify that it is no mean structure. It wears till yet the same roof nailed on by Grandma Callis' own hand. She afterwards assisted her boys to cut cord-wood which enabled them to get a start in the cattle business, by which they afterward lived, and in which they measurably thrived. Grandma Callis has seen the day when, even in California, the privileges of the gospel were appreciated; She, with her boys and girls went in their wagons, more than once, a distance of one hundred and fifty miles to attend the first Methodist camp meetings of this end of the State. They were held at El Monte, Los Angeles County. These long journeys were not fruitless. All of her children, now grown up to be father's and mother's of large families, are with her in the church. They stand as pillars at Carpinteria.

Many have been the "good meetings," and the good brethren and sisters tersely term them, held at Carpinteria. The memories of them are still green, and the results are still visible.

The little pulpit at Carpinteria has heard the burning eloquence of our Pierce and Kavanaugh as well as the halting efforts of minor minds.

I stood one morning on a mountain and gazed down into this valley. Nothing could be seen save a vast stretch of wavy fleece. Around it stood the mountains; beyond it rose the islands, above it bent the blue blue sky lit by a blazing sun. Carpinteria was wrapt in a sea-fog. The scene was grand and I shall never forget it.

In this lonely valley by the sunset sea, I spent a year of my clerical life, the memories of which will ever be golden.

Mrs. Gladstone.

Mrs. Gladstone, the eldest daughter of the late Sir Stephen Richard Glynne, Bart., of Harwarden Castle, was born Jan. 6, 1812. She was married on July 25, 1839; her sister, Lady Lyttleton, being also married on the same day. Mrs. Gladstone has had eight children, and they are all living, with the exception of her second son. Her oldest son Mr. W. H. Gladstone, M. P., represents East Worcestershire, and her youngest son Mr. Herbert Gladstone, M. P., is the popular member for Leeds. The other son, the Rev. Stephen Gladstone, is rector of Hawarden.

That Mrs. Gladstone takes an interest in politics was evidenced by her devoted attendance on her husband during his memorable Midlothian campaign, by her presence at the recent Leeds demonstration, and by the sympathetic aid she has rendered the Premier on other critical occasions. But she is more deeply interested in the moral and social condition of the people, especially of the rural population of Hawarden. She encourages horticulture and horticulture among them, and stimulates to the cottages a spirit of rivalry regarding the neatness, order, and cleanliness of their homes. It is thus that she exerts her influence in improving the houses and homes of Hawarden, and in all these beneficent and benevolent works she is heartily supported by her family, while her husband delights to take part in local efforts for the common good.

In London Mrs. Gladstone's name is associated with such benevolent movements as homes for working girls, convalescent homes, hospitals, and other institutions for the relief of the suffering or the amelioration of the condition of the people. Mrs. Gladstone is in sympathy with all the more prominent movements for increasing the well being of the people. According to a paper read at the Temperance Jubilee, held in London last year, Mrs. Gladstone and her sister, Lady Lyttleton, were among the very first to give encouragement to organized temperance efforts in Wales, and indications are not wanting of her continued interest in that important movement.

But her philanthropies exemplify the adage, "if you want anything well done, do it yourself;" and probably her best work for humanity has been done under her own personal direction and supervision. In 1862, which was the first year of the Lancashire cotton famine, Mrs. Gladstone visited the districts where the misery was greatest, and among other methods of practically alleviating it, she imported a number of starving men to Hawarden, where she employed them in making new paths and roads in the park. She also established at Hawarden an Industrial Home for Distressed Lancashire Girls. In 1864 Mrs. Gladstone set on foot the Night Refuge in in Newport Market, Soho, which still exists, and has, under the same roof, an excellent industrial School for Boys connected with it. In 1866, during the outbreak of cholera in London, Mrs. Gladstone started an Orphan Home at Clapton for those children whose parents had died of cholera, and likewise a Convalescent Home for adults and children recovering from the epidemic. In 1867, the advantages of a permanent Convalescent Home for the East End of London having been represented to Mrs. Gladstone by Dr. Andrew Clark, of the London Hospital, she established one at Sunresbrook, which, in 1869, was removed to Woodford Hall, Essex, where it now is, in full working order, receiving men, women, and children free, owing to the generosity of the subscribers and donors. In 1871, the orphans having been removed to Hawarden, the houses at Clapton were used temporarily for small-pox convalescents, and when the epidemic was over became a Home for Incurables until 1876, when Mrs. Gladstone established in lieu thereof a small House of Rest at Hawarden, and the Clapton houses were sold.

The Orphan Home at Hawarden has about twenty-eight boys, and a few Industrial girls to do the housework. The Convalescent Home at Woodford has from 90 to 100 beds.—House and Home.

THREE WIVES.—Three men of wealth meeting not long since in New York, the conversation turned upon their wives. Instead of finding fault with women in general, and their wives in particular, each one obeyed the wise man's advice, and "gave honor unto his wife."

"I tell you what it is," said one of the men, "they may say what they please about the uselessness of modern women but my wife has done her share in securing our success in life. Every body knows that her family was aristocratic and exclusive and all that, and when I married her she had never done a day's work in her life; when W. & Co. failed, and I had to commence at the foot of the hill again she discharged the servant and chose out a neat little cottage and did her own housekeeping until I was better off."

"And my wife," said a second, "was an only daughter, caressed and petted to death; and everybody said 'Well if he will marry a doll like that he'll make the greatest mistake of his life;' but when I came home the first year of marriage sick with fever she nursed me back to health, but I never knew her to murmur because I thought we couldn't afford any better style or more luxuries."

"Well, gentlemen, chimed in a third, "I married a smart, healthy, pretty girl, but she was a regular blue stocking. She adored Tennyson, doted on Byron, read Emerson, and named the first baby Ralph Waldo Emerson, and the second Maud; but I tell you what 'tis," and the speaker's eyes grew suspiciously moist, "when we laid little Maud in her last bed at Mt. Auburn my poor wife had no remembrance of neglect or stinted motherly care and the little dresses that still lie in the drawer were all made by her own hands."

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STATEMENT OF THE COMPANY.
JANUARY 1, 1881.

Gross fire assets	$12,167,538 44
Fire liabilities, including paid up capital	5,875,957 54
Net surplus	$ 6,291,580 90

STATEMENT OF THE U. S. BRANCH.
JULY 1, 1881.

Assets	$4,562,248 18
Liabilities	2,550,166 52
Surplus	$2,012,081 66

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New Orleans, leave		7.30 A. M.
Gouldsboro	7.45	7.40
Gretna	7.57	7.49
Company Canal	8.27	8.05
St. Charles	10.15	9.01
St. John	11.15	9.32
Vacherie	12.15 P. M.	10.01
St. James	1.20	10.21
Donaldsonville	2.35	11.02
Bayou Goula	4.27	11.42
Plaquemine	5.00	12.04 P. M.
West Baton Rouge	6.30	12.45

TRAINS EAST.

	Freight and Accommodation.	Mail and Express.
West Baton Rouge, leave	6.30 A. M.	1.45 P. M.
Plaquemine	7.50	2.27
Bayou Goula	8.42	3.27
Donaldsonville	10.10	4.08
St. James	12.05 P. M.	4.26
Vacherie	1.20	4.58
St. John	2.25	5.29
St. Charles	3.52	6.25
Company Canal	5.30	8.40
Gretna	6.04	8.47
Gouldsboro	6.18	7.00
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PRICES CURRENT.

REVISED AND CORRECTED WEEKLY.

ADVOCATE OFFICE,
New Orleans, Monday, March 27, 1882.

Our readers should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher prices must be paid.

SOUTHERN STAPLES.

	To-day.	Sat.
Cotton, ₱ lb.		
Low ordinary	8¾	9¾
Ordinary	9⅝	10⅜
Good ordinary	11⅛	11⅝
Low middling	11⅜	11⅝
Middling	12	12
Good middling	12⅜	12⅝
Middling fair	12⅝	12⅞
Sales to-day	2,950 bales.	
Receipts since our last	7,716 bales.	
Receipts previously	1,111,717 bales.	
Sugar, ₱ lb.:		
Fair	6⅝ @	6⅞
Fully fair	7¼	7⅜
Prime	—	7⅝
Choice	7⅞	—
Yellow clarified	8¼	8⅜
White clarified	8⅝	8⅞
Powdered	—	—
Crushed	—	—
Molasses, in bbls., ₱ gallon:		
Common	45	50
Fair	48	51
Prime	56	58
Choice	—	—
Rice, Louisiana, ₱ lb.:		
Common	—	4½
Fair	—	5
Prime	5¾	6
Choice	6¾	6¾
GROCERIES.		
Butter, ₱ lb.:		
Western	25	28
New York	—	—
Coffee, ₱ lb.:		
Rio, ordinary	8½	8¾
Rio, fair	9¼	9¾
Rio, prime	9¾	10
	11	11¼
Cheese, ₱ lb.:		
Western factory	—	—
English dairy	—	—
Candles, ₱ lb.:		
Best brands	—	14¾
Corn Meal, ₱ bbl:		
Choice K. D.	—	4 10
Flour, ₱ bbl:		
Superfine	—	—
XX	5 00	5 25
XXX	5 25	5 50
Choice XXX	5 75	6 25
Choice family	—	—
Fish:		
Mackerel, No. 1, in bbls	8 25	9 00
Half barrels	4 50	5 00
Kits	77	82
Mackerel, No. 2 in bbls	7 50	8 00
Half bbls	4 00	4 50
Kits	70	77
Mackerel, No. 3, in bbls	7 00	7 75
Half bbls	3 85	4 30
Kits	64	73
Codfish, ₱ lb	—	—
Herring, ₱ box	—	—
Oils, ₱ gallon:		
Coal, in casks	—	—
Coal, in bbls	—	—
Linseed, raw	—	—
Linseed, boiled	—	61
Cotton seed	—	54
Lard	38	42
	75	92
Soap, ₱ box:		
Magnolia	—	2 55
Olive	—	3 00
Palm	—	—
Castile	—	2 75
Soda, ₱ lb	—	—
Starch, ₱ lb	—	3½
Salt, ₱ sack:		
Coarse	75	85
Fine	90	1 20
GRAIN AND FEED.		
Corn, in sacks, ₱ bushel:		
Yellow	—	—
White	—	—
Mixed	—	80
Oats, ₱ bushel:		
Western	—	—
Red rust-proof	—	65
	—	61
Bran, ₱ 100 lbs.:		
Choice	—	1 20
Hay, ₱ ton:		
Prime	26 00	28 00
Choice	—	28 00
Cow Peas, ₱ bushel:		
Mixed	1 75	1 80
Clay	1 90	2 00
PROVISIONS.		
Bacon, ₱ lb:		
Breakfast	—	12½
Shoulders	—	7¾
Sides, clear rib	—	10¾
Sides, clear	11	11¾
Hams, sugar-cured	11½	12¾
Mess Pork, ₱ bbl	—	18 00
Dry Salt Meat, ₱ lb.:		
Clear rib sides	—	10
Clear sides	—	10¾
Shoulders	—	7
Lard, ₱ lb.:		
Choice, in kegs	—	11¾
Choice, in tierces	—	11¾
EDULENTS.		
Potatoes, ₱ bbl.:		
Irish	3 25	4 25
Sweet	—	2 50
Onions, ₱ bbl	2 00	2 50
Apples, ₱ bbl	4 00	4 50
Cabbages, ₱ box	—	—
Sour Kraut, ₱ bbl	3 00	7 00
BALING STUFFS.		
Bagging, ₱ yard:		
India	—	—
Jute	—	—
Baling Twine, ₱ lb	—	6
Ties, ₱ bundle:		
30 lbs and buckles	—	1 50
SUNDRIES.		
Poultry, ₱ dozen:		
Grown chickens	4 50	4 75
Young do	3 00	3 50
Ducks	3 00	3 50
Geese	4 00	4 25
Turkeys	18 00	24 00
Eggs, ₱ dozen		
Western	—	18
Southern	17½	20
Honey:		
Strained, ₱ gallon	—	—
Comb, ₱ lb	—	—
Pecans, ₱ lb:		
Louisiana	—	—
Texas	7	12
Oranges:		
Louisiana, ₱ bbl	—	—
Foreign, ₱ box	2 25	3 25
Wool, ₱ lb:		
Louisiana	20	23
Texas	—	—
Feathers, ₱ lb		
Geese	—	—
Hides, ₱ lb.:		
Country green	6	7
Dry salted	—	10
Dry flint	—	12
Ox Horns, each	—	6
Tallow, ₱ lb	6	7½
Cotton Seed, ₱ ton		
In sacks	—	—
Meal	—	24 00
Oil cake	—	26 00
Cooperage, ₱ each:		
Sugar hogsheads	2 50	2 75
Molasses barrels	—	1 35
Kegs	—	1 05
	—	75
Oak Staves, per 1200:		
Kegs	—	60 00
Barrels	70 00	75 00
Extra barrel	100 00	105 00
Extra hogshead	140 00	145 00
Extra pipes	190 00	200 00
Tobacco:		
Low lugs	—	—
Medium	—	6
Good to fine	—	7½
Low leaf	—	—
Medium	—	8
Good	—	9½
Fine	—	10
Selections	—	12½

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—A powerful revival, said to be greater than anything since that of 1838, is in progress at Honolulu and other places in the Hawaiian Islands.

NEWS OF THE WEEK.

DOMESTIC.

CHATTANOOGA, March 21.—Elder Morgan, presiding elder of the Mormon Church for Virginia, North Carolina, Tennessee, Georgia, Alabama and Mississippi, was in the city to-day and will leave this city to-morrow for Colorado with 100 converts, which were gathered in the above States. At Nashville, he will be joined by 50 or 75 more.

He was interviewed by your correspondent to-day on the recent legislation enacted by Congress, and stated that the agitation is merely having the effect of popularizing the church in the South, and that they are receiving without any special effort 35 converts per month before the agitation commenced. The emigration of converts this year is heavier than ever before.

VICKSBURG, March 21.—The United States River Commission steamer Emma Etheridge, which arrived here at 5 P. M. brings news of the break of Alsatia levee, in Thompson's bend. This is regarded as the worst break which has occured south of Helena on the Louisiana side. J. B. Johnson, assistant-engineer of the Mississippi River Commission, states that from Alsatia to Goodrich, a distance of one mile, there are three breaks, all serious. The breaks occurred at Alsatia, Arlie and Mrs. Savage's, and the entire levee in the Bell place is gone. It is impossible to tell the depth of the break at this point. They occurred at 1 o'clock this morning, and were caused by the heavy storm which prevailed at that time. The fall of the water over the levee is about seven feet.

BAYOU SARA, March 21.—We learn through Mr. Walter Bell that the levee at Hog Point broke on Monday, 20, at about 4 A. M. The break is a very bad one, with no hope of repairing it. Just as we get this sad news ready for the wire another messenger brings more gloomy tidings that the Raccourci levee one mile above New Texas, and fronting the place of Alfred Morgan, gave way at 4 o'clock this morning. This break is about 75 yards wide and eight feet deep, and will inundate all the Old river and Raccourci country. This sounds the death-knell for Pointe Coupee. Before many days her fertile fields will be a sea of water, and words cannot express the loss of property and suffering of the people.

WASHINGTON, March 22.—The story goes that Cadet Whittaker is to be dropped out of the army in a way that will not hurt his feelings. The finding of the court martial is set aside, the disipline and honor of the army being deemed a small matter in comparison with party necessities.

The next step, it is reported, will be the pardon of Mason, who violated his orders, betrayed his trust and endeavored to commit murder.

SHREVEPORT, March 22.—State Senator L. M. Nutt died at his residence this afternoon, aged fifty-two years. He was a lawyer of distinguished ability, a member of the Constitutional Convention and a member of the State Senate from this district. He had been in ill health for many weeks. His death is universally regretted.

NATCHEZ, March 22.—Vidalia is nearly surrounded with back water, but the levee in front and on up to the L'Argent break remains intact, but the whole country is under water.

WASHINGTON, March 23.—The Secretary of War has ordered 300,000 rations to be issued at New Orleans for Louisiana, 200,000 at Memphis for Mississippi 50,000 at Helena, for Arkansas, and 10,000 each at Charleston, New Madrid and Gayoso for Arkansas. These are the first rations issued under the last appropriation of $150,000.

VICKSBURG, March 23.—Capt. Reilloy of the City of Vicksburg, whose boat arrived here to-day, reports a distressing condition of affairs at Goodrich's Landing, in Louisiana, and at Willow Point, in Goodrich's Bend. He placed one of his yawls at the service of the deluged people in that section many of whom were reported drowning for the need of boats, skiffs, etc., to rescue them and their families from the rapidly rising waters. A number of persons were reported drowned at Goodrich's, whose names are not given. On the other side of the river, in Issequena county, Miss., the whole county on the river side is submerged, and what is known as Stack Island Chute is no longer prohibited to steamboatman.

WASHINGTON, March 23.—The House of Representatives came to a vote today upon the bill to limit Chinese immigration. All the amendments were voted down, and the bill passed just as it came from the Senate by a voice of 167 to 65. But these figures do not represent the real strength of the opposition to the measure. The test vote was on Mr. Lasson's amendment to reduce the period of restriction from twenty to ten years. This was beaten 131 nays only, to 100 yeas. The 100 yeas were almost wholly Republicans, though there were some Democrats whose lack of wisdom and facility to the great principles involved led them to act with the opponents of the measure.

BOSTON, March 24.—Henry Wardsworth Longfellow, the sweet poet, the gentle scholar, the genial gentleman and admirable citizen, whose pure thoughts embodied in verse have carried joy and peace to the hearts of millions of many nations, this afternoon yielded up his life peacefully and calmly in the midst of his family. His gentle heart had scarcely ceased its pulsations when the sorrowful fact was made known to the denizens of Cambridge by seventy-five strokes upon the telegraph alarm bells, that being the number of his earthly years.

WASHINGTON, March 24.—The Senate Committee on Improvement of the Mississippi River and tributaries agreed this morning upon a bill appropriating $5,000,000 for the improvement of the Mississippi River, and $1,000,000 for the Missouri River, to be expended under direction of the Secretary of War in accordance with the plans of the Mississippi River Improvement Commission. Part of the appropriation for the Mississippi is to be made immediately available, in order to repair as quickly as possible some of the damage caused by the recent floods.

PORT ALLEN, March 24.—A telegram from Grosse Tete reads as follows: "Fordoche under water. It is reported this afternoon that the levee in front of Max Meyer's plantation (old China place) on Fordoche is crevassed. Have abandoned work on Fordoche levee." This, I fear, will practically inundate the whole section.

PORT ALLEN, March 26.—My telegram of yesterday concerning the Grosse Tete country is fully confirmed. With a crevasse at the Mather, Woolfolk, Old Field and Bay Farm, and prospect of the levee on Mound plantation proper going and the whole levee on Mrs. Stockett's place is gone. The straw is broken, and those people send their call for boats to come to their rescue to save stock. How true "misfortune loves company," one disaster follows another. The river has risen here two inches in the last twenty-four hours.

The rain storm is over, leaving a heavy wind and big swell in the river, which is trying on our new work, and washing over in places. I have had no unfavorable reports to-day, and accept it as a good omen.

NATCHEZ, March 25.—River rose here about two inches in the last twenty-four hours and is still rising. The gauge now reads forty-seven feet five inches, which is twenty-two inches above the high water of 1874. Vidalia, La., is submerged to a depth of from two to three feet. The back water being higher than the river, the levee was cut to allow the water to run back into the river. The ferryboat Concordia is busily engaged all day in transporting people and stock from Vidalia, and overflowed districts back of there to this city. Natchez is crowded with refugees, and droves of stock are constantly passing through town.

VICKSBURG, March 26.—Boats continue to arrive from every quarter with news of the receding waters. Above and below on the Mississippi and in the tributary streams the waters are all falling and leaving the country to the care of the planters. Col. James Peeler, who was in the city to-day, reports that a full crop will be made on most of the Mississippi plantations.

BOSTON, March 26.—The burial services over the remains of the poet Longfellow took place at his late home at Cambridge, shortly after three o'clock this afternoon. They were entirely private, and none but relatives and near friends were present.

BATON ROUGE, March 26.—The Governor was informed by telegraph that at midnight a crevass occurred at Arizona, sixteen miles by the river, below Plaquemine, east bank of the river, supposed to have been cut, as it was in excellent order last evening.

DONALDSONVILLE, La., March 26.—I have just returned from the Arizona crevasse, east bank of the river, in the lower portion of Iberville. The break at five P. M. was about three hundred feet wide, and can not be closed, and it will be a waste of money to try it. This crevasse has already flooded the plantations above Point Clear, just below St. Gabriel Church, and is over Roscoe Blonin's place, southward, the Boote and Riverside plantations, and the water will go through Bayou Braud into Spanish Lake, and will flood all of New river and will cause the removal of at least two hundred families. From all information the levee was evidently cut.

VICKSBURG, March 27.—The reports to-day from the overflowed districts are generally very encouraging. The river is falling in all directions and many places are beginning to show up, and plowing is going on.

The steamer E. C. Carroll, from Sharkey, on Tallahatchie River, reports a fall of eighteen inches at that point, and that many planters are preparing to resume work.

PHILADELPHIA, March 27.—Senator Bon Hill is to-day reported by his physicians as being much better. He will remain here for several days.

CITY OF MEXICO, March 20.—President Gonzalez, in interview to-day with Gen. Palmer, assures him of the Executive friendship and appreciation of the Mexican National Railway Company's efforts in prosecuting the work. The President authorized Gen. Palmer to state that he would assist the company both officially and personally. This interview is considered important as showing the position of the Executive towards foreign enterprises.

The Coahuila Legislature indorses the contract for the establishment of a branch of the Mexican Mercantile Bank in that State. The bank was organized by native capitalists.

Mr. Clifford F. Hudson, of Elmira, N. Y., says: "My aged mother suffered greatly from poor digestion and general debility. She was always complaining of her liver, and her bowels often pained her greatly. She was very weak. I bought her a bottle of Brown's Iron Bitters, and she says, 'It goes right to the spot Clifford.' She has greatly improved since using this excellent medicine."

THE AMERICAN POSTOFFICE.—The American postoffice system is one of the most useful institutions of which our government can boast, and far more extensive than any one not connected with the department would be likely to believe without some little research and reflection. Its career of usefulness really began in 1753, the British government made Benjamin Franklin, the eminent philosopher and statesman, colonial Postmaster-General, with the then supposed to be munificent salary of £600, or about $3,000, for himself and his assistant. Franklin made many improvements and alterations in rates and routes, and held the position until 1774, at which time, he was discharged on account of being a patriot.

In 1784, after the adoption of the constitution of the United States, Congress established a postal system, and Samuel Osgood, of Massachussetts, was appointed to be the first Postmaster-General of the new nation. At the close of the first year there were seventy-five postoffices, and the total amount of postage received was $37,-935, giving the government a net income of $5,795. Ten years later, there were 903 offices, and the postage amounted to $380,804, the net revenue to $66,810. This was certainly a wonderful increase, but it seems very small in comparison with its growth since that date.

On the first of June, 1880, there were 42,989 offices; giving employment to 60,479 persons, and reached by 11,112 post routes having an aggregate length of 343,888 miles. The whole expense of carrying on this vast business was $39,101,820,28; 866,593,572 letters; 276,-446,717 postal cards; 695,175,624 newspapers; 53,472,275 magazines; 300,845,-480 books, circulars, etc., and 22,634,456 articles of merchandise were transported.

Great Britan is the only country which, in proportion to its population, can exceed, in its postal reports, these figures. With a population of 35,000,-000, against one of 50,000,000 in the United States, in 1880, 1,128,000,000 letters and 115,000,000 postal cards were delivered. If Americans wrote as many letters in proportion as the British, 1,610,000,000 would have to be handled.

The history of a postage stamp is quite interesting. The first one in America is thought to have been that used by E. A. Mitchell, the postmaster of New Haven, Conn., in 1847. In size and form, it closely resembled the present government stamp, and bore the words, "Paid, New Haven [illegible] 5 cents, E. A. Mitchell, P. M." It was made for the accomodation of the citizens, who had complained to Mr. Mitchell of the delay sometimes caused by their being unable to prepay letters except during business hours. From this little affair the stamp has become so popular that it is now used all over the world and exists in about 6,000 varieties.—Presbyterian Banner.

To the preachers of Winona district, North Mississippi Conference. At the last session of our Conference, a collection was ordered to be taken up in the month of April to defray the expenses of our delegates to the General Conference and to meet the deficiency in the expenses of our delegates to the Ecumenical Conference. In accordance with instructions the following appointment is made to the several charges. Winona and Vaiden, $8; Winona circuit, $4; Blackhawk, $8; West, $5; Carrollton $5; Kosciusko and Durant, $8; Lexington, $4; Richland, $5; Attala, $5; French Camps, $1; Zilpha, $2; Walthall, $3; Newport, $3; Kosciusko circuit, $2; Minter City, $3. THOS. Y. RAMSEY, P. E.

DUCKANT, MISS., March 23, 1882.

DISTRICT CONFERENCES.

The District Conference of the New Orleans district, Louisiana Annual Conference Methodist Episcopal Church, South, will hold its next Session in the City of Baton Rouge, Thursday April 13, 1882, at 4 P. M., in the Methodist Church. The preachers of the district will please come prepared to pay over their collection for Bishops and General Conference Delegates; also to turn over their Quarterly Conference Journals, to Committee of Examiners.

CHRISTIAN KEENER, P. E.

Quarterly Conferences.

ALABAMA CONFERENCE.

MONTGOMERY DIST.—SECOND ROUND.	
Auburn station	Mar. 4, 5
Tuskegee station	11, 12
Tallapoosa mission	18,
Tallassee station	18, 19
Hurtville circuit, at Hurtsboro	25, 26
Elmore circuit, at Loretta	Apr. 1, 2
Salem circuit, at Chapel Hill	8, 9
Crawford circuit, at Dickinson Chapel	15, 16
Montgomery station	22, 23
Opelika station	29, 30
Tuskegee circuit at Cotton Valley	May, 6, 7
Franklin mission	12
Lonchapoka circuit, at Armstrong	13, 14

T. F. MANGUM, P. E.

PENSACOLA DIST.—SECOND ROUND.	
Pensacola	Mar. 18, 19
Warrington	19, 20
Milton	25, 26
Stockton, at Wilson Sta	Apr. 1, 2
Pollard	8, 9
Powelton, at Byrnes	15, 16
Milkview, at Ross Point	19
Perdido, at Hilton's	22, 23
Repton, at Repton	29, 30
Evergreen, at Castleberry	May, 3,
Monroeville, at Pleasant Ridge	6, 7

Bishop J. C. Keener will hold the District Conference at Brewton, April 8, 9; members will please come on the trains of Thursday, April 6. Bring up your Bishops and Educational collections and full reports from your charges.

The District Stewards will meet at Brewton April 8, 9.

S. B. COX, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DISTRICT—SECOND ROUND.	
Meridian	Apr. 6, 16
DeSoto, at Good Water	22, 23
Shubuta, at Smile Chapel	29, 30
Enterprise and Quitman, at Quitman	May 6, 7
Winchester, at Winchester	14, 15
Enterprise, at P. Valley	21, 22
Marion, at Andrew C	Jun. 3, 4
Paulding, at Philadelphia	10, 11
Chickasahay mission	17, 18
Waynesboro, at State Line	24, 25
Long Creek mission	July 1, 2
Lauderdale	8, 9
Linwood	15, 16
DeKalb	22, 23

District Conference to be held in Meridian July 27—30, 1882.

The Board of District Stewards will please meet, me, in Meridian, on Wednesday, April 12, at 11 A. M.

12 JAS. A. GODFREY, P. E.

SEASHORE DIST.—SECOND ROUND.	
Ocean Springs ct., at Scranton	Mar. 25, 26
Moss Point, at Moss Point	Apr. 1, 2
East Pascagoula, at Cross Roads	8, 9
Gandularo, at Biloxi	15, 16
China Grove, at Saytins	22, 23
Mt. Carmel, at Columbia	26,
Franklington, at Mayhew	29, 30
Covington, at Covington	May 1
Pearlington, at Log Town	6, 7
Spring Cottage, at Bird's Chapel	9
Whittington, at Steep Hollow	13, 14
Bethel, at Ellisville	20, 21
Westville, at Fairmount	27, 28
Enon	June 3, 4
West Pascagoula, at Union	7

District Stewards will please meet at Moss Point April 1, 1882.

13 T. S. WEST, P. E.

WOODVILLE DIST.—SECOND ROUND.	
St. Helena, at Darlington	Apr. 15, 16
Ponchatoula, at Springfield	22, 23
Amite City, at Osyka	29, 30
Amite Circuit, at Woodland	May 6, 7
Clinton, at Clinton	13, 14
East Feliciana, at Independence	20, 21
Pipkins and Port Hudson, at Port Hudson	27, 28
Jackson, at Jackson	Jun. 3, 4
East Baton Rouge, at Bethel	10, 11
Livingstone, at Friendship	10, 11
Wilkinson	17, 18
Woodville, at Woodville	24, 25
Bayou Sara, at Bayou Sara	July 1, 2
North Wilkinson	8, 9

12 D. A. LITTLE, P. E.

JACKSON DIST.—SECOND ROUND.	
Brownsville	Mar. 25, 26
Lana's Chapel	29, 30
Raymond	Apr. 1, 2
Canton	8, 9
Livingston	15, 16
Jackson	22, 23
Forest Grove	27, 28
Camden	29, 30

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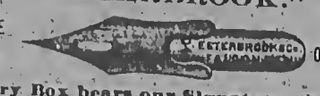

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AN EASTER ODE.

BY HENRY ALFORD, D. D.

The calm of blessed night
Is on Judea's hills;
The full-orbed moon with cloudless light
Is sparkling on their rills;
One spot above the rest
Is still and tranquil seen,
The chamber as of something blest,
Amid its bowers of green.

Around that spot each way,
The figures ye may trace
Of men at arms in grim array,
Girding the solemn place;
But other hands are there—
And, glistening through the gloom,
Legions of angels, bright and fair,
Throng to that wondrous tomb.

Praise be to God on high!
The triumph hour is near;
The Lord has won the victory,
The foe is vanquished here:
Dark grave, yield up the dead—
Give up thy prey, thou earth;
In death he bowed his sacred head—
He springs anew on earth!

Sharp was the the wreath of thorns
Around his suffering brow;
But glory rich his head adorns,
And angels crown him now.
Roll yonder rock away
That bars the marble gate;
And gather we in bright array
To swell the Victor's state.

Hail, hail, hail!
The Lord is risen indeed!
The curse is made of none avail
The sons of men are freed!

—Easter Lilies.

Jasper's New South.

"THE SUN, HE DO MOVE."

The late discourse delivered by the sage of Richmond, the Rev. John Jasper, is scientifically heterodox. No one can deny that his belief in the sun's motion is very natural, as he uses the evidence of his own eyes. He saw the sun rise in the east and cast his shadows westward, and, in going down, cast them on the landscape eastward; there were countless visible proofs of the sun's motion, and even the Scriptures seemed to lend their concurrent testimony. It was very profound in him to reach the same conclusion that the philosophers held for five thousand years; and there was a touch of wisdom in his thus bringing out of his treasury a thing so new and yet so old. We must give him credit for bringing up to the public gaze an error wonderfully popular, and by which he surrounded himself with such notable company. On the other hand we must censure Bro. Jasper for unearthing this ancient difficulty which cost so much pains and time to bury. A man who uncovers the *requiescat in pace* of the past is an enemy of the public peace. Dr. Haygood, of Oxford has unwittingly fallen into Bro. Jasper's company, and has found a "new South;" and don't he see it move with his eyes? The truth is, the doctor of Oxford has been watching so long and intently the negro, that the motion of the six million has been imparted to himself, and now everything seems to be moving: the North southward, the South northward, and all things to an ultimate negro level, fraternally, politically, socially—the brother in black *et al.* He has mistaken a *quasi-renaissance* of the negro for new life in the South. In his article headed, "I Have Seen Babies," March 11, 1882, he gives us an array of facts as proofs of this seeming movement in the South, which, when analyzed, will be found to be so many evidences merely of changes in the condition of the negro. He says:

Some millions of human beings who were slaves are now citizens. This is new or nothing. It means nothing to ecclesiastical and political John Jaspers. Such facts and their consequences one may see without being a minute ahead of time; will not see if a generation behind.

This item includes the abolition of slavery and the citizenship of the negro, and is a pregnant fact, constituting the very gist and essence of all the rest of his facts in proof. We shall devote our whole attention to this one item, as the remaining are mere opinions of Dr. Haygood, which we can not accept for facts and are not relevant to any thing save the changed condition of the negro.

The freedom and citizenship of the negro is indeed *new*, and will take the eye of more than man to estimate in its consequences. We remember well *when* and *how* they were accomplished. It was during the darkest hour of the civil war, when throughout the South every man had gone to camp, and there remained at home only the aged men and young boys, the women and children, in the midst of slaves which largely outnumbered them; it was *then*, in the blackness of that night when the flash of a hundred battle-fields were seen as lightning on the horizon, that President Lincoln issued the proclamation of emancipation. At that time the Northern army had just been thrown back at Chickahominy, Mary's Hill and at Rappahannock. He had hesitated and held up the matter under advisement; but when the time came to speak he uttered this ominous sentence:

I raise no objections against it on legal or constitutional grounds, for, as commander-in-chief of the army and navy, I suppose I have the right to take any measure which may best subdue the enemy; nor do I urge objections of a moral nature in view of possible consequences of insurrection and of massacre. I view this matter as a practical war measure to be decided on according to the advantages or disadvantages it may offer to the suppression of the rebellion.

Then it was on the first day of January, 1863, he launched this thunderbolt to add the horrors of St. Domingo to those of war. It was about thirty years before this time that England had completed her work of emancipation in a way that added lustre to the Christian civilization of the nineteenth century. August 25, 1833-34, the Parliament of Great Britain passed the acts by which 770,280 slaves, which were in the West Indies, were made freemen; and, five years after, she abolished slavery in her East India possessions.

Twenty millions of pounds sterling were paid by her to indemnify the citizens of the West Indies for their losses, and all was accomplished with great agitation, but without shedding one drop of blood. But added to this, the English Parliament did not contemplate for ornament the placing of these emancipated slaves of the West and East Indies in the responsible position of legislators, and diluting the government by giving them the ballot. This calls up the second fact of this pregnant item, namely: the citizenship of these six millions of America. Immediately upon the close of the war these inert masses were put in position as legislators of the South; outnumbering the white citizens in many places, they by sheer numbers held the legislative and executive powers of the government. From this appalling fact in the new South the mind and sentiment of this Christian age and people draw back in horror. The negro reluctantly assumed the position which was offered him; but he had no such quarrel with his former owners and the people of the South as was supposed. He had to be led, taught and incited to various outrages upon the civil and personal rights of the South, by men who were the exponents of the rage of war in times of peace; but was found totally incapable of such base purposes and wholly indisposed to follow such counsels. The superiority of our people in times of peace, and the courage with which they resisted the war of the invasion, commanded the full respect of the colored man. We may clearly see in this that the remainder of man's wrath was restrained by God. It was in consequence of the passive conduct of the colored man, and his confessed inexperience in the work of government, that unprincipled white men have fastened upon the Southern States burdens of debts and corporate grants from which they can scarcely hope to get free in another generation.

This huge attempt of unnatural tyranny, of the placing of an African race in control over a race of Anglo-American people, failed through the utter incapacity of the negro for carrying it out, though he was sustained in power, and the white man was held in practical disability by the reconstruction delays and the whole force of the government; nor was this merely for a day or a month, but for years together after the war ended. *This* indeed is somewhat new; but not newer than that this spirit of freedom and Christian civilization should be complimented by some of our own people who shared the humiliation of this tyranny until it was broken by the violence of its own excess. The negro has fallen out of nearly all the assemblies of the government by the sheer force of his own inherent unfitness for such position in the presence of a more gifted race. But the value of the experiment we can not forget in making up the elements which constitute the "new South." Mr. Jones, of Nevada, has given us a summary of facts, from a Republican standpoint, which we are inclined to think is nearer the truth. In his speech on the Anti-Chinese Bill, March 9, 1882, he says of the servile race in the South:

Their presence is not a blessing to us, but an impediment in our way. The relations between the white and colored races are no nearer adjustment than they were years ago. He would prophesy that they would never be permitted to dominate any State of the South. The experiment to that end had been a dismal failure—a failure, not because we have not tried to make it succeed; but because laws, laws away above human laws, have placed the one race superior and far above the other; and upon the homogeneity of our race depends the progress of our institutions and everything on which we build our hopes.

We think Dr. Haygood is singularly unfortunate in his first proof-act of new life in the "new South." But how precious to the accusing conscience of the Northern emancipationists must be such apologetic words and comforting theories of divine Providence as are found in the doctor's "new South:" that on the whole the war was a good thing; that it has benefitted us politically, industrially, financially, socially and morally. How soothing such providential vindication when coming from a Southern man? No wonder the conscientious men of the North openly express their gratitude to him; but, as for ourselves, we wish these wretched spirits peace

"Nor further seek their merits to disclose,
Nor draw their frailties from their dread abode."

In conclusion the doctor says: "We have seen babies cry for the moon; and nurse said, 'Baby shall have the moon.'" But we have seen something worth two of that: Babies crying for milk—nice, intelligent babies—until they were quieted with sweet milk. I do not doubt that the president of Emory has "seen babies;" but we do wonder at that Jasper-like simplicity which does not realize that the milk is all around his own mouth. After this any one may see babies in Georgia. The doctor must not attempt, in the same simplicity, to palm off on the nation his opinions for facts, nor the new negro for a new South.

A. C. K.

Kentucky Correspondence.

Kentucky is blooming. This is a balmy morning after a spring shower. The peach, plum and early flowers laden the atmosphere with their fragrance. The wheat-fields are green and luxuriant—possibly too forward if we should have late frosts. Never have we had such a prospect for bread. The fall was so favorable that our farmers sowed wheat to their hearts' content, and the mild winter kept it alive and growing. For the first time, in the recollection of this writer, in this latitude cattle have lived all winter without having grain fed to them. It has been a Southern winter in its type. We have no ice; at least, none in Southern Kentucky. Perhaps one-third of our farmers have ice-houses. These are regarded as one of the necessary out-buildings on all well-ordered farms, but useless this year. Alas for ice-cream, good milk and butter and cistern water, to say nothing of other delicacies. During a thunderstorm last week the lightning exhibited a strange freak in the yard of Bro. Orr, one of our members. It struck and shivered six black-locust trees, as he thinks, at one stroke, and what is more remarkable, the trees were on both sides of his house, but the house escaped without damage. He was at his barn under a shed at the time and was knocked down by the shock. No person was in the house. A little negro, who was in a cabin in the yard, was rendered insensible for two or three hours. These are the facts as taken from him. Was it possible for one thunder-bolt to do so much damage, or were the trees on opposite sides of the house struck at different times?

Jeff. C. Hite, a cousin of the James brothers, who are so noted in Missouri for their bold robberies, was arrested at his father's house, in this community, since my last communication, and taken back to Missouri and tried for being in the train robbery there last summer, confessed his guilt, and was sentenced to twenty-five years in the penitentiary. His arrest was a shock to our community, for few if any persons had a suspicion of his complicity with the robbers. He is very young, and this was, perhaps, his first offense. He was drawn into this fatal snare by his love of adventure. The grandfather of the James brothers was one of the hollest men that ever lived in Logan county. He would not even drink a glass of water without returning thanks to God. The boys were in the Confederate army, were outlawed at the close of the war under the reign of terror in Southwest Missouri, and, step by step, went on in their fearful but astonishing career. Gladly would they have returned to their homes, after the war-cloud lifted and rolled away, but they could not; and while the writer has no sympathy with crime, is not an apologist for it, yet he has often thought that if the same magnanimous course had been pursued in Missouri, that was in Kentucky, the name of the James brothers would never have been covered with obloquy.

Our Prof. Stark, of Logan Female College, has delivered a course of lectures on "Old English" before the Polytechnic Institute, at Louisville, which have been highly spoken of by the local press. The professor is at home in that field. He is a delegate to the General Conference, and I learn will lecture on the same topic at Nashville during his sojourn there.

Bro. Barnes, the evangelist, has been near us. He believes in the final perseverance of the saints. He states himself with a will: You may get drunk, lie, swear, and do many bad things; but, if once converted, God will bring you in among the saved at the last. About eighty per cent. of his work goes for nought so far as we can see. Our mutual friend, Dr. C., welcomed the evangelist to Bowling Green. His notice of Barnes' visit, contributed to the Central, is amusing. If you will pardon the allusion to the old political anecdote, we will agree "that he sorter shook that 'coon-skin and sorter didn't shake it." The evangelist is full of slang.

Bro. J. S. Keen has been assisting us in protracted meeting at this place. His ministrations were very refreshing. For four years his soul has enjoyed perfect rest. Jesus is his theme. He loves the Saviour with unusual tenderness of love. He is not a fanatic; but a well-balanced, strong, clear-headed orthodox Methodist preacher. His ministrations are mostly profitable to the church. Such a series of morning meetings I hardly ever saw before, so refreshing! so satisfying! Bro. Keen rarely ever talks about the doctrine, but rather about the experience of grace; rarely names sanctification, perfection and other terms used technically, but in every sermon shows what the Christian's privilege is, and calls to the enjoyment of that love which "casteth out all fear." A "sanctified man" is generally an object of suspicion and distrust; but a deeply spiritual Christian, uniformly consistent, whose light shines with a steady ray is loved and trusted. Whence the difference? There are varying theories about sanctification, and according to a man's faith such is he; but "pure and undefiled religion before God and the Father" gives such an exhibition of virtues and graces, that the enlightened common sense of men, without regard to church relationship or theories of religion, will accept it as genuine. The practical question is not, What does he believe? but, How does he live? The new birth is the new life. The babe in Christ has imparted to him all of the elements of Christian manhood, just as the rose-bud has within its calyx, petals, pistil and stamen, beauty and perfume, afterward to be brought out under the influence of the sunshine into a full-blown rose. Oh, that all Christians could realize that their normal state is one of bloom—full blossom! Bro. Keen states that a few weeks ago, in Hart county, Ky., he took an old lady, aged one hundred and five years, into the Methodist Church—the oldest person that has joined the church, I suppose, since the days of the apostles. The old lady is very feeble, in her dotage, confined to her bed and evidently "to the margin come." When asked whether she was a member of the church, she answered, like young people generally do, "Not yet." One hundred and five years, and still it was, "Not yet." But she desired to join the church and receive the sacrament, and the privileged pastor complied with her wishes.

"While the lamp holds out to burn,
The vilest sinner may return."

Dr. Rosser's article on Church Evangelists is timely, and entitled to careful consideration. Through Southern Kentucky the Baptist pastors are as good evangelists as our own stationed preachers, but they have found it necessary, and a very successful method, too, for building up the waste places to send out special evangelists. When a preacher goes out of one revival into another he is always warm with revival fire, and will carry with him also the prestige of success. Evangelists are not usually superior preachers; are not, as a rule, well adapted to the pastorate. Few men can do all sorts of work equally well. I am for evangelists. The General Conference draws near. This parsonage is within the roar of cannon fired at the city of rocks. Of course where so many great guns shall be brought together, we will keep our ears attent.

Up this way it is thought by some that about three Bishops will be elected. Kentucky is not expecting another stroke of episcopal lightning until her revered Kavanaugh passes away. Men are not much talked of, because it is believed that Divine Providence will show whom he hath chosen.

On the negro question some of our self-constituted pilots are at sea. Few will take passage on their ships. Let us be true to ourselves, and not veering shuttlecocks, changed about by dominant air-currents. "Eight beats seven" in counting, as we all know, that might has often triumphed over right is so easy of proof that Darwin predicates of it his "survival of the fittest." But we love Uncle Ned notwithstanding the complexion of his skin; we acknowledge him to be *our brother* in black.

A very accomplished lady says the NEW ORLEANS CHRISTIAN ADVOCATE is one of the very best of the Advocate family; so say you all gentlemen of the staff. Good night.

VERNON.

Floods of Water and Floods of Grace

MR. EDITOR: The floods are upon us, and plantation after plantation is going or has gone under. Hundreds of acres of cane are [illegible] water. The east side of the B[illegible] Teche is about all gone. There may be perhaps two levees standing between this place and the bay; but if the water continues to rise at the present rate (four to six inches in twenty-four hours) no levee will be intact in the next forty-eight hours. It is really fearful to contemplate the ruin that must ensue. It will affect all business, all trades and callings, so that the outlook is indeed most gloomy. Men, who a few days since hoped to realize thousands, are now perhaps ruined beyond recovery. These times bring out the true character of men. In one we see the noble manhood to stand out in its beauty and strength; and in the other the reverse is presented, and one feels compassion for the poor creature that has no other God but self. When I look down I can see nothing to cheer or help me; but, when I lift the eye "unto the hills," whence cometh help, all is bright and encouraging, and, in the midst of the wreck of man's devices, plans and hopes, the cause of Christ and the church of our God seem to have been inspired with new life and holy zeal. God is drawing near to his people, and is ready to pour out a blessing if they will but extend the hands to receive it. There has been a steady revival influence progressing in the church ever since I reached home from Conference. The spirit seems to be urgently at work convicting of sin and converting to Christ, reclaiming the backslidden and building up the faithful. Congregations large; the male attendance about equal to the female, and often in the majority. The communion well attended; the prayer meeting increasing both in numbers and interest. The class meetings are seasons of refreshing from the Lord: they are largely attended. The spirit is present, and each meeting is more precious than the preceding. Men and women now pray in public; young and old stand up and confess Christ; tears fall, pride is uprooted, hearts are melted down, and souls have been born into the kingdom in the class-room. The Sunday-school is nearly doubled and is doing well; the children are being taught in the way of truth, and their voices sing the praises of God in a manner that would do you good to hear them. There is also a Sunday-School Mission Society, and the little things are at work in earnest. I am humbled God seems so near. I fear lest some impatience of the Master's tarrying, and pushing of self into the foreground, may wound the blessed Spirit. Never before has the preaching of the word to dying men so impressed me; the account that the preacher must render; and if unwise, impatient or unfaithful, he is indeed "of all men the most miserable." That the spirit of God is at work is certain. This was manifested at the last class meeting. An old man came into the room whom I had never seen and but once heard of. When he entered I was sure he was the man. I called upon him to pray, and it was indeed as though he was talking with God. His experience was rich, full, ripe, and "the trumpet gave no uncertain sound." It reminded me of the book of Isaiah; he seemed to read the glory of the Christian's reward and understand the text, as did Isaiah see and understand the glory and strength of Christ's kingdom. There was in his words or manner nothing of "Lord, I thank thee that I am not as other men are." He seemed rather to take hold of the Saviour's hands, and say: "To whom shall we go, thou hast the words of eternal life." Being filled with the love of God he was patiently waiting when he should enter into his *rest*. He had been fifty years a member of the church. I will not soon forget his face nor cease to remember his words. God sent him to bear witness to his truth, that men might both see and hear that Christ "was the way, the truth and the life," and that filled with his love.

"Earth has no sorrow that God can not heal."

Thus it is that the Lord is working in our midst, and by his spirit leading men into the way of life. Bro. Reed was with me on last Sunday, and was much encouraged on the whole district.

Your brother in Christ,

T. K. SAINT LEROY.

FRANKLIN, LA., March 29, 1882.

The Floods—A Narrow Escape.

MR. EDITOR: Supposing that some would like to hear from us in this region of watery desolation I write. It would make this article too long to give a detailed description of all that came under my own observation. The levees broke Tuesday, the twenty-first instant, in twenty places at one time, during a most terrific storm about four o'clock, turning the water on the people so suddenly that none were able to get to high land before it reached their houses. Two of the breaks occurred in front of my house, about two hundred yards apart, each one about fifty feet wide and eight or nine feet of water. By the time I could see in the yard the water was seven or eight inches deep; by nine o'clock it was three feet deep; by twelve o'clock it was five feet deep. About one o'clock, after having sought in vain for help to save my family, and having torn off some of the planks of my house, and with an old dull saw and hatchet I had completed a boat to save our lives. Just after I had launched my boat a skiff was brought to our relief, which carried my family safely to the Goodrich Store, one mile above, which is two stories high, where, with about 200 white and colored people, mostly the latter, with dogs, mules, and cattle etc., they spent the rest of the day and until the next day about three o'clock. Thus was my family saved. I am now at one of my steward's, Bro. Burney, on high land, or, rather, on dry land. When I returned the next day to save my household things, clothing etc., I found the water up to my waist, our trunks all afloat, everything wet. My store-room was so flooded with water that I did not attempt to go in at all; lost all my provisions, nearly all my furniture and a great deal of clothing and bedding. My buggy was washed away and horse-feed of which I had a good supply. Really, at this time, I do not know what I have lost. My family are saved, for which I feel thankful to God.

I have never witnessed such thing before, although I have seen distressing scenes, yet nothing I compare with this. Houses were washed away; several persons were drowned, how many I do not know. All day, Tuesday, and until Thursday night, screaming perishing human beings could be heard and seen calling for help. There were very few boats to be had. On Wednesday the people of Lake Providence sent boats to the relief of the sufferers, also food, and again food on Friday and Saturday. A great many mules, horses, cows and hogs were drowned. These twenty breaks are embraced in the distance of five or six miles. What is to become of the people here I do not know. They were overflowed by a break in the levee last year and again this year. They are financially ruined. The Lecun Grove Church people are the sufferers principally. I fear that church will be almost totally blotted from existence. The house will probably be washed away. I do not know what the end will be. Really, a *meager* support for wife and children seems almost out of the question. My health is by no means good. There is nothing for me to engage in to make a living. Verily, it looks like suffering is very close at hand. But our trust is in God who will not fail us even in this extremity. Your brother in Christ,

H. O. WHITE.

DELAWARE, LA., March 26, 1882.

Good Words.

How near to me, my God, thou art!
Felt in the throbbing of my heart
Nearer than my own self to me.
Nothing is real without thee.

Thou fillest my being's hidden spring;
Thou givest my wishes heavenward wings.
Live thy life, I breathe thy breath,
And in thy presence is no death!

—The best recipe for going through life in an exquisite way with beautiful manner, is to feel that everybody, no matter how rich or how poor, needs all the kindness they can get from others in the world.

—Inward goodness and benignity of spirit reflect a certain sweetness and serenity upon the very countenance and make it amiable and lovely, inspire the soul with a noble resolution and courage, and make it capable of enterprising and effecting the highest things.—Scougal.

—It is a great and marvellous thing to be a Christian, and God lays more stress on that than on the sacrament. For the Christian was not made for the sake of the sacrament, but the sacrament was instituted for the sake of the Christian.—Luther.

—When God has a great work for any one to do in this world, he usually gives him a peculiar training for it; and that training is just what no earthly friend would choose for him; and sometimes it is so long continued that there seems but little time left for work.—Mary Lyon.

—Let us serve God in the sunshine while he makes the sunshine. We shall then serve him better in the dark when he sends the darkness. It is sure to come. Only let our light be God's light, and our darkness God's darkness, and we shall be safe at home when the great nightfall comes.—F. W. Faber.

—Human happiness has no perfect security but freedom; freedom none but virtue; virtue none but knowledge; and neither freedom nor virtue has any vigor or immortal hope except in the principles of the Christian faith, and in the sanctions of the Christian religion.—President Quincy.

—Without earnestness no man is ever great, or does really great things. He may be the cleverest of men; he may be brilliant, entertaining, popular; but he will want weight. No soul-moving picture was ever painted that had not in its depth a shadow.—Peter Bayne.

—An idle word may be seemingly harmless in its utterance; but let it be fanned by passion, let it be fed with the fuel of misconception, of evil intention, of prejudice, and it will soon grow into a sweeping fire that will melt the chains of human friendship, that will burn to ashes many cherished hopes and blacken more fair names than one.—Charles A. Dickey.

Christian Advocate.

THURSDAY, APRIL 6, 1882.

THE RESURRECTION.

BY MRS. S. K. BRADFORD.

When Lord Lindsay was traveling in Egypt he found a mummy, the inscription on which showed that it was two thousand years old. Unwrapping it, he discovered in one of its hands a tiny root. He brought the root to England and planted it, when, lo! it bloomed and produced a lovely flower. The following stanzas were suggested by this interesting incident:

Two thousand years ago a flower
Bloomed lightly in a far-off land;
Two thousand years ago its seed
Was placed within a dead man's hand.

Before the Saviour came to earth,
That man had lived and loved and died,
And, even in that far-off time,
The flower had spread its perfume wide.

Suns rose and set, years came and went,
The dead had kept its treasure well;
Nations were born and turned to dust,
While life was hidden in that shell.

The shriveled hand is robbed at last,
The seed is buried in the earth;
When, lo! the life-long hidden there—
Into a glorious flower burst forth.

Just such a plant as that which grew
From such a seed when buried low;
Just such a flower in Egypt bloomed,
And died *two thousand years ago.*

And will not he who watched the seed,
And kept the life within the shell,
When those he loved are laid to rest,
Watch o'er their buried dust as well?

And will he not from 'neath the sod
Cause something glorious to arise?
Aye, though it sleep two thousand years,
Yet all that buried dust shall rise.

Just such a face as greets you now,
Just such an form as here we wear,
Except more glorious far will rise
To meet the Saviour in the air.

Then will I lay me down in peace,
When called to leave this vale of tears,
For—"in my flesh shall I see God"—
Even though I sleep two thousand years.

Northern Christian Advocate.

Sunday-School Lesson.

PREPARED BY REV. CHRISTIAN KEENER.

Second Quarter—Lesson III.

SUNDAY, APRIL 16, 1882.—MARK vi. 30-44.

GOLDEN TEXT.—"*I will abundantly bless her provision: I will satisfy her poor with bread.*"—Psalms cxxxii. 15.

FEEDING THE FIVE THOUSAND.

Soon after the death of John the Baptist the twelve disciples returned from their tour of Galilee (a description of which we had in the first lesson of this quarter,) meeting Jesus probably at Capernaum. Very likely their return had been hastened by the awful death of John the Baptist. As usual, whenever Jesus returned from one of his circuits to his home in Capernaum, the people flocked to see him from all the villages around. So many came that Jesus and his disciples had not even time to eat. Wishing to avoid being the center of the popular excitement which the death of the great and popular prophet had created, and which we know, as a matter of fact, was so strong that the people looked upon all the subsequent troubles of Antipas and his wife as retributive justice; so, after listening to his disciples' account of what they had done and taught, he proposed a short respite for them. "Come ye yourselves apart into a desert place and rest awhile," for there were many coming and going, and they had no leisure to eat. So this departure to a desert place was on the weary disciples' account, that they might have a quiet place to eat. What a wonderful repast they were going to they could not have had the least conception. The words of this invitation, "rest awhile," are full of compassionate consideration. He knoweth our frame, but he limiteth the rest, to "awhile." That busy scene, when the disciples were waiting on the ranks of hundreds and fifties, handing the bread and fishes, and afterward gathering up the fragments, gives an idea of their rest. They departed into a desert place privately by ship; that is, they did not let the place of destination be known; but the lake being small, the people could see the course of the boat, and, running along the coast, managed to keep ahead of the boat, so that when the boat landed, lo! the crowd was there waiting to receive him. The Master was touched when he came out of the boat and saw much people there; he at once gave up, and, full of compassion for the multitude, began teaching them, because they were as sheep without a shepherd. The disciples were weary, and the day was slipping by, and no rest nor food yet, and with some impatience they came to the Master expostulating: "This is a desert place, and now the time is far passed; send them away, that they may go into the country round about, and into the villages, and buy themselves bread, for they have nothing to eat." Give ye them to eat, replied the Master. The disciples answered a little impatiently: "Shall we go and buy two hundred penny worth of bread and give them to eat?" They had made a hasty calculation of the amount necessary to give every one a little, and no doubt it oversized their purse. They wished to show how unreasonable the demand he made of them was. "How many loaves have ye?" And when they had taken a look into their scanty larder they reported the entire stock on hand to be five loaves and two small fishes, not enough for one meal for themselves. This juventory Christ had taken in order that he might clear the way for a stupendous miracle. His command to arrange the guests in ranks on the grass must have struck the apostles as preposterous when they thought of their stock on hand. What a picture! The slopes were rich with the soft green of the spring grass, that simplest and most touching lesson of the care of God for all nature, on the beautiful sward at the base of the rocky hill the people were seated to receive from the hands of the Son of God this miraculous bread, emblematical of the soul's true food found only in himself. And when he had taken the five loaves and the two fishes, just a double handful, he looked up to heaven and blessed and broke the loaves, and gave to his disciples to set before them, and the two fishes divided he among them all. Oh! the amazing increase of that blessing.

They did all eat, and were filled. These multitudes had come, taking no thought what they should eat or drink, but only anxious to hear the word of life, to seek the kingdom of heaven, and now their meaner things, according to the word of promise, are added to them. A supernatural increase, like the widow's oil, which increased not in the cruse, but as it was poured out. So spiritual graces increase, not by being kept together, but by being distributed. All explanations of this miraculous increase, which are not supernatural, are not edifying. We do not pretend to explain this miracle, which has no parallel outside of the Bible and nature.

The fragments show the abundant way in which God provides for us. Enough for all, and some to spare, but none to waste; so they were all gathered up. The number and the fragments show the magnitude of the work. A lesson of economy, which is consistent with the greatest liberality.

The lessons we are to learn are many, but the central truth is Christ, the bread of life, satisfying the hunger of the soul for love, pardon and immortality. He that gives the gospel to others only has the more for himself.

J. P. and the Superannuates.

MR. EDITOR: I have been no little surprised to see, from time to time, for the past fifteen years or more, some one proposing to change the present law of our church in regard to the claimants upon the "Conference fund" from a principle of "necessity" to one of "equity."

That word—*equity*—seems to be the hobby of all who propose changes, just as if, under our present law, there were some *unjust* prescriptions or prerogatives. *Equity* is placed in the *extreme.*

In law the term is used to express an action, not in accordance to the statute, but *in accordance to the justice of the case and the conscience of the court.* Hence the old maxim of the common law writers: "He that asks *equity* must be *just.*"

If the law relating to the "Conference fund" is made a matter of justice, and not of grace or mercy, it seems to me that several things must be done which have not yet been suggested by any one on that side. 1. The claimant should have a given per cent. on all his unpaid claims, running through his itinerant career, whether eight or sixty years. 2. Those, and only those, who failed to pay as the claims became due should be required to pay to that fund. 3. A bachelor should receive his interest at the end of *one year* as well as the consumptive man with a family of eight or ten at the end of *thirty years*, although the old man with his large family may have not more than fifty dollars unpaid, and the bachelor may have five hundred dollars unpaid salary. This ignores all "necessity," and comes down to the just basis of business, "right between man and man."

It seems to me that the object of this law, as it now stands in our Discipline, is mercy, not equity. If not, there is a culpable dereliction on the part of the General Conference in failing to provide that it *shall be paid in full.* If it be made a matter of "equity," there must be such a provision. There could be no *equity* in saying a thing *shall* be done, and making no arrangement for the doing of it.

J. P. complains at the discriminating power vested in the Joint Board of Finance, on the ground that it relates "more to necessity than to equity," but proposes to retain that power in his proposed law, just as if equity were a thing to be bent and stretched around all sorts of conditions. Maybe if J. P. would study the "parable of the laborers" he would get some light on this question. It seems that he would give the man who comes in at the eleventh hour nothing, notwithstanding he leaves all, and goes to work in the vineyard.

J. P. says "there is a vast difference between need and equity." In law this is true, but in ethics we fail to see it. "I was hungry, and ye gave me no meat," not because he owed him meat, nor that it was justly due him, his right, his equal portion, his just desert, but because he *needed* it. "I was a stranger, and ye took me not in." While in law the stranger has no equitable claims upon me, in morals he has. In morals we must speak of equity as the performance of Christian duty. In this department of law it is unjust. See the judge and the widow—unequitable, to let others suffer when in our power to relieve them.

No arrangement can be in "equity" which would *give to bounty* and *neglect want.* Suppose J. P. had traveled twenty-five years, and had a family of seven small children, and J. M. had traveled thirty years, and had no one dependent on him, and that both were placed on the superannuated list, would he regard it an act of "equity" to give J. M. more than to himself? I would not.

We have as good a law as we can ever have, unless we have one that gets more money.

J. A. P.

That Report on Temperance.

MR. EDITOR: Bro. Featherstun is sorry that the Mississippi Conference has so far meddled with politics as to resolve, "That we consider it a compromise of religious character for any member of the church to sign a liquor petition, or vote for known liquor men for office." He says; "Such would do very well for our Yankee brethren, but we have thus far left politics out of our Conferences, and I hope we will continue to do so." Yes, brothers, we have left politics out of our Conferences, and we have also usually left religion out of our politics. We have been so very fearful of patterning after "our Yankee brethren" that we have gone to the other extreme, and voted for "avowed liquor men," and men who are known to lead immoral lives. A short time since I heard a leading member of the Methodist Church, say, "I have often had to hold my nose while casting my ballot, but have always voted the straight party ticket."

Our preachers are generally conservative men, and probably do not often vote for bad men, but they have been so much afraid of appearing to take part in politics that they have seen their members, year after year, vote as Christians should not, without so much as entering a protest against it. With party politics we ought to have less to do, but the pastor should counsel his flock to take their religion with them to the ballot box. If this is the duty of the individual pastor, surely there can be no impropriety in a Conference, of ministers and leading laymen, expressing its opinion to the entire church.

I am truly glad that our Conference asked for a Committee on Temperance, and that its report, as presented, was adopted. I will further say that it was adopted by a rising vote, without a single dissenting voice, and that, at the request of Dr. Parker, a resolution was added asking its immediate publication in the NEW ORLEANS CHRISTIAN ADVOCATE.

A MEMBER OF THE COMMITTEE.

From the Work.

SEASHORE DISTRICT, MISSISSIPPI CONFERENCE.

MR. EDITOR: I have just completed my first round for this year. We had considerable rain and much high water during the quarter. I was put to no special inconvenience by it. This is a large but not a difficult district to travel; the roads are generally good. In many parts of the work we have large and appreciative audiences; they come from four or five to ten or fifteen miles to the quarterly meeting. We have almost every shading of piety among us. At one church they keep up a regular class meeting, prayer meeting and Sunday-school; though they live from two to seven miles from the church, only one or two families so near as three miles. They talk about religion when they visit each other. At another church they have the greatest difficulty in keeping the Sunday-school alive, though perhaps fifty or sixty children, under Methodist influence, are within half a mile of the church. I hear of no fireside religious talks, unless the preacher is present. Some of our people pay for the support of the gospel more than others in like conditions. Some small farmers pay ten, fifteen and twenty dollars annually. Other larger ones pay much less. One little shop-keeper, of very small means, manages to pay ten or twelve dollars a year. One large merchant manages to get off with less. Last year his fair promises led the over-sanguine stewards to hope for five dollars from him, but the last day showed they had just put him five dollars too high. Men in this district, with less means than this man, pay over one hundred dollars annually. Some people in this district walk five or six miles to church habitually; others, sound and well, without excuse, habitually remain at home, though they live within a quarter or half a mile of the church. One sister last year, on the best of terms with her pastor, lived within three hundred yards of the church, where he preached about thirty times, never has heard him preach. Another sister, living a mile away, old, feeble, and often unattended, never misses an appointment, rain or shine, night or day. There is a difference in people, and always will be. We must be very careful in judging, but we can say there are some strange forms of piety among us. The people here treat the preachers well. My last round was very satisfactory. I hope it may be turned to much profit. If it was not for the long periods away from the family this would be one of the most pleasant districts in the Conference to travel. The new railroad passing centrally through, tapping Red Creek mission on its northern border, will make it easier on the presiding elder. There is at this time much activity along the line of that road; they are working on it all the way from Gainesville to Meridian. It is to cross Pearl river about nine miles above Gainesville. It crosses Leaf river just below the mouth of Bonie.

T. S. WEST.

SPRING RIDGE, MISSISSIPPI CONFERENCE.

MR. EDITOR: The first Quarterly Conference for Spring Ridge circuit, Brookhaven district, Mississippi Conference, was held at Forest Hill, March 12-13. Bro. J. A. B. Jones, our presiding elder, was with us, and preached two sermons, both of which were good to edification. Every church in the circuit was represented in the Quarterly Conference. The stewards, with one exception, were all present.

On Sunday the congregation was large, and very attentive to the preaching of the word. As is the custom on such occasions, the sacrament of the Lord's Supper was administered, during which a goodly number of members feasted upon Christ by faith in their souls while partaking of the emblems of his broken body and shed blood.

Thus far three class leaders have been appointed for this circuit, and in the future, if our members can be induced to attend, class meetings will be held by them in their respective congregations. We have five Sunday-schools on this circuit, all of which use Methodist literature, exclusively, and are in a prosperous condition. In two of our schools, and on more than one occasion, I have been informed, perfect lessons have been recited by all the scholars; not a single question missed by any member of the school. This is, indeed, very gratifying. Our members, and the people generally, are very kind to their pastor, but some of them are sadly in need of more *heart religion.*

M. CLAYTON CALLAWAY, P. C.

BYRAM, MISS., March 21, 1882.

COLFAX CIRCUIT, ALEXANDRIA DISTRICT, LOUISIANA CONFERENCE.

MR. EDITOR: We, in this our new field, Grant parish, are at work. You know it is quite youthful, though progressive. Our ecclesiastical life, though brief, has made its impressions, and, with experience of the past, we are struggling hard, in faith and prayer, for success in the near future. We have received nineteen members into the church; have three Sabbath-schools just started, though promising much in longevity. We have held our first Quarterly Conference. Our presiding elder was on time with his usual vigilance, looking after all the interest of the work. We have a comfortable home for the preacher, with everything necessary accompanying a rural life. The assessment was in anticipation of the preacher's wants.

We have before us the liquor traffic memorial, petitioning for a constitutional amendment. The ladies are signing a supplement, with an expression of their desire in regard to the great evil. We hope to do good work for the ADVOCATE this year. We particularly approve of your concluding the numerous articles in regard to episcopal elections. Would it not be in keeping with our custom of fasting and prayer before each Quarterly Conference communion to also observe a day of special fasting and prayer throughout the church for the General Conference?

S. H. WHATLEY.

MARCH 27, 1882.

WESTVILLE, MISS.

MR. EDITOR: Away off here, amid the magnificent pine forests that are just now attracting the attention of the lumber-dealing world, we are at work. Prayerfully, and with trust in God, we are striving to build up the Master's kingdom. And I thank God that there are some blessed men and women who encourage me to go on. There are many earnest, true Christians among my people, but some, alas! who follow the Master from afar, and some even who, Herod-like, are "vexing the church." Still, "by the grace of God, we are what we are," and, "by the grace of God," we will become *better* than we are. Dr. West, was at our Quarterly Conference, and did some good work. In conclusion I will say my work is pleasant, my people kind, and my hopes of God's blessing upon us very bright. I enjoy many pleasant and profitable hours with the young Baptist minister, who labors in the same territory with myself. My rule for judging the benefit derived from the ADVOCATE is that those families who read it seem to enjoy most religion.

Yours, M. A. BELL.

WESTVILLE, MISS., March 21, 1882.

MY REPORT.

MR. EDITOR: As I have finished canvassing the county of Leake as colporteur for the Southwestern Bible Society, I send you my report to publish if you think it necessary. I wish to thank the citizens of the county for their kindness to me and my mule. I have spent many pleasant evenings with those kind people after a day of travel. My work was as follows: families visited, 2,111; destitute families found, 694; supplied, 459; left destitute, 235; sold, 1,266 volumes, worth $300 43; donated, 41 Bibles, 204 Testaments and 6 portions, worth $21.

H. BURTON.

Marriages.

TRIPP—EDWARDS.—At the residence of Mrs. C. Andreola, March 15, 1882, by Rev. John T. Sawyer, Mr. William H. Tripp and Miss Addie A. Edwards, both of Shreveport, La.

TROUSDALE—WILLIAMS.—At the Methodist Church, in Monroe, La., March 16, 1882, by Rev. B. F. White, Mr. David G. Trousdale to Miss Lucinda A. Williams, both of Monroe.

FOOTE—COOPER.—In Yazoo City, Miss., January 29, 1882, by Rev. T. B. Holloman, Mr. H. L. Foote, of Sharkey county, to Miss Eva Cooper, of Yazoo county, Miss.

HUDSON—CATCHING.—At the Methodist Church, in Yazoo City, Miss., February 23, 1882, by Rev. T. B. Holloman, Mr. W. R. Hudson to Miss Emma Catching.

THERRELL—CATCHING.—At the Methodist Church, in Yazoo City, Miss., February 23, 1882, by Rev. T. B. Holloman, Mr. Robert Therrell to Miss Hattie Catching, all of Yazoo county, Miss.

CROSBY—INGRAM.—At the residence of the bride's stepfather, Mr. Evans, in Lake, Miss., March 16, by Rev. J. L. Peebles, Mr. J. F. Crosby to Miss Ingram, all of Newton county, Miss.

Obituaries.

CARRADINE.—Died in Vicksburg, Miss., March 1, 1882, LAURA G., wife of Rev. B. Carradine, in the thirtieth year of her age.

The inevitable destroyer, death, has entered that once happy home and borne away in triumph their fairest jewel—the gentle, loving wife and fond, devoted mother. Death is the inevitable end of us all. "God rules in a mysterious way," and although dark and unfathomable it appears, yet he knows best. He has taken from us, in the beauty of true womanhood our dear friend and beloved sister. Only two short months was the light of her Christian spirit permitted to shine around us; yet in that brief space of time we learned to love her. Her young life was cut short. The tender vine was broken and lay withering on the ground. Her voice is now hushed in the slumber of death. Her sweet smiles that she retained even in death, are forever buried from our sight. To her husband she was always a source of joy and pride. She aided and assisted him in his work. She sympathized with him in his sorrows. When tired and weary he sank upon the couch to rest, it was her hand that smoothed his fevered brow, and her voice that lulled him to calm repose. Her whole soul was wrapped up in doing good. As a wife she was loving and faithful; as a mother she was kind and devoted. Modest and retiring in disposition, she preferred the pleasures of the home circle to the amusements of the world outside. She was an example to the old as well as young. She lived and died in Christ. What a sweet and divine assurance of faith are the words she uttered before she sank into that last sleep: "If I die in unconsciousness, I die in Jesus." Her whole soul was dedicated to the service of her God. She died as she lived. Such was her Christian spirit, that none knew her but to love her. But she has been borne on angels' wings to realms of light—borne to that home where sorrows never come, where angels' voices sound the praises of heavenly joys, and angel fingers touch the golden harps; and, as we plant fresh flowers over her grave, and water them with our tears, our prayers will ascend to the throne on high that God may send comfort and resignation to her sorrowing husband, and four little children so suddenly bereft of a mother's care, and enable them to say, in the fullness of their hearts: "We only yield thee what is thine. Thy will be done."

A FRIEND.

This congregation has heard with deep regret of the decease of Mrs. Laura B. Carradine, wife of our late pastor, who had endeared herself to this church and community by her godly walk and conversation, exhibiting in her traits of mind and character those virtues which make up the highest type of the true Christian woman.

Resolved, That we tender to our bereaved brother our words of love and sympathy in his great affliction. May that cup of consolation which he pours out for others, be his in double measure in this his hour of sorrow. We share his grief, but we also join with him in the bright hope of reunion hereafter, where friendships never rust and sorrows never come.

Adopted by Church Conference, Crystal Springs, March 5, 1882.

J. B. FERGUSSON, Sec.

YOUNGBLOOD.—SISTER MISSOURI YOUNGBLOOD was born at Springfield, Mo., in 1844. Her maiden name was McGinty. Losing her mother in childhood, she came to Yazoo City, Miss., with her father and an only sister who survives to mourn the untimely death of one so near and dear. On January 6, 1874, she was married to Mr. Joseph Youngblood, of Hinds county, Miss. She was a devoted and faithful wife, making the little home happy as a trustful, industrious and Christian wife alone can. She united with our Methodist Church here, at Bolton, Miss., about two years ago, under the ministry of Rev. Benjamin Jones. Through her godly example and wise words of encouragement she first induced her husband to attend the Sunday-school and Bible class, and afterward had the great happiness of seeing him bowing at our altar, assuming the vows of church membership and partaking of the blessed emblems of communion. She was not long spared to participate here in this delightful co-working. But we trust that eternity will witness the full resultant of that inter-communion established here, on the shores of Time. She delighted in the services of the sanctuary—rarely absent from preaching, prayer meeting or Sunday-school, seeking as her health permitted attendance. Amid the weariness and pain of a sickness of some months (with intervals of ease and comparative health) one of her chief regrets seemed to be the deprivation of the means of grace. "Will I never get to hear another sermon?" still lingers in the ears of some who visited her a few weeks before her death. She died seemed far from the gates of death, but appeared to have a presentiment of approaching dissolution. She died within a day or two after her friends began to think her seriously ill. The great regret of many is that they knew not of her sickness in time to minister to her. The shock, the sudden announcement of her death, caused to nearly every one in our little town, testified to the esteem in which she was generally held. She passed over the river, February 25, 1882, expecting to meet her Saviour, and to enjoy the rest of the mansions prepared. The home down here is desolate; the cemetery holds the precious dust; the spirit has flown away to God who gave it, and we may meet her there.

J. P. DRAKE.

DOWNING.—Died at Raymond, March 5, 1882, at 12 M., MRS. ALICE MARIA DOWNING. She was the second child of Mr. James L. and Mrs. Philomia Tynes, now of Hinds county, Miss. Our friend was born in Pike county, Miss., March 3, 1850. Thus she lacked three days of reaching the age of thirty-two years—in the midst of life! Joining the Methodist Episcopal Church, South, about the age of ten, her childhood and youth were spent in the service of the Master. As an obedient, loving daughter she exemplified the doctrine of early piety, ripening into rich fruitage of maturer life. She seems to have experienced the full joy of pardoned sin first in the year 1868, and under the ministry of our now stricken brother, Dr. Caulfield. Coming home to mother and dear ones soon afterward she rejoiced in possessing "that pearl of great price." As she told to some of the neighbors round what a dear Saviour she had found, they tell how her beautifully amiable face was lit up "as if it had been an angel's." The lines of grace continued there clearly marked through life. Quiet and unobtrusive, almost to reserve; her character yet commended itself to all beholders as that of a true Christian. But specially in the near relations of family life was she esteemed as a jewel of rare value. The letters she would write home always breathed the warm desire to have her dear ones fully committed to that service in which she found such freedom and peace. Her earnest words will doubtless now reverberate through memory's corridors, and their echoes produce answers to prayers long since audited in heaven.

On the ninth of February, 1870, she was happily married to Mr. William M. Downing, of Raymond. Though sickness, to all others apparently mortal, had wasted her frame for about six months, and for three months she had not been able to rise from her bed of affliction, yet the fond husband would not allow the thought of separation till the pure spirit actually winged its way upward—homeward.

J. P. DRAKE.

SPRIGGS.—Departed this life of typhoid pneumonia, Miss MARY J. SPRIGGS, on the twenty-eight of November, 1881, near the city of Vicksburg, Miss. We called her lovingly, "Josie," and she was a lovable and beautiful character. She was about fourteen years of age. Her grandparents were residents of Wisconsin. Her stepfather and her dear mother were very tender and loving toward her, and she was a dutiful and truly Christian young woman. She was the light and joy of her mother's home and heart. Her death has left a cloud of darkness in that home that can be felt. But why sit sad and mournful in the darkness. Dear Josie has been transplanted to bloom forever in heaven. There she will meet her relations who have gone before, who have been watching and waiting for her. Her young heart was alive with trust and hope in Christ, and she felt a clear assurance that she would be saved through the "blood of the Lamb," and rest in heaven. One child less on earth: one more in heaven. So the Lord has many ways to wean our hearts from this poor, unsatisfying world. To me, to all who knew dear Josie, the world seems poorer for her absence from it. Her departure has left a shadow on all our hearts; but faith bids us be hopeful and rejoice in the triumph of her glad soul in gaining the skies. Her Sabbath-school was her delight. She was a member of our church, and a promising, sweet-spirited disciple of the Great Teacher. We may hope for eternal life if we but live as she did, and die as she died. To her it was Christ to live, and to die a great gain.

The solemn silence and deep impression that followed upon the announcement that dear Josie was dead, told more eloquently than words can tell how she loved her and how we grieved over her loss. We sincerely sympathize with the bereaved ones. Had was the parting; joyous will be the meeting, "the sweet by and by." Till then, dear Josie, farewell!

MRS. M. [illegible]

HOWELL.—Died, at the residence of her father, J. B. Howell, Esq., in Jackson parish, La., February 24, 1882, Miss DELILAH F. HOWELL. She was in Holmes county, Miss., October 29, 1841. Joined church in Mississippi, in August, 1857, under ministry of Rev. Dr. Thomas Ward. Removed to Louisiana, in 1868, and attached herself to this church here at her first opportunity in 1872. Delilah was known to the writer for several years, two of which she was in his pastoral charge. She was a faithful attendant on all the ordinances of the church, and always seemed full of zeal for God and in communion with him. She had an earnest desire for religious knowledge and loved to converse on the conversation. There are not many openings for this in this section; but when one offered, she was ever found doing what she could. Her death was occasioned by this disposition. A neighbor had died during a time of sickness with measles in his house for want of help, and she, though never having had the disease, went in a spirit of self-sacrifice to nurse them, and soon after died of the same. The writer can never forget how for weary weeks she labored day and night in his own family so affectionately and tenderly she cared for the sick boy, whom God took to himself. God very properly commemorates the noble deeds of great men and women; but heroic deeds are done and noble lives are lived, oftimes, of which the busy world never hears. Such a life was hers. Her spirit and, as far as possible, her deeds of love were here; and for the sake of Christ! She lived to him, and is not only delivered from all the mortal life, but also glorying in the treasure laid up in heaven. May her bereaved relatives and friends have as bright hope in death.

E. T. LY[illegible]

BLAKENEY.—Died, March 8, 1882, at the residence, near Nicholson's Store, Choctaw county, Ala., Mrs. ISABELLA BLAKENEY, aged about 60 years. She was born in Chesterfield district, S. C., while yet young her widowed mother emigrated and settled in Green county, Miss., where in after years she was married to John G. Blakeney. Her maiden name was McLendon. She was the mother of eleven children, all of whom (except the youngest, the writer) are dead. Five of them died in infancy or early childhood. Her husband died in January, 1870, and she returned to the home of her childhood, where she died. In early life she made a profession of religion and joined the Methodist Episcopal Church, and lived a consistent member of it. In

Christian Advocate.

THURSDAY, APRIL 6, 1882.

BURIAL OF JESUS.

Now to the tomb
Thyself art come,
Who, for us death enduring,
Didst bear the curse for sin,
Eternal life procuring.

Death wrought his will
In thee, and still
Our life in thee reposes,
And weak mortals now
The grave thy form incloses.

Yet, in the grave,
Thy God shall save
Thee, from corruption seeing;
And soon be shown thy power
From death thy body freeing.

Yes, and 'tis last,
When time is past,
Thy from the grave thou'lt waken;
And why should dew our hearts
With fear of it be shaken?

Nay, we will there
Triumphant appear,
In peace and hope recline us;
Then, through thy death, to thee
From death and grave will join us.

Ye, whom in chains
The world detains,
May all corruption tremble:
Through Christ, our moulder'd flesh
His body shall resemble.

No—nothing's lost,
Safe is our trust,
The very dust that's sleeping,
For glory purified,
Is all above the earth's safe-keeping.

Then let the grave
That bodies have,
No matter longing grieves us
The thinking on thy grave
From all such care relieves us.

—From the German.

Notes of Life.

BISHOP ROBERT PAINE, METHODIST EPISCOPAL CHURCH, SOUTH.

The Flint River Circuit, to which I was appointed in 1818, was a large one. Our circuits then were large. I was sent. It extended south to Huntsville, and north to Winchester, Tenn., with the intervening and surrounding country. It lay in a fertile and beautiful section, and was rapidly filling up with a wealthy and intelligent population. It was bounded on the east by a long, unbroken range of mountains, dividing the waters of Tennessee and the Coosa Rivers, and constituting one of the most picturesque and productive valleys of the Western world. It was a delightful country, and was occupied by worthy people. Its contiguity to my father's gave me the pleasure of visiting home more frequently. The only drawback was, that being in general charge the exercise of the discipline upon its violators now devolved upon me. Several instances soon occurred the first at Flint Springs ground, of preaching and dismissing the congregation. I proceeded to ask for the class-leader and the class paper, to hold an after-meeting with closed doors, as usual. The leader suggested that a certain brother present had been intoxicated, and a trial was needed. The membership was the largest in the circuit all were present. A profound silence ensued, while every head was bowed in grief and sympathy. The accused was a middle aged, an industrious and successful young planter, who owned a good little farm, and was a worthy and respected. His wife, with several small children, was there. She was a cheerful, tidy, loving wife, and an earnest Christian. The sun rarely ever shone on a happier household. Their friends, on both sides, and nearly all their kin, were present, for the family were Methodists, and were the honored of the county as citizens and Christians. The erring brother responded to the call of his name, pleaded guilty to the charge, and, in subdued tones, submitted his case. I read the rule—"Drunkenness is "a crime expressly forbidden!" I was in trouble—all were troubled. Must he be expelled? He was a young convert, and expulsion and degradation likely involved ruin. I began by asking him.

"Why, my brother, have you brought yourself and us into this fix? Have you any explanation to give for your conduct? When, where, how did it happen?"

Then the class paper trembled in my hand as his wife's head sunk down as if she was crushed, and I broke down. Then he raised his head a little, and the great scalding tears were coursing down his honest, candid face, said in a way, in tones interrupted by emotion too strong to be wholly expressed in words:

"I didn't *intend* it, brother. It wasn't in a *doggery*; my *merchant* I needed something—it was cold—thought it now suppose it was raw, risky or brandy. I never thought it might turn my head so. Never was drunk before. Can't help it now; it's out, and I am *ruined*."

Here he broke down, and his poor wife brought a low, long wail, like a mourning dirge. We all broke down.

"No, no, brother," I said; "can't it be *quit*?"

"*Quit*!" he replied. "I have quit. I suppose you must turn me out—suppose you ought to—but do as you may, I never will taste the thing again; never, so help me God."

And then his wife shouted, and the younger child climbed into his father's lap and the youngest nestled fondly in it's mother's bosom. The old members took hands and blessed God, and the young pastor thought he saw day break.

In conclusion, I proposed that if he was truly penitent, and would then and there join me in a solemn pledge never to use intoxicating liquors again, unless as medicine, we would forgive him, and say nothing more about it. He did this at once; the members agreed to it, and this was the first temperance society I formed. I often heard of him afterward, and learned he had kept his vow, as I have tried to keep mine since 1818. Methodism meant temperance then. The class-leader prayed, all left happy, and at a camp-meeting held there that summer more than 120 professed religion and joined the church. That trial did good. But scarcely had I ceased to thank God and congratulate myself on the happy ending of this affair before it was whispered in my ear by a trusty old tried class-leader, the recording steward residing in a distant section of my work—old Brother S.—that a similar, but far *more serious case* had occurred in his class. The greater importance of this affair arose from the fact that the accused was the best educated and most respected, and more generally known than any other local minister in the community. He was a native of Scotland—was thoroughly educated in Edinburg for the ministry of the National Church, and came to the United States at the *call* of his brethren to fill an important position. He landed, I believe, in Virginia where he entered upon the duties of his vocation. His qualifications for the position soon became evident, and his success was assured. New scenes and associations were, after a short period, followed by his marriage to an excellent lady, a Methodist, and a member of an intelligent and highly respected family. Thus thrown into immediate contact with a large and devoted body of Christians and ministers holding Arminian sentiments, he awoke to the fact that he was obliged to examine a creed which, by the number and character of its adherents, confronted and antagonized his own.

Quietly, prayerfully, and unknown to others, the process began. It presently became a serious matter. He began it, not doubting it would end in confirming his long cherished Calvinistic opinions, and furnish him additional arguments against Wesleyan theology. What was his suprise to find, as he cautiously and slowly proceeded, to find himself surrendering and receding, step after step, from points he had regarded as impregnable, until, to his amazement, his conscience compelled him to abandon the strongholds of unconditional election, and accept the system of provisional universal salvation. There was no public controversy going on between the opposing advocates of the two creeds, but in the solitude of his library he critically, as a scholar, marked, weighed, and unwardly digested the subject, determined to follow his matured and conscientious convictions wherever they might lead. The result of this mental struggle was his conversion to Methodist doctrines. Arminius, Episcopius, Wesley and Fletcher, in their explanation of the word of God, triumphed over Augustine, Knox, and Calvin, and his mind was disenthralled and emancipated from the "*Horrible decree*." It followed, as a matter of course, that as his investigation had been honest this action was prompt. He candidly reported his change, was "*relieved*," without censure, received and recognized as a minister of the Methodist Episcopal Church, and enjoyed the confidence of both churches and of the whole community. In after years his Virginia friends induced him to remove with them to the West, and open a first-class academy, where I found him, in 1818, within the bounds of my work. He had become a patriarch in piety, age, and bearing. His school and field conducted by Rev. Thomas B. Craighead, near Nashville, Tenn., 120 miles apart, were regarded as the best classical academies in all their respective regions. In many respects they were alike—both were then far advanced in life, had educated a large number of the most prominent members of the community; both had found it necessary to revise their creeds and eliminate therefrom the ultra Calvinistic features of the Westminster Confession; the former had found a congenial haven in Methodism, while the latter, I believe, did not change his church relation. They were alike respected for their piety, learning, and usefulness.

Such was the venerable man who was reported by the class-leader and lifelong friend as having been intoxicated, and who desired to see me and the leader about it. We went immediately and found him in bed; silent and sorrow prevailed in the house. His aged and devoted wife and their children kept their rooms—they were grief-stricken and stunned; they could not talk about it; could see no one. Our visit unlocked the fountain, and for awhile his tears poured forth as from an overflowing heart. We, too, sat with bowed heads, and could not talk, while we cried as if over a dying father. At last he abruptly broke the silence, in substance saying to me:

"I have disgraced the church—have been intoxicated—you must try and expel me. Nothing shorts of this will do."

The facts turned out to be these: He was invited to celebrate the rites of matrimony between a couple who were the children of two of his friends. When the time came the weather had become intensely cold, the roads frozen, and the distance was greater than he had supposed. Withal, he was an inexperienced horse-back rider; was old, feeble, and not acquainted with the road. Of course he lost his way, was belated, and after hiring a negro to guide him, arrived at the place several hours behind time. When he got there he was so stiff and cold that he had to be taken down and carried into the house. To restore him they gave him something, assuring him it would revive him without hurting him. He took it, sat by the fire awhile, and found his head in a *whirl*.

"Why, everything is turning round—am I drunk?" he exclaimed.

The company assembled was a large, wealthy, and aristocratic one, many of whom he had educated, and all revered him: they knew his Scotch integrity and Christian purity of life, and while he wept in repenting, "I must be drunk," etc., they replied, "No, it is vertigo—the cold and fatigue followed by a hot fire." But this did not soothe his feelings. He, however, performed the ceremony, and, after a night's rest, went home. Now he demanded of me, as his pastor, a trial and *full* punishment. He had dismissed his school in his paroxysm of mortified grief, had proclaimed his fall, and now the church must vindicate her rules by his arrest, trial, and expulsion. It was useless to talk to him. So I called a committee, and he was suspended three months. He protested against the leniency of the sentence, and sent me his certificates of ordination, but finally submitted. The time expired; it was on my preaching-day there. I asked him to take my place. The whole region attended, and such a sermon and such a time as we all had is rarely witnessed. He felt, to rise higher in public esteem, and has long since gone where misfortunes and temptations, like sin and sorrow, are forever unknown.

—Nashville Christian Advocate.

Religious Intelligence.

MISSIONARY.

Here Martyn lies! In manhood's early bloom
The Christian hero found a pagan tomb.
Religion, sorrowing o'er her favorite son,
Points to the glorious trophies which he won:
Eternal trophies, ring with slaughter red,
Not studded with tears by hopeless captives shed,
But trophies of the cross; for that dear name
Through every form of danger, death and shame,
Onward he journeyed to a bolder shore,
Where danger, death, and shame are known no more.

—[Macaulay's tribute to Henry Martyn.]

JAPAN.—An editorial in a Tokio paper estimates the martyrs to Christianity at 280,000. While opposed to Christianity, the writer thinks it can not be put down by force, and that the Government should tolerate it, repeal its laws against it, which are not enforced, and, a day or two the missionaries commenced again, a strong religious interest sprung up, and at the end of nine weeks several hundred conversions are reported.

—The native Christians of the Madura mission of the American Board have dedicated a church edifice built with stones from the ruins of a heathen temple. Even the heathen aided to some extent in its erection.

MISCELLANEOUS.

—A beautiful baptismal font of fine mottled blue Rutland marble has been placed in the First Church, Schenectady, N. Y., as a fitting memorial to the late Taylor Lewis, LL. D. The font is four feet high; the shaft is ornamented by eight stalks of lilies bound by two fillets. Beneath is the legend, "*In Memoriam, Taylor Lewis, LL. D. Ab Amicis Multis. In Pacem Mai* 11, 1877. *Ætat* 77." Around the bowl is cut, in raised and polished letters: "One Lord, one faith, one baptism." On the top of the bowl is his favorite text, in Hebrew, from Job 19: 25: "I know that my Redeemer liveth."

—The latest reports of the State Church of Prussia indicate a steady increase in the number of theological students. In 1876 the number of students was 559; in 1881 it rose to 996. In the whole empire it was, in 1870, 1,536; last year, 2,381. The universities of Leipsic, Halle and Berlin received the largest number of these ministerial candidates. The deficiency in candidates is therefore rapidly growing less. In 1880 some thirty-eight churches were erected and many restored. The receipts from official collections were $188,272, and bequests amounted to $364,562. There are about 6,600 clerical positions.

—The summaries of the Roman Catholic Church for the United States show that in 1881 it had 75 prelates, an increase of 6; 6,366 priests, a decrease of 64; 1,562 ecclesiastical students, an increase of 362; 5,955 churches, an increase of 119; 1,145 chapels, an increase of 181; 1,568 stations, decrease 155; 79 colleges, 513 academies, 2,476 parochial schools, with 399,188 scholars, a falling off of 24,195; 218 asylums, 126 hospitals; and 6,370,588 Catholic population, gain of about 3,500.

—Trinity Church of New York has taken steps for the erection of a sanitarium, at Islip, L. I., on an extensive scale. Mr. William Nicoll has given three acres of land for bathing purposes, and Trinity Church has purchased several acres adjoining the church, and a dozen or more cottages will be erected. It is proposed to expend not less than $50,000.

—Dr. Joseph Parker's City Temple, London, has adopted the plan of administering the sacrament on a week night, to meet the convenience of worshipers who are unable to stay to the ordinance on Sunday evenings, and do not like the custom of holding it in the morning. The first service was held on a recent Monday evening, and was well attended.

—The National Bible Society of Scotland have placed in the hands of Dr. Somerville, at present on an evangelistic tour in Germany, 50,000 copies of portions of the New Testament for gratuitous distribution. Dr. Somerville declares that the supply is considerably smaller than the demand.

—The Reformed Episcopal Church has been in existence eight years, beginning with nine clergymen, including Bishop Cummins and twenty laymen. It now has 119 clergymen and about 7,000 communicants. It has church property valued at $915,000 exclusive of incumbrances.

—The Rev. M. J. O'Farrell, of New York City, has been made the first Bishop of Trenton, N. J., by the Pope; and the Rev. W. M. Wigger, of Madison, N. J., becomes Bishop of Newark, in succession to Bishop Corrigan, now coadjutor of Cardinal McCloskey.

—In nine months the missionaries of the American Sunday-school Union have organized 1,597 new Sunday-schools, with 7,190 teachers and 58,279 scholars—a larger number than in all the preceding years.

—The "expiatory" church, to be built on the spot where the late Emperor of Russia was slain, is to be raised by subscriptions from the whole empire. St. Petersburg alone has paid near $50,000.

—The English Baptist Hand-book for 1882 states that thirteen churches and thirty-seven chapels were erected last year. Eighty-six chapels were enlarged and chapel sittings augmented by 24,000. The increase in members was 5,700.

—After sixteen years' existence the National Sunday-School Teacher merges itself with the Sunday-School Times, its editor, Mr. Hazard, joining the editorial staff of the Times.

—Dr. Jessup reports quite a revival of religion in the Greek Church of Beirut, resulting from the translated sermons of Mr. Moody, issued by the Beirut press.

—Mrs. Clara M. Bisbee was ordained pastor of the Free Church at Dorchester, Mass., February 28, Prof. U. C. Everett, of Harvard, preaching the sermon.

—A William Morley Punshon memorial chapel is to be built in Colwyn Bay, Wales, at a cost of $30,000. The pulpit is to be of Italian marble, and presented by Wesleyan ministers.

—The total membership of the Lutheran Church in this country, as stated in the "Lutheran Calendar" for 1882, is 783,302—a gain in the past year of 37,891.

—By a vote of the faculty of Chicago Theological Seminary, the Revised New Testament will hereafter be used in the religious exercises of that institution.

—The Episcopal Church of this country raised last year $220,593 for domestic missions, and $91,205 for foreign missions.

—One of the Jewish congregations in New York City has decided that hereafter men shall remove their hats in public worship.

—Rev. Mr. McAll, who has been working with such marvelous success in France, has just opened his fiftieth hall.

—Moody and Sankey are now holding meetings at Durham, England, after great success at Newcastle.

—A Swedish Congregational Church of 71 members has recently been recognized in Worcester, Mass.

—There are two women's prayer-meetings sustained in Smyrna among Turks and Armenians.

—Of the 311 Unitarian churches in this country, 252 are without pastor or stated supply.

—The Waldensians in Italy report a net gain during the year past of 3 4 members.

—The number of church members in Madagascar has increased in ten years from 37,113 to 71,585.

Our Young People.

AN EASTER HYMN.

BY THOMAS BLACKBURN.

Awake, thou wintry earth—
Fling off thy sadness!
Fair vernal flowers, laugh forth
Your ancient gladness!
Christ is risen!

Wave, woods, your blossoms all—
Grim death is dead!
Ye weeping funeral trees
Lift up your head!
Christ is risen!

All is fresh and new,
Full of spring and light;
Wintry heart, why wear'st the hue
Of sleep and night?
Christ is risen!

Leave thy cares beneath,
Leave thy worldly love!
Begin the better life
With God above!
Christ is risen!

Secret of the Ball of Wool.

It was near Katie's birthday, and she was anticipating a very happy time, when her mother took sick, and when she partially recovered, Katie's father thought it necessary to travel. Accordingly preparations were made for her mother, father, and sister Ethel to go to Florence to remain perhaps several months. They, having to leave Katie behind, sent her to her Aunt Mary in the country to remain until they returned. After they had been absent several weeks, a letter came addressed to "Miss Katherine Brownlee," written in her mother's delicate hand. Her mother said that on her birthday she would receive a box from Florence, containing her birthday presents. She asked her if she could trust her as to what her mother should send her. After tea, assisted by Aunt Mary, Katie wrote a little letter to her mother, telling her she could trust her to get her birthday present. The wonderful day at last came. In the evening Katie was to have a party. It seemed as if the morning would never end. A carpenter was sent for from the neighboring village to fix the tables out under the trees, and to make two swings out in the orchard, for the amusement of the children. The evening at last came. A great many little girls came, all dressed in white dresses, and blue and pink sashes. When they were tired of playing games, Aunt Mary called them to the elegant tables, arranged under the shady trees. The tables were loaded with delicious fruit, splendid cakes, ice cream, and nearly everything good. After supper the little girls went away, and left Katie on the fence waiting for the cart they had sent to the depot for the box, containing the presents from Florence. At last the sound of wheels was heard, and Katie jumping from her perch, ran out of the gate to meet the cart. After what seemed an age to Katie, the box was brought into the house and opened. It contained a beautiful gold ring from sister Ethel, a lovely locket from papa, and also another small box, written on the back, "From mother to her trustful little girl." It was opened, but exhibited to Katie's expectant eyes, nothing but a ball of knitting wool. It also contained a letter from her mother, telling her she would come home in a few weeks, and wished her to knit her father a pair of socks by the time she returned. Katie's eyes filled with tears; she said mother was so mean to treat her so. She had trusted her, and now she had sent her nothing but a ball of wool. Katie ran out of the house down by the brook where she had so often sat with her Aunt Mary. She cried and cried until she could not possibly get up another sob. At last she fell asleep. The sun was just sinking in the west when she awoke, and there was Aunt Mary standing over her. Oh! Aunty, why did mamma treat me so, said Katie; her tears beginning to flow afresh. I don't know, said her Aunt, but I know that your mother did not intend to disappoint you? I wonder what is the secret of the ball of wool. Do you really think there is some secret about it, said Katie, drying her eyes. There certainly is some secret about it, said she. I advise you to go right to work and knit the socks, and it will all come right. Arriving at home, Katie immediately set to work to knit the socks. Late every night she sat up knitting away while Aunt Mary sewed. Late one night while she sat working, she noticed a cover of a block of wood sticking out of the ball of thread. Aunty said: Katie I believe this thread is wound on a block of wood; see the corner out here. Let me see my dear, said Aunt Mary. That is not a block of wood Katie, it looks more like a box. Aunt Mary took the knitting, and commenced unwinding the thread. "We will find out the secret to-night," and she unwound the thread careless of knots or snarls. It proved to be a beautiful little box, which she laid on the table. Being opened it contained the loveliest little watch and chain she had ever seen. On the cover was written in large letters, "From mother to her trustful little girl." So you see said Aunt Mary if you had not knit the socks perhaps you would never have possessed this beautiful watch and chain which lies before us. F. V.

More Help for Mexico.

DEAR MR. EDITOR: I am a little boy twelve years old. My mother takes your paper. We are all glad when it comes. I like to read it, especially the young people's corner. I go to Sunday-school. We have a good school. There are about sixty scholars and eleven teachers in attendance. Our pastor is there every Sunday, and always makes remarks to us on the lesson. We were very sad when we had to give up our preacher last year. But we are learning to love our new pastor very much. I am writing to you to let Annie and Olive know that I want to help in their plan of building a church in Mexico. I am going to pick strawberries to make the money. I have a little brother, and he says he will give something too. As I am afraid you will think my letter too long, I will close. You may expect my contribution soon. We want you to be certain to come to our camp-meeting.

From your little friend,

WALTER S. FIELD.

CRYSTAL SPRINGS, MISS., March 27, 1882.

DEAR MR. EDITOR: Papa has been taking your paper for years, and we would not do without it for twice its cost in money. We saw a letter in the ADVOCATE from Annie and Olive Secrest, wanting the little folks of Alabama, Mississippi and Louisiana, to help them raise money enough to build a church in Mexico. We will try to help them a little, and will send the money to you this fall. We will have only a small amount to give, but hope that will be acceptable. We are going to school now, and like our teacher very much, and are studying hard to improve our time. We hope this will not find its way to the waste basket, as it is our first attempt. Your little friends.

FREDDIE AND MATTIE PETTY.

CENTREVILLE, MISS., March 18, 1882.

The Animal Kingdom.

Keepers and trainers of elephants often lie down on the ground and let the high fellows step right over them; they know the elephants will pick their way carefully over the prostrate forms, never so much as touching them. Yet the mighty creatures can brush a man out of existence as easily as a man can brush away a fly. And what delicate tastes they have—delighted with strawberries, gum-drops, or any little dainty of that kind. They are fond of bright colors, too, and travelers tell wonderful tales of seeing elephants gather flowers with the greatest care, and smell them, apparently with the keenest pleasure.—Jack in the Pulpit, St. Nicholas.

A traveling showman with five monkeys and a goat was recently murdered near Sattara, his troupe being killed with the exception of one monkey, which ran up a tree and watched. When all was quiet the monkey ran off to the "patel," of the nearest village, and made him understand by speeches and signs that something was wrong, and led him to the place where his master was buried. Thus the murder was discovered. The monkey is now kept for the identification of the assassins, a plan which recalls the time-honored history of the dog of Montargis.—London Graphic.

That our mocking-bird, in his native haunts in the South, surpasses any bird in the world in compass, variety and execution is highly probable. Bring our birds together as they are brought together in England, all our shy wood-birds—like the hermit thrush, the veery, the winter wren, the wood wagtail, the water wag-tail, the many warblers, the groenlet, the solitary vireo, etc.,—become birds of the groves and orchards, and there would be a burst of song indeed.—The Century.

An albatross has recently established for his species a new claim to the reverence and gratitude of sailors. A seaman on a vessel bound for Australia fell overboard in a stormy day into a raging sea and no one hoped to save him. But as the man rose to the surface, close beside him was an albatross, around whose neck he threw his arms, and thus, with much flapping and floundering, he held on until he was lifted into a boat.

A canary bird died lately in Cincinnati of consumption. A year ago last summer the bird was left hanging in its cage one evening in the open window. Previously an excellent singer, soon afterward it began to droop and sang but little. Six months later the bird developed a well-defined cough, which could be heard distinctly in the next room. Remedies were administered, but without success, and the bird pined away and died, as doctors who were consulted said, of consumption.

A lady in Taunton, Mass., recently lost her pocket-book in which was a considerable sum of money. The next day the faithful family dog appeared at the door with it in his mouth, and dropped it at her feet as if he knew he had found a valuable treasure.—Bristol County Republican.

A LADY'S PET FISHES. There lives in Sandwich, Mass., on the borders of one of the most charming lakes in America, Mrs. F. H. Burgess. It has been her custom once or twice a day for quite a period to feed the fish in this lake, and a few days ago we chanced to be favored with an invitation to witness this novel feast. She first splashes the water with her hand, when in a moment there may be seen approaching from every direction hundreds of large shiners; then eels, varying in size from one to about three feet in length, may be seen cautiously approaching. Next turtles appear on the surface, ten, twenty, and thirty feet away, their necks stretched apparently to see whether it is friend or foe who is disturbing the waters. In less than three minutes these various species had collected directly before her, and as she commenced to feed the water was fairly alive with them. They take bread directly from her hands, and turtles would allow her to take them entirely out of the water, and while she held them in one hand, they would eat with the greatest voracity from the other. But the eels amused us most. There was one she called Quinn, measuring about three feet in length, that repeatedly came to the surface, and would glide back and forth through her hands, and several times she lifted him partially out of the water, but he was careful to keep his head under. He seemed to feel that she would take no undue liberties with him so long as his head was in its natural element; but the moment he saw daylight he would dart back as only an eel could. Another small one, about a foot in length, seemed to be particularly fond of her caresses, and could be handled about as she pleased, it being understood that he was to remain under water though.—Marlborough Union Journal.

Christian Advocate.

ORGAN OF THE MISSISSIPPI AND LOUISIANA CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

LINUS PARKER, D. D., Editor.

Corresponding Editors:

REV. J. W. RUSH. REV. W. L. C. HUMMICUTT
REV. C. B. GALLOWAY. REV. C. W. CARTER, D. D.
REV. J. T. SAWYER.

THURSDAY, APRIL 6, 1882.

The editor of the New York Christian Advocate, writing of his visit to the recent session of the Baltimore Conference, Methodist Episcopal Church, says:

Bishop Wiley addressed the candidates for admission, and in a very forcible way. So far as vigor of delivery is concerned, it was the general remark that the Bishop had never seemed so strong. Perhaps it is the added fervor of the revival in Cincinnati, or improving health. It is no disparagement of Bishop Wiley's past to suppose it to be both. If anything would increase the fervor of a minister's delivery it would be to see his children and neighbors converted. A curious scene, which we give without comment, occurred when the questions were asked. To the question, "Will you wholly abstain from the use of tobacco?" two answered in the affirmative: one said, "I expect to," and the fourth, "I decline to promise." On the case of the last a debate arose, some holding that he should not be admitted. The chair was asked whether the questions were mandatory in such a sense as to govern the action of the Conference. The chair ruled that "the duty of the Bishop was to ask the questions, and the Conference, from the answers and all other sources of information, must decide whether to admit or not; that the application was with the Conference." When the question was taken the young man was admitted by a large majority.

It seems, from this, that those who refuse to promise to wholly abstain from the use of tobacco may be admitted into full connection, if the Conference is so minded. The chances of the lovers of the weed, depend on the Conference to which they apply. Baltimore is likely to become a popular Conference.

"Oh! What a stop to obituaries will the sound of the last trumpet put, and long to hear its music." So writes a minister, who encloses an obituary for the ADVOCATE. That last trump will put a stop to many things. There shall be no more death. Death shall be swallowed up in victory. Sorrow and sighing shall flee away, and all tears shall be wiped away. Sin, death and the grave! How full of these sad words, and the fearful and repulsive things they represent, is this present world. It does quicken the pulse, and makes the spirit bound, to think of that day when there shall be no more obituaries, no *in memoriam*, henceforth. The last trumpet is usually described as breaking upon the world like a peal of thunder, as something terrible and jarring and harsh. To saintly ears, however, it will be musical, sweet as the notes of a lute, and invested with the most entrancing harmony. "To all them that love his appearing," the strains of that last trumpet will come as softest melody, not to startle and alarm, but to thrill with an everlasting joy.

The Anti-Polygamy Bill, passed by both houses of Congress, and approved by the President, seems to give general satisfaction. The bill, as it became a law, is summarized as follows by the New York Independent:

1. That polygamy or bigamy in the territories of the United States shall be deemed a misdemeanor, punishable by fine and imprisonment. 2. That, in order to conviction for this offense, it shall not be necessary to prove the actual rite bigamous marriage, but shall be sufficient if the fact of unlawful cohabitation be proved. 3. That, in prosecutions for bigamy, it shall be a sufficient cause for challenge to any person drawn as a juror if he has been or is guilty of bigamous practices. 4. That the President may, in his discretion, grant amnesty to such persons as have been guilty of bigamy before the enactment of the law. 5. That polygamists shall not be entitled to vote in the Territory of Utah or be eligible to any office in the territory or under the authority of the United States. 6. That all the offices of registration and election shall be vacated, and that the duties thereof shall be transferred to a commission of five persons be appointed by the President, who shall take the entire charge of the machinery for conducting the election of the next territorial legislature, count the votes, and declare the result, and that the legislature so elected may by law make provision for filling the offices of these commissioners.

Such is the outline of the law, and it is certainly a very great advance upon anything previously done by Congress on the subject. It will, undoubtedly, to some extent, increase the facilities of criminal prosecution and conviction of polygamists. How far it will be effectual to arrest polygamy by this process can be determined only by trial. What arts and methods of evasion will be resorted to by the Mormons, in order to dodge and neutralize the law, remain to be seen. The dodging will by no means be as easy as has hitherto been the fact, provided district attorneys and courts faithfully discharge their duties.

Public agitation and public opinion have compelled this action by Congress. These measures of reconstruction are stringent. "The Returning Board" feature of the bill, making the sixth item in the above summary, is the most important. As Utah is only a Territory, we suppose it does not violate the constitution of the United States. It is perhaps the only way to reach the crime, and to uproot it. If now there could be a heavy non-Mormon immigration to Utah, so as to give this element a preponderance, there would be some hope of suppressing polygamy. As it is, the new law may do some good, but how much remains to be seen. It is far from certain that the Mormon-polygamy question is settled.

The Passion.

At this season the thought of the Christian world is drawn to the suffering Christ. The agony in the garden, the scourging, the bitter cup of death—death on the cross—with its deep humiliation, and pain mysterious and unapproachable, will pass before the minds of the devout.

It is well to think of these things. We care nothing for particular days. Good Friday is as all other days to us, but still it is profitable for us to pause occasionally, perhaps frequently, and habitually, and recall the anguish and death-throes and sharp pain of the Crucified.

In such reflections there is much to repress the spirit of worldliness, and to rebuke frivolity and inordinate affection. The godlessness of fashion, as it displays its jewelry and costumes, and revels in intemperate feasting and lascivious pleasures, is shamed by the scene of Calvary. The frequent study of the story of the crucifixion would surely restrain from sin, and incite to careful and holy living.

The love of Christ to us finds its strongest expression in the sufferings of the cross. "Unto him that loved us, and washed us from our sins in his own blood." "Who loved me, and gave himself for me." It is in this way that we are to think of Calvary. It was for us that Christ suffered and died. The greatness of his love is seen in the depths of his humiliation, and in the severity of his sufferings. It was at such a cost as this that we have been redeemed, and that we have opened to us the boon of life everlasting. The Captain of our salvation was made perfect through suffering. Through it he became a perfect Saviour, finished the sacrificial work, and bore our sins in his own body on the tree.

It makes us shudder when we attempt a vivid realization of the throbs of pain, the travail of soul, the cruel details of the execution. And yet the scene is drawn by the inspired pencil for this very purpose, that we may gaze upon it, study it, and let its coloring of blood and darkness sink into our hearts. It was placed upon the gospel canvas that the world may look upon it, and be impressed by it.

That suffering was somehow connected with God's administrative justice, and necessary to man's deliverance from the condemnation of the law. The moral influence derives its strength from this necessity, as related to the divine government. Christ must suffer, or there could be no deliverance for a perishing world. It is this imperative necessity, in its bearings upon the divine administration, that brings out the wonderful love of God and of Christ. Our faith grasps this much, "that, while we were yet sinners, Christ died for us." There is no more affecting truth than this, none so calculated to awaken sorrow for sin, the desire of heart purity, and supreme love to Christ.

The passion of our Lord is therefore something to occupy the thoughts and study of all believers, and for the pulpit to dwell upon. As far as possible, careless and worldly professors, and also the indifferent and unbelieving, are to have this aspect of the gospel message pressed upon their attention. The crucifixion of Jesus happened long ago, and our interest in it is somewhat abated by time and distance, and also by our reluctance to dwell upon the terrible tragedy. It is full of condemnation to all frivolity of spirit, and of awakening and unrest to those who have neglected the great salvation. The impenitent sinner has reason to tremble in the presence of the dying Christ, and it is natural for him to turn away from a picture that brings to him only conviction of guilt, and reminds him of his deep ingratitude and hardness of heart.

To the Christian believer, however, the sufferings of the Saviour incite to greater devotion. They melt and subdue him, and complete the conquest of his heart. He is crucified with his dying Lord, and out of this death he rises into a life of faith. As he looks upon Christ crucified, his old nature dies, he puts on the new man, and the selfish and the sensual in him give place to unreserved devotion. Sad, tragical, indescribably sorrowful as is the picture of the Redeemer's pain, it is the source of joy unspeakable. It is the cleansing blood that flows; it is the Lamb of God who dies; it is the consummation of the plan of infinite wisdom and compassion. It was on the cross that the Lord "laid on him the iniquity of us all."

The Resurrection.

Upon the resurrection of Christ, as a fact, hangs the hope of men. It is an essential part of the Christian faith, and the crowning miracle of the gospel. Happily the evidence is abundant. The proof that he rose is as conclusive as that he suffered and died. Besides the statements in the gospel history as to both of these facts, the existence and progress of Christianity, after the crucifixion, are inexplicable, except upon the truth of the resurrection. Christianity is itself to-day a demonstration of the resurrection of Jesus. The death and the resurrection of our Lord stand together as parts of the same history. Holding firmly to the resurrection, nothing can shake our confidence in Christianity.

It is, hence, the key of the arch, the single fact that binds and supports all. Christ was "declared to be the Son of God, with power according to the Spirit of holiness, by the resurrection from the dead." Christ "was delivered for our offences, and raised again for our justification." Christ is to us the crucified, and also the risen one. Christians are not to live unto themselves, "but unto him who died for them and rose again." So central and so vital is the resurrection of Christ, as the object of our faith, that it is written: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." It was the assertion of his resurrection that made the staple of the first gospel sermons, and that wrought conviction in the hearts of multitudes, and brought them to repentance. Peter's sermon on the day of Pentecost was full of this doctrine, and the Holy Spirit wielded it with wonderful power. Paul's writings, and his habitual preaching, seem to have been imbued with this resurrection atmosphere.

It was the resurrection of Christ as the miraculous seal of the gospel, but also as having a special import beyond this. It carried along with it the resurrection of all men, especially the glorious resurrection of believers. Christ was "the first fruits of them that slept." His victory over death was for all. Because he lives we shall live also. His bodily resurrection gives shape and form to our apprehension of the future life, and invests it with substantial reality.

We can lean upon him who came forth triumphant from the grave. We can intrust our friends to him when death snatches them from our sight. We can commit ourselves to him in the final hour, because he has mastered this last enemy. He has shown his abundant power to overthrow death: "Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death." For the believer Christ has "abolished death, and brought life and immortality to light." As the resurrection and the life, he delivers from death, so that whosoever liveth and believeth, in him shall never die. The resurrection of Christ is invested with this special office of consolation. It assures us that sin has been atoned for, and that death has been overcome for us.

It not only reveals the possibility of our resurrection, and of our immortal life, but it assures it. Christ is himself the resurrection and the life. In him is lodged the power to call the dead from the grave, and in him is the fountain of life. His rising announces not what may be, but what must be. Death's empire is virtually broken. He is the Prince of life, whose kingdom counterworks and overthrows the reign of death. No wonder that the announcement to the disciples, that "he is risen," filled the sad-hearted and despondling band with joy, and that it was to them as life from the dead. They were then begotten unto a lively hope, and that hope thrills believing hearts now as it did then.

The blessed gospel story is always fresh, because it meets the needs of men who can find comfort nowhere else. As the passion tells us of love unto death for the lost, the resurrection tells of love revealing and assuring the perishing of life immortal. The dark scene of the agony grows, at length into the brightness of heavenly joy, and death is indeed swallowed up of life. The dying Victim, upon whom our sins are made to meet, becomes our risen Lord.

Politics and Prohibition.

In Mississippi the friends of prohibition have made every effort to keep the question out of politics. They believed, and yet believe, that all needed legislation might have been granted without affecting any legislator's Democracy or Republicanism. He might have preserved his party orthodoxy and fidelity, and yet voted for local option. But they positively, and some sneeringly, refused, and therefore forced the issue. The Democracy had an overwhelming majority in the Legislature, and that party must be held responsible for denying to the good people of the State the small boon they so earnestly prayed for. Gentlemen, on the floor of the Senate, declared that the Democratic party could not afford to go to the people with a prohibitory law in the statute-books. Such a measure—striking down the liquor business—would achieve the party's overthrow. So then, according to that utterance, the party is wedded to whisky. They stand or fall together. The temperance sentiment is considered so small, penniless and feeble, that its friends can be snubbed, but whisky must be placated. If that be the doctrine of the dominant party—if the bar-room element is necessary to its continuance in power—then the fact ought to be declared, and let the more respectable members of it seek a party home elsewhere. We know there are many gentlemen, of high character and great ability, who will refuse longer to train with a party if it continues this course. So their coquetting with the liquor power, we predict, will be the chief agency of disintegration and overthrow. Having failed in every earnest endeavor to secure some needed repressive law—for our present law is a miserable farce—we are in favor of thrusting the great issue into the political arena. Let the question be decided at the ballot-box, where every citizen can declare his honest convictions as to the matchless evil. No man should command the ballot of any temperance voter who does not declare himself against the doggeries. The rule of the caucus must not bind any freeman's conscience on this vital issue. Let him vote for conscience's and humanity's sake. Christian citizens must vote as they pray. If they can not pray for a drunkard to hold office, neither can they vote for him. Our prayers for public and civic virtue are a sin and solemn mockery if we vote for pot-house candidates for places of public trust. Shame on the Christian of such easy conscience.

Hundreds of gentlemen, members of the two great parties, but ardent prohibitionists, were led to believe that the recent Legislature would grant a wise, repressive law. With that assurance they deprecated the issue being precipitated in the last canvass, and patiently waited, only to see their petitions spurned with lofty disdain. With the memory of this action burning within them, they will not be disposed to trust their cause to such friends again. We verily believe there must be a political uprising before deliverance from the damnation of the doggeries can ever be achieved. The great parties must see and feel the power and purposes of a third party, strong and clear in the enunciation of its principles. This course is forced upon us. As is well known, this writer advised against it, hoping for better things than we have received. Now, with our disappointment comes the solemn conviction that the temperance people must organize. We are wasting precious time, and the lives of valuable young men are being sacrificed. We can not longer wait. If our present parties are afraid to attack this mighty monster, we must cut loose from such ties, and band ourselves together for the struggle. That the appeal of our people has been so shamefully treated will add naught to the fair name of the Legislature. To all lovers of freedom—freedom from the dominion and degradation of liquor—we say come out from among such party associates, and be ye separate.

C. H. O.

Notes from Nashville.

We have a missionary revival among us. Dr. Wilson has just had printed a History of Missions of the Methodist Episcopal Church, South. It is a concise manual, and it should be placed in every family and Sunday-school in the connection.

Dr. Cunnyngham delivered a capital discourse yesterday morning at West End on Woman's Missionary work. I was preaching in a Presbyterian Church at the same time, and so was denied the privilege of hearing it. They say it was capital, and I warrant it was. He is an old missionary, and he knows the ropes.

Wesley Hall, Vanderbilt, is wide awake on the subject. Several lectures on *Hallenties* have been recently delivered to the students. They have formed a missionary society, and are gathering a library and museum. They respectfully solicit donations to both. The Young Men's Christian Association is alive to this interest. We had a visit recently from the State University; we made it quite an occasion. Our visiting friend and others—one being Prof. J. W. Dodd—delivered addresses, which were well received. Dr. Dodd, as well as his brother, the preacher, is a great favorite among the boys. He helps them much.

What a delightful discourse we had in Vanderbilt Chapel yesterday afternoon! It was delivered by the Rev. R. K. Brown, pastor of Elm Street Church. It was on "Trials." It was much in the vein of Cowper's beautiful hymn:

'Tis my happiness below
Not to live without the cross,
But the Saviour's power to know,
Sanctifying every loss.

The preacher spoke from his own experience, as he has passed through great trials. The discourse was an excellent sequel to one delivered the previous Sunday, on Job, by Dr. Granbery—a masterful effort. We should like to see both discourses in print. Our homiletical friends may take this hint. It is pleasant to see all our "officials" back again. Bishop McTyeire was in his seat in the chapel, as usual, yesterday. It is pleasant to see him there, and walking over the grounds. If a Bishop means overseer, then he is a Bishop, for he *oversees* everything.

Dr. Wilson has returned in good health; he is now bringing out the April number of the Missionary Advocate, a paper which ought to have a wider circulation than it has. It is edited with great ability, and is well adapted to advance the cause to which it is devoted.

A day or two ago I read the proofs of the April number of the Woman's Missionary Advocate. It is excellent. We are glad to see that this paper is so great a favorite; let its circulation still increase.

Dr. Kelley is at home. He spends considerable time in the office, and does a great deal of good work for the Board of Missions. In the April number of the Southern Methodist Quarterly Review, just about to be launched, he has an excellent article on missions, fresh and forcible. Let everybody read it. By the way, the April number of the Quarterly is largely a missionary number—in view of the approaching General Conference.

We mean *business*. Droughts and floods and panics have had a bad effect on our treasury, but the board is not discouraged. This is the Lord's work, and panics, floods and droughts must not interfere with it.

Say to thy gifted servants, "Speed!"
Behold, the world your field."
Say to the gold, "The Lord hath need,"
Till hoarded treasures yield.

The board earnestly desires that all the missionary money that can be collected be forwarded at once to the treasurer, for "the Lord hath need of it" *now*. Let the preachers heed this. Commencement casts its shadows before us. We shall be pretty well prepared for it. Many of our biblical students are desirous of finding suitable employment during the vacation. They would rather preach than do anything else. Presiding elders who may want supplies should write to us as soon as possible. We want our students to exercise themselves in the field, for their own good, as well as the good of others; and then the compensation they receive will enable them to return at the next session.

Dr. McFerrin is at home, sound and hearty? No, not exactly at home, for he went to the country on Saturday to preach somewhere on Sunday. That is his way; he is always at it. What a ruling elder said to me yesterday, "You will die in the harness," may well be said to him. Well,

Happy if with my latest breath
I may but gasp his name,
Preach him to all, and cry in death,
"Behold! behold! the Lamb."

Though we had been anticipating the death of Mr. Longfellow, we were shocked when the telegraph announced, on Friday, March 24, that he was dead. As a poet, he has left no superior; not even the Laureate. He was emphatically the poet of America, and on this he has claim to originality. He derives his illustrations largely from the flora and fauna and history and manners and customs of America. He was born in the North, and lived in the North, and a Southerner feels a lack of certain elements which would make his poetry *more American* than it is. Then it must be admitted that he had not the exquisite sensibility of Shelley, or the darling genius of Byron, but his poems are free from all taint of immorality; so that, in that sense, when dying he had nothing which he might wish to blot. Mr. Longfellow was a little older than our sainted Wightman, the former having been born in 1807, the latter in 1808.

THOS. O. SUMMERS.

NASHVILLE, March 27, 1882.

The Lord's Day League.

Last week we noticed the meeting at Grunewald Hall, in New Orleans, principally of ministers of the gospel, called to devise measures to promote a better observance of the Sabbath. Another meeting was held on Monday of this week, and the committee appointed at the previous meeting reported the following preamble and resolutions, which were adopted with great unanimity:

Whereas, We, the undersigned, believe that the observance of the Lord's day, commonly called Sunday or the Christian Sabbath, as a day of rest from servile labor, and for the worship of Almighty God, is essential to the morality and the well-being of a community, and

Whereas, We believe, in the words of our Lord, that "the Sabbath was made for man," and that no community can be deprived of it without loss and injury, and

Whereas, The day of rest, held sacred among Christians, is desecrated among us, to the wrong of individual sufferers, and to the bringing up of an evil report upon us as a city; therefore,

Resolved, That we, the undersigned, agree to form ourselves into a league or association for the promotion of the better observance of the Lord's day in New Orleans.

We do so on the distinct understanding that we are not seeking to coerce any man's conscience nor to restrict any man's liberty.

We seek only to educate public opinion, and to cultivate public sentiment, by reason and legitimate persuasion.

We do not meddle with the various theological opinions concerning the religious obligation of the day, or about the religious manner in which it should be observed. These we leave to the authorized teachers of the various religious bodies.

Our view of the day, so far as we concern ourselves as a league, has regard to its use and need, economic, social, moral and educative, for the community and the individual.

We therefore pledge ourselves to discourage and discountenance, by our example and in our own families, all unnecessary servile labor on the day of rest.

Furthermore, to discourage and discountenance such public amusements as involve the servile labor of men and women, who have a right to the day of rest by the charter of Christian liberty, and of which other people have not the right to deprive them, either for their selfish gain or for their selfish pleasure.

And, furthermore, believing that the most perfect rest for toil-worn humanity is found in lifting it up to the contemplation of its high destiny and its loftiest possibilities, we will, in every proper way, encourage the use of the hours freed from the vulgar and grinding cares of life, for the consideration of man's relations to things eternal, the worship of Almighty God, according to each man's conscience, and the lifting up of the heart and soul to the Maker and Father of men.

For these reasons, and upon this understanding, seeking the best good of the community, of which we are providentially members, and believing in a quiet, orderly, sober and religious Lord's day, in every way desirable and needful for its education and development, and pledging ourselves, by example and kindly persuasion, to aid in bringing about such a result, we append our names.

Resolved, That it is recommended to the meeting to constitute an executive committee consisting of nine members, including a president, a secretary and a treasurer, who shall be ex-officio members. The duty of such committee to be in general care of the interests of the league and the forwarding of its objects.

It was voted by the committee to recommend that the clergy be requested to preach upon the observance of the Lord's day on the third Sunday of April.

As it was not deemed advisable to go into the election for permanent officers until the league was firmly established and a goodly number of members had joined the same, Bishop Galleher offered the following resolution, which was unanimously adopted:

Resolved, That a Provisional Committee of nine members be raised, whose duty it shall be to make public the platform adopted, to procure signatures, and to arrange for a meeting, at which the league may be organized by the election of officers and a Provisional Executive Committee.

On motion of the Rev. A. S. Clark, the committee was composed of the same gentlemen who prepared the draft for a platform, as follows: Rev. Dr. Palmer, chairman; Bishops Keener and Galleher, Judge McGloin, Dr. Hugh Miller Thompson, Dr. Walker, Dr. Landrum and Revs. C. W. Allen and H. Kleinhagen.

On motion the meeting adjourned, subject to the call of the chairman of the Provisional Committee.

The committee held a meeting immediately after adjournment and fully discussed the subject, when it was decided to hold a meeting in Grunewald Hall on Monday next at noon, all the clergy and laymen in favor of the movement being requested to be present.

Flood Scenes.

correspondent of the New Orns Times-Democral gives the folving description of scenes and idents connected with the Grosse country, one of the richest and st productive sections of Louis-

fen will fight long and earnestly their homes, and all through the ssissippi valley this contest has waged with a will, but I donbt nywhere was there displayed the agging zeal, the tireless, sleepless rgy of these Grosse Tete people, ite and colored, creole and western mpers, planters, farmers, toher, quietly and persistently, no d yells, no swearing, no drinking, manifestation of excitement; exnt in the anxious look, the rapid lling of mail, axe and spade. and young were out, and stayed

One picture in illustration: ur correspondent passing up and n the line, noticed two sturdy le creoles, twelve and thirteen rs of age, carrying between them ch hand-barrow, the earth upon ich was thrown from the spade of ir grandfather, an old man of ty-five years. This was no sort, but continued day after day, l the civil came, and it came with torrents of water, aggregating a in width, with an average of eight feet. Away from the nity of the crevasses the approach he water was noiseless, although d, first, little circling streams ough the woods, fields, pastures lawns, breaking into cascades miniature water falls as it ran the green slopes of the Marin, then as flood joined floods shing up into wide lakes, the surof which were broken only by ps of corn and cane, and finally broad unbroken sheet covered garden spot of Louisiana.

erially platforms were built for miles and horses; in some places were rafted together and the ks placed upon them. Thousands head of cattle were driven to the s that, like long, narrow islands, ped out above the surface, but sands obstinately took to the r, swimming and wading ninearound. First, men on horse- essayed to drive them, and as the water rose, herders in es, skiffs, flats and sugarers threaded the cane-brakes and s, carrying the young calves driving the grown cattle to places temporary safety. The yells of rivers, cattle calls, lowing of , bleating of sheep and calves the volume of sound arising n evening from countless myrs of every kind of frog that sur- the first deluge, made day and t melodious.

ead, standing on the great ginning dyke since the crevasses e north and south of it, what a ge since last Thursday, when its impregnable base was crowded working men and the valley it ees was the grazing spot where ty the herds of cattle and sheep the refugees from the outside ary fed on the rich grasses of the n banks. The little army of men disappeared, a few overturned broken carts mark the scene of labors, the rich plantations of alia and El Dorado, that then ked by contrast with the low lands the dykes protected as if perched high table lands, are covered with ter; the Matthews place, the propr of Stauffer, Mucready & Co., of rity, is slowly going under the ul sheet that is pressing upward t by foot. There are over 4,000 d of cattle from the rear to the e skirt of woodland adjacent to ver. To the north, standing e like a young Tenerille in the of waters, which now extends n the cap of the dyke to Vicksburg, an Indian mound, ed from water line to summit li animals. When Macauley's w Zealander stands on London dge, will not some far-separated ative of the Polynesian try to rec- e in the work of two civilizaus the great dyke and this mound e purpose of their builders?

n the general trouble that ensued deer have had their share. ven from the fastnesses of the chafalaya basin to the remnants eeves in front of the plantations y have been killed by the thoud. All day long the resonant on of shot-guns, the crack of rifles d old muskets that have been silent ce the days of Port Hudson, mark defiance of the law that hunger d temptation has rendered null. passed many of these animals ist canoeing over the fields, and y evinced little fear, seldom movfrom the knolls upon which they taken refuge. The bear, panr and catamounts have taken to trees, and few made their apearance in the settlements.

Methodism in Mobile.

Rev. H. D. Moore, writing to the leigh Christian Advocate, from obile, Ala., says:

think, of all the localities I have own, there is not one where the se of Methodism is above that to be nd along this coast; and certainly, this city, there is as much devoon to the doctrines and usages of church, as is to be found anyere throughout our bounds. As ly as 1882, Alexander Talley visited obile, as a missionary of the Methoist Church. He was sent to preach at ensacola, Mobile, Blakely and in the joining country." For the next two ars no mention is made of the mission the fruits of the missionary's labors. 1837 H. P. Cook was appointed to ve the mission, and in that year the urch was organized with a membero of 37 whites and 37 colored. This s the beginning, and to-day, leaving "Pensacola, Blakely and all the joining country," there are in Mobile one, nearly 1,100 white members and re than as many colored. During these years the church has had ong its pastors, J. R. Lambuth, R. Walker, Jefferson Hamilton, L. erce, T. W. Dornin and others of character, but not so widely own; and there is no cause for nder, with those who know what those men were, at the present character and prosperity of the church they served. Our Sunday-schools are in a very good condition. There are about 1000 pupils enrolled, with a very fine average attendance. Class meetings are kept up, and are a power for good in elevating the standard of piety among us, and in training young members of the church. Our people, too, are liberal in supporting the institutions of the church. Last year there were raised for church purposes more than $10.00 for every member of the church in the three organizations here, and this fell below the amount raised the year previous.—These statements are made in no boastful spirit, but to let your people of the "Old North State" see that Methodism is neither dead nor dying in this part of the field. We surely ought to have accomplished more for the Master; yet, as we see what has been done, we thank God and take courage.

More Doctors.

The commencement exercises of the medical department of the University of Louisiana took place at Grunewald Hall, New Orleans, March 29. Dr. Brice M. Hughes, of Tennessee, was the valedictorian. The following degrees were conferred:

DOCTORS OF MEDICINE.

E. H. Alexander, Arkansas; P. E. Archibard, New York; W. J. Blewett, Texas; D. Bertin, Louisiana; J. E. Burk, Texas; N. Cass, Texas; A. L. M. DeSoay, Louisiana; J. E. Fitch, Canada; W. A. French, Texas; W. F. Gibson, Texas; A. J. Gray, Texas; W. C. Harrison, Louisiana; Chas. Howell, Louisiana; J. E. Hunter, Mississippi; E. H. Jones, Texas; R. B. Louguire, Texas; J. J. McCano, Alabama; J. W. McLeod, Mississippi; J. M. Malter, Louisiana; J. R. Nelson, Tennessee; A. W. Pope, Texas; C. T. Race, Texas; W. T. Richmond, Louisiana; S. O. Smith, Mississippi; F. R. Tolson, Louisiana; B. B. Warren, Louisiana; A. J. Whitfield, Mississippi; J. E. Wilson, Texas; J. R. Anderson, North Carolina; J. J. Bland, Mississippi; A. W. Boren, Texas; O. G. Brown, Louisiana; J. W. Burt, Texas; S. Cunningham, Texas; W. L. Egan, Louisiana; E. C. Flanagan, Texas; D. F. Gaston, Alabama; P. M. Girard, Louisiana; E. H. Hale, Texas; C. W. Hodge, Louisiana; B. M. Hughes, Tennessee; R. G. Jackson, Louisiana; E. Jones, Louisiana; J. R. Lyon, Texas; M. A. McHenry, Arkansas; A. McShane, Louisiana; M. H. Mancss, Texas; J. D. Phillips, Texas; L. T. Postell, Louisiana; M. V. Richard, Louisiana; T. J. Sanes, Texas; R. H. Tilford, Jr., Louisiana; E. T. Walker, Texas; R. E. Whitehead, Texas; W. T. Williams, Louisiana; S. Winchester, Mississippi.

MASTERS OF PHARMACY.

P. Bergo, Leon Diez, J. J. Heebe, Max Samson, P. M. Caplan, J. Gioll, H. C. Price, C. L. Seemn.

Rev. T. S. West, presiding elder of Seashore district, Mississippi Conference, writing from Seashore Camp Ground, April 3, says:

Bro. Downer is having a very successful meeting at Scranton, fourteen accessions up to date, the meeting still continues. He is laboring acceptably in all parts of his charge. Bro. Weems has also had a protracted meeting at Moss Point, that he considers successful. I don't know the number of accessions

The Nashville Christian Advocate, writing about our mission fields, says:

Mexico, China, and Brazil are the special foreign mission fields of Southern Methodism. Providential indication, occupancy, and a measure of success already attained, make these fields ours in a true and stirring sense. The vicissitudes through which these missions have passed have tried the faith and earnestness of the church, and given our people the opportunity to determine whether we were "playing at missions," or had set out, in obedience to the command and relying upon the promise of our Lord, to do our part in bringing the world to Christ. During the last decade progress has been made. Our people have to some extent grasped the true missionary idea, and it has mightily moved them. Their contributions have been increased hopefully. A few cases of enlarged individual beneficence have astonished the multitude who have not risen to the conception of the true motive and full measure of missionary giving, and given joy to the hearts of the few who see in these streaks of light the dawning of a new day. A clearer apprehension of Bible teaching on this subject has resulted from the strong and pointed popular addresses of our missionary secretary and other agencies by which the mind and heart of Southern Methodists have been reached. No small part of this advance in sound sentiment and in liberality is owing to the impetus given to the cause of missions among us by the movement among our women.

AN INTERESTING OCCASION.—The meeting at Ashland was, says the Richmond Christian Advocate, of March 25, brought to a close on Sunday night last. More than fifty persons made a profession of religion, and on Sunday morning about forty stood around the altar and took upon themselves the sacred vows of church membership. These were all young persons, many of them students at the college, and some young men of great promise for the future. The class-meeting on Sunday afternoon was a pentecostal occasion, when the spirit's power was manifested and a gracious influence fell upon all present. This revival will be wide-reaching in its influence, if those young converts are properly trained and put to work for Jesus. There are but five or six unconverted young men left in the college.

Some idea of the good that has been accomplished by the Christian Woman's Exchange of New Orleans can be formed when it is known that during the first year of the existence of the exchange over $11,000 have changed hands, and that of this large sum the greater part has gone to the needy women for whose benefit the exchange was opened.—Southwestern Presbyterian.

Rev. J. O'B. Lowry, late of New Orleans, is now pleasantly settled at Kansas city, Mo. He says: "The Calvary Baptist Church is a fine body. The field is stimulating and the material choice. We are hoping for a spiritual refreshing."—Standard.

—Since our last issue of the Advocate, there has been some decline in the overflow in the cotton belt, but the floods have increased greatly in the sugar regions of lower Louisiana. The Atchafalaya, Teche and Grosse Tete sections suffer more than any other. These are the most beautiful and productive parts of the State, and the prospect for abundant crops was never better until the waters came. Besides the sufferings entailed on the people, many will be broken up financially, and the destruction of property will amount to millions. There is not likely to be any abatement in the deluge in Southern Louisiana for two weeks to come. In some instances the sugar planters may make a partial crop of cotton, provided their fields are clear by the first of May.

—James A. Lusk, an old and well known citizen of New Orleans, died on board the steamship Whitney, at sea, March 27, 1882. Mr. Lusk was returning from Mexico, whither he had gone for his health. His daughter, Miss Flora, was with him during the trip, and ministered to him with the most devoted care. He stood high in business circles for his uprightness and integrity. He was a native of Alabama, and at the time of his death, in the sixtieth year of his age. We have known him well for the past thirty years, and can testify to his benevolence, kindliness of heart and generosity. We tender to his children our sincere sympathy in the great loss they have sustained by the death of an affectionate father.

—We notice that Rev. W. C. Webb, lately pastor of Ames' Methodist Episcopal Church, of this city, has been transferred to the Philadelphia Conference, and appointed to Grace Church, in the city of Philadelphia. We regret to part with our Bro. Webb. He has deported himself here as a true minister of Christ, and has commanded the respect and confidence of both branches of Methodism. May all his successors at Ames' Church be men of his stamp and of his spirit. In his new, and probably more congenial and ample, field of labor we wish him abundant success. He will show himself an approved workman to whatever post he may be called.

—We have heard that Dr. C. K. Marshall contemplates writing the life of Rev. Preston Cooper, a well known minister and member of the Mississippi Conference, who died several years ago. Mr. Cooper was a very remarkable man, and his biography, as written by Dr. Marshall, would be a most interesting work.

—We very much regret to learn that Mr. Samuel G. Upton, the father of Mr. E. S. Upton, foreman in the ADVOCATE office, died, at his home in this city, Monday, April 3, at the ripe age of seventy-five years. He was a devout believer in Christ as his all-sufficient Saviour.

Personal and Other.

—The late Greenville Murray, in an article recently published in the Geneva Continental Times, speaks as follows of the Prince of Wales:

"The Prince is thoroughly enlightened in his views on the leading questions of the day. The son of Queen Victoria and Prince Albert could hardly be otherwise, whether one considers the remarkable abilities of his parents or the excellent education they bestowed on their children. While on this topic, one may venture to call attention to a popular fallacy expressed in the sentence that 'there is no royal road to learning.' The path of knowledge is made exceedingly smooth for a Prince of Wales. That the best books, the ablest professors, the choice of hours should all be at his disposal—this may be a small thing; he has access to stores of information which other students could not obtain for love or money. From his earliest youth he is placed in frequent and familiar intercourse with men who make history. Even in these days of mayors of the palace he may be said, in some sense, to make it himself. The education which many scholars begin to receive at thirty and many others never receive at all—the education which consists in knowledge of the world—he acquires easily and pleasantly without leaving his home."

—The venerable Peter Cooper is in excellent health and recently celebrated his ninety-second birthday. He says of himself: "I have never been better in my life, nor more free from pains and aches. In previous years I have suffered a good deal from a complication of troubles, some of which were due to an explosion of chemicals. Once my brother and I were experimenting with chloride of nitrogen gas, one of the most powerful agents known. We thought that in it we would have a motive superior even to steam, if we could only control it; but there came a terrific explosion, which blew the machine to atoms and wounded me severely in the eye. I was born in Little Dock street, now Water street, near Coenties slip. Pearl street and Coenties slip were the great centers of trade then."—New York Independent.

—Cardinal Newman does not approve of the current fashion of writing the lives of men while they are living—at any rate, so far as his own life is concerned. When it was recently announced than an English firm had arranged for a biography of him, he promptly caused it to be made known over his own name that the work was not approved by him, that, in fact, he had declined to read the proof-sheets, when asked to do so, saying: "The time for a biography of him had not come."

—In connection with the celebration of Daniel Webster's centennial the Boston Post recalls the fact that his brother Ezekiel died at Concord, N. H., on April 10, 1829, while arguing a case to the jury. He had just said: "This, gentlemen, you have in evidence"—speaking the words in his usual full and distinct tone, when he threw his head back spasmodically and fell to the floor, where he lay as rigidly as if he had been dead for hours.

A MINIATURE OF AARON BURR.—Burr lived until 1836. I remember that as I was walking one day, in my early boyhood, with my father in Maiden Lane, he pointed out to me a little, shambling old man, with a rumpled white cravat, hair whiter than his cravat, and a rusty black coat—a very forlorn and doleful-looking creature. "When you are older," my father said, "the time will come when you will remember that you have seen that man: that is Aaron Burr."—Richard Grant White, in the Century.

—Mr. Jackson, the young American, who has become the favorite friend of the king of Wurtemburg, has ceased to be a citizen of the Republic, having sworn allegiance to the country wherein he has come to high honor. He has lately been made a baron and privy councillor and his breast is covered with decorations bestowed upon him by the Austrian Emperor, by his royal friend, and by the king of Saxony.

—A "black list" showing some of the fruits of the liquor traffic is issued from time to time by the English Alliance News. The last number showed that no fewer than fourteen cases of murder and manslaughter, fifteen cases of suicide, and a hundred and twenty violent deaths, directly traceable to the use of intoxicating liquors, occurred in Great Britain during the last week of 1881, and the first of the new year.

—In a letter to the Wilmington (N. C.) Star, Dr. J. L. M. Curry, general agent of the Peabody educational fund, says that the income of the fund does not exceed $100,000 annually, and that the plan is to aid especially in educating teachers for the public schools and in defraying a part, not the whole, of the expense is sustaining well-conducted, properly graded schools "located at influential points."

—Rosa Bonheur, the artist, is now fifty-eight years old and is failing in health. She is the first woman whose pictures were admitted to the Gallery of the Luxembourg, Paris, and her later works have, probably, brought the highest prices ever paid for the efforts of one of her sex. Her first picture was received at the Salon when she was nineteen and had had but little instruction.

—Gen. Grant, when asked recently where was the sword which he wore at Lee's surrender, answered: "I didn't have any on. I seldom wore a sword; I did wear one at the battle of Shiloh, and it saved my life. A ball struck it and broke the scabbard, which dropped on the field. I believe Mrs. Grant has the blade. She is better at saving things than I am."

—Charles Dickens, Jr., the son of the great novelist, is described as a practical, unromantic young man, who devotes himself to the more lucrative forms of publishing, such as guide books, etc. He has just issued the "Continental A. B. C. Railway Guide," for the use of American and English travelers.

—Justice Horace Gray looks more like an Englishman than an American. He is the tallest man on the bench of the Supreme Court. His height is five inches over six feet—several inches more than Justice Harlan possesses. His proportions are not as full as Mr. Harlan's and this increases his apparent height.

—The famous names of France are fast disappearing. Only twenty-three of the former peers now exist. Among those are one prince, three dukes, five marquises, ten counts, two viscounts, and one baron. One of the ten counts is M. le Comte Marie Victor Hugo, better known as plain M. Victor Hugo.

—Mustapha, the exiled minister of the Bey of Tunis, lives in luxury in Paris, where he has invested a fortune in house property. The Grand Duke Nicholas is one of his tenants, the Crown Princess of Brazil another.

—During the past year the Methodist Episcopal Church lost by death one hundred and twenty itinerant ministers. Their average ministerial life was a little over thirty-two years.

—Abbe Bieliory, late chaplain to Pere Hyacinthe, has been received into membership by the American Protestant congregation at Rome.

—A nephew of Robert Burns is living in a charitable institution at Glasgow. He is an old man-of-war's man named Gilbert Bogg.

—The coronation of Czar Alexander III, has been postponed until July.

—Over one hundred and fifty thousand copies of "Helen's Babies" have been sold.

—The death is announced of the Rev. Charles John Elliot, vicar of Winkfield, and one of the Old Testament revisers.

Books and Periodicals.

CHRISTIAN HOLINESS; its philosophy, theory, and experience. By Rev. S. H. Platt, A. M. Brooklyn, N. Y.: The Hope Publishing Company. 12mo, 288 pages. Price $1.

The author, in this work, certainly does not follow the beaten track altogether. It is an elaborate discussion of the theology, philosophy, psychology and experience of Christian Holiness. Our examination of the book has been too hasty to warrant an opinion as to its merits.

—Revivals; their place and their power, by Rev. Horrick Johnson, D. D., is a little book of great value. The author gives a definition of revivals, vindicates them, points out evils to be avoided, the conditions essential and work coincident with and subsequent to revivals. The volume is neatly bound in flexible cloth, 35 pages, price 25 cents. F. H. Revels, publisher, Chicago.

—We have received from the publishers, E. and H. T. Anthony & Co., New York, two paper bound volumes entitled respectively:

The Art and Practice of Silver Printing, by H. P. Robinson and Capt. Abney, R. E., F. R. S.

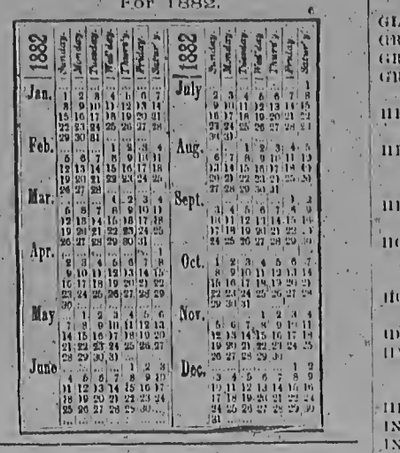
Modern Dry Plates; or emulsion photography, by Dr. J. M. Eder. The American Edition, edited by H. Baden Pritchard, F. C. S.

—Our Little Ones and the Nursery, for April, is beautiful and fresh as the breath and blossoms of spring. The Russell Publishing Co., Boston. Published monthly at $1 50 a year.

—Southern Musical Journal, March, 1882, is a good number of this excellent periodical. Issued monthly byLudden and Bates, Savannah, Ga. Price $1 a year.

Advocate Calendar,

For 1882.



Publisher's Department.

We shall do our best to exclude fraudulent advertisements of every description from the ADVOCATE, *and trust our friends, in ordering goods from the leading merchants of New Orleans and elsewhere, as represented in our columns, will mention having seen the advertisement in the* ADVOCATE. *We will also take pleasure in attending personally to any commissions for our friends in the country with which we may be favored, while endorsing our advertisers as being worthy of their patronage.*

Beneficent nature seems to have planted in every clime the proper remedies for the diseases incidental to it. Laidley's Indian Turnip Pectoral Balm is made of an herb which grows all over the Gulf region, and it has never failed yet to cure all kinds of coughs and colds.

A brakeman on one of the railroads entering Boston has been employing his idle time in linguistic studies. As a matter of practice, he has been in the habit of calling the stations in pure Sanscrit. This might have gone on indefinitely, had not a Harvard professor who was on the train the other day and discovered the cheat.

Mr. Philip Werlein, 135 Canal Street, New Orleans, can sell you a good Hale piano for $225, $75 cash and $10 monthly for fifteen months, no interest, including stool and cover. They are guaranteed for six years. This piano will be shipped to you on the cuplition if you are not suited there is to be no sale, and he pays all charges of freights. This is certainly very fair and shows the confidence that Mr. Werlein has in his pianos. A good organ with 9 stops will be sold for $75, payable $25 cash and $5 per month for ten months, if not satisfactory no sale. Write at once and supply your family with an instrument of one kind or another.

An Englishman, upon hearing the cackling in a poultry yard, exclaimed, "Oh, this is really heechanting."

Of course, it is generally conceded that the person who is struck speechless with joy is an inarticulated being.

If you wish peaceful slumber at night, in spite of cough or sore throat, take a dose of Brown's Iron Bitters before going to bed. It is very soothing and refreshing. Try it.

Cardinal Newman says that a gentleman is one who never inflicts pain. Then no dentist can be a gentleman.

A boy can pull four times more weight in boys on a sled than he can coal from the backyard.

Never cry over spilt milk. There is enough water in it already.

CONSUMPTION CURED.—Since 1870 Dr. Sherar has each year sent from this office the means of relief and cure to thousands afflicted with disease. The correspondence necessitated by this work becoming too heavy for him, I came to his aid. He now feels constrained to relinquish it entirely, and has placed in my hands the formula of that simple vegetable remedy discovered by an East India missionary, and found so effective for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Diseases; also all Nervous Complaints. Its remarkable curative powers have been proven in many thousand cases, and actuated by the desire to relieve suffering humanity, I gladly assume the duty of making it known to others. Address me, with stamp, naming this paper and I will mail you, free of charge, the recipe of this wonderful remedy, with full directions for its preparation and use, printed in German, French or English. W. A. Noyes, 149 Power's Block, Rochester, N. Y.

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Agricultural.

ABOUT EARLY CHICKS.—Chicks that are hatched in midwinter, or even in early spring, need an immense amount of care to carry them up to a marketable size. In addition to well lighted, well warmed and well ventilated quarters they must have plenty of the right kind of food and must be fed regularly and often. For two or three hours after the chicks leave the shells they should remain in the trays. At the end of that time they will be dry and lively and should be removed to the artificial mothers and then left undisturbed for twelve hours. Don't feed too soon. Lots of infant chickens come to an untimely end because their owners will stuff them as soon as possible after they get into this world. Twelve or fifteen hours after hatching is soon enough to give the first meal, which shouldn't be meal at all, but just hard-boiled eggs crumbled fine. The clear eggs that are taken from the incubator at the first testing should be saved for chicken feed. For the first few days the food should consist of hard boiled eggs, curds, stale bread moistened with milk and a little cooked rice. When four or five days old commence feeding cooked corn meal, oat meal, boiled potatoes, and as soon as you quit the boiled eggs a little cooked meal every day. The food may be seasoned slightly with salt and pepper, and two or three times a week give a little bone meal mixed with the food. Green food must be given once each day—it is indispensable. How to obtain in winter a constant supply of green food suitable for little chicks is one of the many problems that the poultry raiser must solve. We have settled the question, so far as we are concerned, by raising lettuce, grass and oats in shallow boxes hung around the room where we keep the chicks. A small box of lettuce lasts quite a while, for are only cut off the leaves with sharp shears and the roots soon send up a new crop. Early chicks must be fed often; not three or four times a day; but six times between daylight and dark. Feed each time all that the chicks will eat up clean, but do not leave any food around to sour. As soon as the chicks are big enough to swallow the grains the last feed at night should be wheat, wheat screenings, cracked corn, millet, &c., and just as soon as they leave the artificial mother and go to pecking and scratching around in the dry gravel or sand which should cover the floor it is a good plan to scatter wheat, cracked corn, &c., among the gravel and let them scratch it out. The object in feeding early chickens is to get the biggest and best chicken possible in a given time, and in order to do this we must keep them eating about all the time. There is but little danger of over feeding growing chicks, but there is a good deal of danger of under feeding and the wise poultry raiser will avoid it. Remember that if young chickens once get stunted from lack of food no amount of cramming afterward will ever make first class broilers of them. As to when to market, do so when your chickens are well feathered and will weigh from two to three pounds each, live weight, or from a pound and a half to two pounds dressed, they are ready to figure in the markets as "spring chickens." Don't send chickens that are "long and lean" and not more than half feathered, and don't send those that are no bigger than quails, even if they do happen to be well feathered. A few week ago I saw in an agricultural journal the following quotation, "The smaller the chicken, if well feathered, the greater the price per pound;" but several years' experience in raising and marketing chickens for broilers has taught me that a two pound chicken will sell quicker and bring more money than a one pound chicken. City people don't like to eat bones and feathers any better than we do, and besides when I sell anything I like to feel that I am giving the purchaser the worth of his money. —Prairie Farmer.

FERTILIZING IN THE DRILL.—We have never valued grain drills the more for being provided with fertilizer attachments. They are troublesome, cumbersome and worse than useless. The object of drilling in fertilizers is, as we understand it, to give the grain wheat, let us speak of) an early start. This may be very desirable, it is true, when for any reason the grain is sown late and a shorter time is allowed before freezing weather begins for the plants to tiller and fortify themselves against the severities of the long winter through which they are to pass. But if the land is fertile and unless it is wheat can not prove a profitable crop—and well tilled, and the wheat is sown early, why should fertilizers of any kind be used merely or primarily to give the wheat a start? Except in periods of great dryness the wheat will start in three or four days and a fertile and well prepared soil will insure a sufficient growth ere the advent of frozen ground and settled winter weather. It is a plain case that if wheat could be sown broadcast sowing would produce a heavier crop than drill sowing—the same quantity of seed being sown—for the reason that each plant would be less crowded by its neighbors and each root would find more nourishment. Fertilizing in the drill—the same as fertilizing in the hill for corn—stimulates the young plant. It induces an excessive growth of plants, which, without the fertilizer, would take full possession of the soil. But in the spring the roots have penetrated beyond the fertilizer, so that the seed-bearing culm or stalk, which requires the most food, receives the least. The young plant has been pampered at the expense of the old plant to which we look for our crops already. It is equivalent to eating a hearty meal in the morning for heavy work which is to be done the next day. When concentrated fertilizers are sown broadcast all parts of the soil are treated alike, and the roots of the plants through every stage of their existence experience the benefit. We stated that the fertilizer attachment was troublesome, and this for two good reasons: First, it can not well be made large enough to hold half, or indeed, a quarter enough fertilizer—so that almost every bout the lid must be raised and the box refilled. Second, it must be thoroughly cleansed immediately after use or the fertilizer becomes corroded and baked upon the zinc or other lining.—Rural New Yorker.

TEA CAN BE RAISED IN GEORGIA.—In demonstration of the fact that tea can be successfully raised in Georgia, the Hinesville Gazette, Liberty county, says that among the first experiments in this country in the cultivation of tea, was made by Capt. Wm. Hughes, Sr. Twenty years ago Capt. Hughes procured two plants from Mr. Jones, who had begun the experiment with a few plants brought by a returned missionary from China, and set them out and demonstrated that an excellent article of tea could be produced in this country. His son, Capt. W. Hughes, Jr., has kept up the little tea farm started by his father, and he has now over two hundred plants of very vigorous growth. He has besides furnished any quantity of seeds and plants to friends in all parts of the country. It takes but very few plants to furnish leaves enough to make all the tea a family will need for home consumption. There is no question but that this tea of home production, is not only equal, but superior to any of the imported article. This latitude is identically the same with that portion of China where the best tea is made. Such is the testimony of Rev. Young J. Allen, and others.

To go below the frost-line for tea-farming, is a mistake. Experience demonstrates that the leaves are purer and better after frost, which instead of retarding the growth of the shrub only partially obviates the necessity of pruning. It was a great mistake to abandon tea culture here.

TO KEEP TIRES ON WHEELS.—I ironed a wagon some years ago for my own use, and before putting on the tires I filled the fellowes with linseed oil, and the tires have worn out and were never loose. I also ironed a buggy for my own use seven years ago, and the tires are as tight as when put on. My method of filling the felloes is as follows; I use a long cast-iron heater, made for the purpose. The oil is brought to a boiling heat, and the wheel is placed on a stick so as to hang in the oil. An hour is sufficient for a common sized felloe, of which the timber should be dry, as green wood will not take oil. Care should be taken that the oil does not get hotter than the boiling heat, else the wood might be set on fire and burned. Timber filled with oil is not susceptible to water and is much more durable. I was much amused, some years ago, when I told a blacksmith how to keep his tires tight, by his telling me that it was a profitable business to tighten tires; and the wagon maker will also say that it is a profitable business to him to repair wheels, but what will the farmer, who helps support the wheelwright and smith, say?—Cor. Virginia Granger.

THE FEEDING OF HORSES.—The question whether horses are injured by being fed on new hay and new oats has been made a subject of investigation by a French military commission. The result of the experiments prove that the health of the horses was not injured by new hay, if they secured the regular ration along with other fodder. Of one hundred and fifty horses from four to thirteen years old, upon which the experiments were instituted, thirty-seven gained in fatness, and eighteen in strength and endurance. Only eighteen lost flesh and eight lost strength, while seventy-nine remained unchanged. A second experiment gave the same result. Experiments were also made upon one thousand eight hundred horses by feeding them on new oats, and were attended with favorable results; nearly all increased in bulk and strength. This is contrary to the generally accepted opinion.

A "DIAGNOSIS" OF THE CROPS.—The first thing a physician does when called to a patient, is to make a careful "diagnosis" of the case, that is, to examine all sources and causes of the ailment, its manifestation, etc., and then decide what is to be done. Every one having a field of wheat, rye, grass—or any crop in the ground over winter—should now make a diagnosis of the condition of every part of each field. If the growing crop of grain or grass is good in every part, that will be a satisfaction. If any fields, or parts of fields make a sickly or stunted show, the trouble most likely comes from one of two causes; the plants may have "wet feet," or they may be starving. In the former case surgery is needed; in the latter, food, or medicine in the form of a top-dressing of fertilizers. See the two items on "Making Land Dry," and Top-Dressing."—American Agriculturist.

BEES AND DROUTH.—A Melbourne correspondent of the Dundee Advertisor narrates what he considers an interesting proof of the provident and far-seeing instinct of bees:

"Tarolng from inco to insects, a singular circumstance is reported from a hot, dry valley in New South Wales. Last year the drouth there was of long duration, and the denizens of the apiaries suffered much from it. This year the bees have made provision against a similar emergency. They have filled a large number of the external cells in every hive with pure water instead of honey. It is thought that the instinct of the little creatures leads them to anticipate a hot summer."

The Mobile (Ala.) Chronicle, forcibly says: "Let the farmers of the South plant corn and turn it into meat, instead of keeping their cereal cribs and their smoke-houses away in the West. This will assure them comforts and leave their cotton as so much surplus cash, which can be used to enlarge or improve their farms, add luxuries to their households and educate their children. Let them, if so disposed, put this surplus in cotton mills or other works, the materials of which lie by their side. This policy within ten years, will make the South the most prosperous of any land that lies beneath the sun."

MEAT FOR POULTRY.—The poultry should be fed meat scraps three or four times a week with their other food, when, the ground being frozen, or from any cause, there are neither worms nor insects for them to pick up about the premises. Sometimes a beef's head can be bought very cheap from the butcher. It should be thoroughly cracked, and may be left in the yard for them to pick at. If you have the convenience for cooking it, feed a little at a time and stir the water that it was cooked in thick with meal and bran. Give this warm in the morning.

PEAS.—Peas are among the things to look after early. Get your seed early. The peas will stand a good deal of light late frosts. Early in the spring sow in double rows, which are the most economical. The manure should be fine. Thosphates are excellent if lightly mixed with the well pulverized soil of the drill. Cover with leaves and straw, after they are covered, and when the days grow warm uncover, and you will have fine early peas. The sprouts will stand a little frost nipping and grow again. The peas that come early from the South are the Philadelphia variety, good for the market, but not to our liking. The best dwarf variety we know is Early Premium Gem. The best high kind for very early is the Alpha perhaps not for market. If we were choosing one very early, variety it would be Premium Gem. The Champion of England is the best general mid late pea.

Household.

THE KITCHEN.—It is hardly to be wondered at that house-keepers sometimes become discouraged and ready to declare that they hate housework, or that girls are ready to employ their time anywhere else sooner than in the kitchen, when we enter these same kitchens and find them so inconvenient that they are but a miserable apology for what they ought to be.

The kitchen ought to be large enough to admit of the necessary work to be carried on there comfortably; it ought to be well lighted and yet shaded from the burning rays of the sun. The floor should be painted, either of a uniform tint, or by staining every alternate board. This is done by painting every alternate board with umber, (which may be procured already mixed with oil) and leaving each alternate board the natural color of the wood, giving them simply a dressing of oil.

Steps, and often needless steps are what tire house-keepers and wear them out when they ought to be in their prime. It really seems as if some of our houses were built in a way to make just as many steps as possible instead of saving them. The pantry is often separated from the kitchen by the dining room and there being, not even a closet in the kitchen, all the cooking utensils are at least twenty feet from the cook-stove.

The pantry should open out of both kitchen and dining room, and in every kitchen there ought to be a small closet near the cook-stove for holding a few plates, bowls, cups, knives, forks and spoons. There should be also, space in the cupboard for salt, pepper, spices, sugar, molasses and vinegar; and room in the bottom of the closet for pots, pans, skillets, etc. How many steps such an arrangement would save a house-keeper in one day to say nothing of the number saved in a month or a year.

There should always be a pump in the kitchen, than a few feet of rubber hose will enable one to fill the reservoir on the cook-stove, of the rinsing tub on washing day, without stepping from the pump or lifting a bucket of water. There are many other conveniences which any woman can contrive to save steps in the kitchen, and, dear husbands, let me just whisper a word in your ear. It will pay you to spend some thought and labor upon this same subject. Try it and see if your wives and daughters are not enough brighter and happier to repay you. They will not be "tired to death" all the time, but can do the work so much easier that they will be fresh and bright, and with time to practice up the long neglected music or to read the last new book with you in the evening. —Southern World.

WHAT IOWA GIRLS ARE TAUGHT.—At the Iowa Agricultural College every girl in the junior class has learned to make good bread, weighing and measuring their ingredients; mixing, kneading and baking and regulating her fire. Each has also been taught to make yeast and to bake biscuits, puddings, pies and cakes of various kinds; how to cook and roast, broil a steak and make a cup of coffee; how to stuff and roast a turkey, make oyster soup, prepare materials for other soups, steam and mashed potatoes so that they will melt in the mouth; and, in short, to prepare a first class meal, combining both substantial and fancy dishes, in good style. Theory and manual skill have gone hand in hand.

Vast stores of learning have been accumulated in the arts of canning, preserving and pickling fruits, and they have taken practical lessons in the details of household management, such as house furnishing, care of beds and bedding, washing and ironing, care of the sick etc. The girls we are informed, are also thoroughly grounded in science, mathematics and English literature. If there is anything that challenges the unlimited respect and devotion of the masculine mind it is the ability in woman to manage well her own household.—Southern World.

AN EXCELLENT WASHING MIXTURE.—Take three pints of hot water and slice into it two and a half pounds of common yellow bar soap and stir it up over the fire till it is dissolved. Then add two ounces of sal-soda, two ounces of borax and a teaspoonful of spirits of turpentine. Stir all together, until well mixed and dissolved. Take it from the fire and stir till quite thick, then turn into a pan or small tub and when cold cut into bars. When washing dissolve a large piece of it in a pint of boiling water, then wring out the clothes that have been soaking all night and put them into the boiler with cold water. Turn in the dissolved soap and let the water become scalding hot. Take them out and rinse in cold water, rubbing off any spots that are seen; wring again and rinse and blue hang out to dry. It saves a great deal of muscular strength, and it will wash colored clothes as well as white clothes, and is also good for washing white paint. After this small recipe is tried and found satisfactory a much larger can be made by increasing the recipe four or eight times, for the older the soap the better it is.

CLEANING BLACK SILK.—One of the things "not generally known," at least in this country, is the Parisian method of cleaning black silk; the *modus operandi* is very simple, and the result infinitely superior in that achieved in any other manner. The silk must be thoroughly brushed and wiped with a cloth, then laid flat on a board or table, and well sponged with hot coffee, thoroughly freed from sediment by being strained through muslin. The silk is sponged on the side intended to show; it is allowed to become partially dry, and then ironed on the wrong side. The coffee removes every particle of grease, and restores the brilliancy of silk without imparting to it either the shiny appearance or crackly and papery stiffness obtained by beer or, indeed, any other liquid. The silk really appears thickened by the process, and this good effect is permanent. Our readers who will experiment on an apron or cravat will never again try any other method.

REMOVING OLD PUTTY.—Vicks' Monthly reports the following as a good German method to soften and remove hardened putty: Dissolve potash in water, and add caustic or fresh lime. After a time pour off the clear liquid and bottle for use. Moistened with this, putty quickly softens. [It should be added, that the fresh lime makes the potash intensely caustic, and it should be kept from the fingers.]

THE FLOWER GARDEN.—Give your plants an occasional watering at the roots with a strong solution of soot. It will dispel the worms from the soil, and give a deep green, healthy color to the foliage. Strong tobacco water applied to the leaves will kill lice.

Scientific.

—Of the three state universities in the Netherlands, that of Leyden is largest in point of attendance, numbering 485 students on its rolls. Utrecht follows with 403, and Groningen comes last, with 202. In the newly created University of Amsterdam which is a provincial and municipal institution, receiving a limited state subsidy, the number of students was 577 in 1879—80, or 92 more than the highest number of students in either state university. The numbers of students in each of the universities were divided among the various faculties as follows: In Leyden University in Protestant theology 29; in law, 224; in medicine, 158; in natural sciences, 35; in philosophy and philology, 39; in all 485. In Utrecht, pursuing the the same order, the numbers were 180, 87, 89, 37, and 10, or in all, 403. In Groningen, 25, 55, 80, 22, 20, total 202, which makes the numbers in all of the universities entirely supported by the state 234 in theology, 366 in law, 327 in medicine, 94 in natural sciences, 69 in philosophy and philology, total 1,090. Now, in the University of Amsterdam, sustained by provincial and municipal contributions, the attendance for the same period was 22, 45, 34, 90, 77, total 577. The grand total was 256, 411, 670, 181, 130, or in all 1,667.

—The Bureau of Education has received the report of the minister of public instruction in New South Wales for the year 1880, showing that in educational and school privileges this distant colony of Great Britain is in advance of the mother country. The Public Instruction Act received the royal assent on the sixteenth of April, 1880, and, in accordance with the provisions contained in the fortieth section, came into operation on the first of May following. At the end of the year the number of schools in operation and the number of pupils in attending were the following: In 872 public schools, 81,045 pupils; in 218 provisional schools, 5,177; in 93 half-time schools, 1,695; in 24 evening public schools, 695; in 145 denominational schools, 23, 199; total 1,357 schools and 114,811 pupils.

—The allowance to the Educational Department of Japan for the current school-year is only 614,501 yen (one yen about $1), against 1,181,100 yen last year, a reduction of 566,499 yen, or nearly 25 per cent. It is right to observe, however, that the estimates of every department have been largely cut down and that much of the decrease under the head of education may be attributed to the substitution of native teachers for highly-paid foreign professors.

—The public schools of the State of New York were last year attended by 1,021,282 children, a smaller number by 16,000 than was recorded in 1880. Of the 30,826 teachers employed, 23,157 were women. The average annual salary of each teacher was $375.06, the whole amount expended in salaries being $7,775,595.22. The state has 11,218 school-houses. The total amount expended upon the schools last year was $10,808,802.40.

—Rev. Dr. Gladden thinks that pupils should learn such things as will tend to make them happy in whatever calling they may choose. He suggests that all possible ways should be devised in school to awaken the minds of the pupils and stimulate a thirst for knowledge; and he suggests that boys should be made to see that farm life is far from lonely or uninteresting. They should be taught natural history and mineralogy.

—Russia and France are just now most active in establishing manual training schools. In the Russian technical schools pupils pay about $15 a year, taking ordinary school instruction for four and a half hours a day and working for five hours. Austria has eighty industrial schools, which give instruction to about 4,000 pupils. In the French schools articles are manufactured for sale.

—The trustees of Dartmouth College decline to accept the resignation of Prof. Sanborn and have engaged ex-President Brown, of Hamilton College, a former professor at Dartmouth, to assist Dr. Sanborn. The medical department is to receive $2,000 from the will of the late E. W. Stoughton, of New York, to complete a collection for the pathological museum founded by him.

—The annual catalogue of the Syracuse University shows an attendance of 322 students. The institution is divided into three departments, the College of Liberal Arts enrolling 156 students, that of Medicine 12, and of Fine Arts 132. The total corps of instruction numbers 41, over which the Rev. Charles N. Sims, D. D., presides as chancellor of the University.

—The trustees of Hopkins Grammar School, at New Haven, desire to raise an endowment fund of $50,000, and have commissioned the rector to appeal to the friends of the institution for aid in that direction. The school has been established for over two hundred years, and has been especially useful to Yale College in furnishing candidates for the latter's freshman classes.

—The Czar of Russia has given his consent to convert seventeen imperial palaces into institutions of learning. These palaces will, of course, be used for higher schools, while nothing is done for the improvement of popular education. Russia has a school population of 15,000,000 and the number of children in primary schools is a little over one million.

—It is argued in Virginia that, instead of establishing normal schools to supply sorely needed teachers, it would be wiser to utilize existing institutions and to add two or three normal professorships to the university, requiring also each academic professor to give normal instruction in the teaching of his own branch of knowledge.

—There is a movement in the Kentucky Legislature for the equalization of the distribution of the school fund between the white and colored people of the State. A discrimination is now made against the colored people on the ground that they pay taxes on only $3,500,000 worth of property.

—There is a total attendance of 351 students at the Iowa State University, 85 taking the collegiate course, eleven of this latter number being women. The instruction is under the charge of a faculty of seventeen members, including the president, the Rev. George F. Magoun, D. D.

—The literary and industrial school which Mr. E. S. Morris, of Philadelphia, established at Arthington, Liberia, Africa, for the education of the sons of chiefs, is now in successful and most promising operation.

—Calcutta University is a remarkably prosperous and useful institution. Last year out of 2,702 candidates for admission, 1,885 passed. Six women took the entrance examination, and four were successful.

—President White says he will stop lecturing if he is obliged to expel every class in Cornell.

EDUCATIONAL.

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GREENSBORO, ALA.

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INVITES PATRONAGE.

Buildings are good and comfortable; grounds beautiful and ample; location healthful; Faculty full and efficient. Charges for board and tuition, per half academic year, $75 to $85.

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Send for catalogue and examine terms.

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Will re-open September 21, 1881. Number of pupils last term, 291. Number of teachers 18. Board per half academic year, $90; Tuition from $15 to $25; Incidental Fees from $1 to $4.
The languages, ancient and modern, mathematics, the sciences, music, drawing and painting thoroughly taught.
The continued success of this school is its best indorsement. There has not been a death in the college for years past. Send for a catalogue.
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NASHVILLE, TENN.
Session 1881-82.

THE Academic, Biblical and Law Departments open September 1. The Medical, Dental and Pharmaceutical Departments open October 1.
The fees are as follows: Academic Department, $65; Biblical, $15; Law, $100; Medical, $65; Dental, $90; Pharmaceutical, $65.
Ten scholarships, worth $100 each, were awarded to meritorious students at the close of the last session. Four Graduate Fellowships, worth $300 each, and two Post-graduate Fellowships, worth $500 each, were likewise conferred.
The various Chairs of the University are filled by forty Professors and Instructors. Six hundred and thirty-two students, from twenty-one States, were matriculated last year.
For the ANNUAL REGISTER, or further information, address J. M. Leech, Secretary of the Faculty, or L. C. GARLAND, Chancellor.

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In point of grounds, buildings, apparatus and faculty, this is one of the most thoroughly equipped schools in the South. It is located in one of the finest sections of Virginia, 2,000 feet above the sea.
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Music is a specialty. The director of this department, Prof. W. V. Ruebinger, is a noted teacher and composer, and his assistants are thoroughly cultivated musical artists.
A full course of Ancient and Modern Languages, Mathematics, Natural Science, and Mental and Moral Philosophy is taught with great care.
The fare is good, and every care is taken of the health of the young ladies.
Parents living in the South would do well to send their daughters here to spend the summer.
$200 paid in advance will cover board, tuition, fuel, washing and lights for forty weeks. Music is $50 additional.
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This school opens the first Monday of September 1881, with efficient, accomplished teachers in every department.
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Music on Piano or Guitar, with use of instrument and class singing, $25.
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The next session of this school will begin October 5, 1881.
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JACKSON, LOUISIANA.

Session 1880-81 had 133 students, six professors and teachers and three A. B. graduates. The entire expenses for board and tuition for scholastic year need not exceed $141 in Preparatory department, nor $161 in College classes. Next session begins September 5, 1881. Send for a Catalogue.
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Worse than Soothing Syrup.

MR. EDITOR: I see the custodians of the health of New Orleans, are not a little exercised over a case of baby poisoning, by Mrs. Winslow's Soothing Syrup.

I do not rise to defend Mrs. Winslow's Soothing Syrup, nor any other poison administered, medicinally or otherwise; but I do think, the city doctors could find a bigger thing, and make a greater show, if they would look either at the calls that reach them, or, these cases coming within their knowledge almost beyond the reach of remedies, made so by the use of a poison, dealt out right before their eyes, under sanction of law. The excuse is, the sellers and manufacturers pay license and yield revenue. That's a pretty plea is'nt it? Does not the syrup yield revenue? Are not patent medicines taxed? Drive Mrs. Winslow's Syrup out of the market, if it deserves it, but I can see nothing agreeable in the sight of men gargling and coughing at a gnat, and a camel running right into their mouths and down their throats. If they are men indeed, and want their opinions and professions respected, let them deal fairly. Strike the giant. Test his strength. Let us see a tussle with the monster that takes more bodily strength, more mind, more property, more lives, makes more homes desolate, and wrings more tears from orphans than a thousand Mrs. Winslow's Syrup—are they afraid? Let them be men.

They need not stop to put in excuses. The cases are daily before them. Let them tell the civil authorities what they know, the legislators what is transpiring in the range of their practice, and, if needful, appeal to judges, and executive officers for help in ridding the city and country of this frightful evil, and they will find the earnest and the thoughtful, of city and country their abettors and supporters. I know drinking liquors enlarges indefinitely their practice, it also destroys the means to pay for services. Indifference to this matter may raise the suspicion, that some doctors are confederated with the liquor interests, (i. e. making selling, and drinking liquors) against the lives and well being of men, women and children of our land. Show up this system of poisoning in our country, and an exhibition would be seen more frightful in its consequences, than elephants lions, tigers and snakes turned loose in our cities, towns and villages. A show awful in its terribleness, can be put forth, if truth and science are allowed to bring forward, in broad day light, their discoveries.

Yours, PIKAIOS.

Our Hearts as God Sees Them.

MR. EDITOR: While listening to a sermon by our pastor Rev. H. D. Moore, from the following text, Job, xi, 13, 14, 15, verses; I was deeply impressed, by the passage, "for then shalt thou lift up thy face without spot." When is this? Not until we have put iniquity away from us, and purified our hearts in the sight of God; and *not merely* to meet the requirements of public opinion. How many of us work for human reward, and when any meritorious act has been performed ask ourselves what A. or B. will think of us and congratulate ourselves that in the eyes of our fellowmen we have done a good deed. If by our benevolence we relieve object want, do we feel that "inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," or is our first thought, that for so doing our friends will think us charitable? When day by day we read the holy word of God, is it with a desire to profit by its teachings, or merely to quiet a smiting conscience? Sabbath after Sabbath finds us in our accustomed pews, listening to the promises of life through the blood of a loving Saviour, and do the words fall on *prayerful* hearts, and have we invoked God's blessing on the services, that the truth spoken may relieve some burdened soul; or does it satisfy us to know that some people will think we are very pious, simply because we are habitual church-goers? For several weeks, a service of prayer has been continued in the Franklin St. Church, and although the general attendance has been good the result has not been what we hoped for. Are we not in a measure to blame for it? Many who attend, we know are workers for Christ, and give their minds and hearts to his service, but if we *all* could see our hearts as God sees them, we would find that the fault is partially our own that so many souls are still wandering in darkness. Let us pray that God will show us what we lack, and give us such a knowledge of our *hearts*, that we may be enabled to "cast out the beam" from our eyes, and then can we see clearly to lead others to the cross. Our pastor has labored earnestly, and in a few brief months will be called to serve another people; but the result of his labors will enable many to say to him at parting, "through you I have found Christ." God grant that we be not counted drones in the Masters vineyard.

LIDA T.

Dying in the Right Place.

MR. EDITOR: When a professor of religion departs this life Christians are always glad to read the obituary of the departed one, provided it is written from a religious standpoint. The church wants to know where and how the Christian dies, but is not some professors of religion in danger of dying in the wrong place, so that it would be difficult to write their obituary? Suppose a brother or sister should die suddenly while attending a circus, theater, dancing party, or while riding out for pleasure on the Sabbath, what would be the dying message to the church in such a case? Christians can afford to die at any time, but not at any place. Mr. Editor, if we die in sight of heaven we must die in the right place, "therefore be ye also ready, for in such an hour as ye think not the Son of man cometh."

LAYMAN.

THE INSCRIPTION AT THE POOL OF SILOAM.—Great interest has attached lately to the inscription discovered by Mr. C. Shick in June, 1880, at the pool of Siloam, on the subject of which the first important contribution was a pamphlet by Professor A. H. Sayes, published last year under the title of "The Ancient Hebrew Inscription Discovered at the Pool of Siloam, in Jerusalem." More exhaustive articles, by Dr. Guthe and Professor Kautzsch have appeared in the *Zeitschrift des Deutschen Palestina-Vereins*, and the shorter notices by J. Derenbourg in the *Comptes Rendus de l'Academie des Inscriptions et Belles Lettres*, are well deserving of study, as is also a further notice by J. Halvy, as reported in the *Revue Critique* for Oct. 17, 1881. In the light of these previous commentaries, and from the study of two or three elaborate photographs of this inscription, Prof. Wright, of Cambridge, has been led to adopt as authentic a transcription of the text of the original Hebrew, as well as a translation of it into English, as nearly as that can be ascertained in face of the difficulties presented by missing or imperfect, and therefore doubtful or ambiguous letters. The character of the inscription must resemble those of the stele of King Mesha; but are more modern, and exhibit more practice and skill in writing. It is probably correct to assign this inscription to the time of Hezekiah' circa; B. C. 700, a determination of date arrived at it in the light of the passage which refers to the might of Hezekiah, and, his making of a pool and a conduit, and his bringing of water into the city II. Kings xx. 20), and of another text which declares how Hezekiah stopped the upper water course of Gihon, and brought it straight down to the west side of the city of David (Chronicles xxxii. 30). The punctuation is the same as in the Moabito stone a point after each word, and the orthography also is much the same. There are two words in the inscription which do not occur in the Old Testament, the sense of one of them being clear, both from the context and the cognate languages, whilst the meaning of the other word is very obscure, as its root is not exactly known to us, and the context casts only an indistinct light upon it. The inscription is translated by Professor Wright as follows: "(1) . . . the breaking through. And this was the matter (or account) of the breaking through. While yet . . . (2) the pickaxes, one towards the other, and while yet there were three cubits to . . . the voice of one call-ing to the other, for there was a cleft . . . in the rock on the right . . . And on the day of the (3) breaking through, the miners hewed, one to meet the other, pickaxe against pickaxe, and flowed (4) the waters from the source to the pool over a space of one thousand and two hundred cubits. And one hundred (5) cubits was the height of the rock above the head of the miners." The inscription Professor Wright thinks, was obviously set up by the miners to commemorate their successful meeting after they had started from opposite ends of the projected tunnel or aqueduct. It has nothing whatever of an official character, otherwise its form and style would probably have been very different, and it would have been set up in a more conspicuous place.—Watchman, London.

"THE EARTH ALSO SHALL BE BURNED UP."—Mr Richard A. Proctor regards the final conflagration of "the earth and all things in it," foretold in the New Testament, as being not only in prospect, but in near prospect if certain astronomers are right in their calculations. If the comet of 1880 was identical with the comet of 1843 which Prof. Winnecke believes hardly admits of doubt, and with the comet of 1668, as Mr. Marth thinks may be the case, its velocity having been reduced by its passage through the corona of the sun, —on its next return, it may be altogether unable to pass out of the sphere of the sun's influence, and may precipitate itself, with all its meteoric train, into the mass of sun." If this event occurs, and he thinks it may occur in 1897, there will be an abrupt arrest of an enormous momentum, which would show itself in the form of enormously increased heat, and the probable result would be the bursting up of all the vegetable and animal life in the planets of the solar system. He thinks we have an example of such a cosmical catastrophe in the apparent conflagration of a star in the Northern Crown in 1866, when for a day or two the heat and light omitted by it became suddenly many hundreds of times greater than they were before, after which the star relapsed into its relative insignificence.

We who are not astronomers have the testimony of God's Word as to the certainty of the event thus anticipated. The evidence Mr. Proctor offers is good as far as it goes against any if there be any who say with cavillers of a former time, that the predicted end of the world is a physical impossibility. The resources for combustion are ample. But as for the time when the end shall come, we remember by whom it was said, "it is not for you to know the times nor the seasons." And we observe that our astronomical alarmists make frequent use of the form "may be." The comet of 1843 "may be" identical with that of 1668, and the identity of the comet of 1880 with that of 1843 "hardly admits of doubt," but does not seem really to have been put beyond doubt. Admitting these identifications, Mr. Proctor is not quite sure what would be the effect upon us of the absorption of the comet and its meteors by the sun. And 1897 is still some distance ahead. A good many of us will have done with this world before then, and need feel no personal concern about the havoc which that comet "may" make. We do, however "look for such things," as may well make us "diligent that we be found of him in peace, without spot and blameless."—Boston Watchman.

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Liabilities	220,166 52
Surplus	$1,642,081 66

Fire risks of all kinds respectfully solicited. The Board of Directors is fully empowered to adjust and pay all losses from this city, thus placing the Company on an even footing with the local companies chartered under the State laws.

BOARD OF DIRECTORS.

J. E. SCHROEDER, Esq., Chairman of L. Christ & Co.
NEWTON BUCKNER, Esq., of Buckner & Co.
PERRY NUGENT, Esq., of Nugent & Lafiande.
PETER ANDERSON, Esq., of Anderson & Simpson.

HENRY V. OGDEN,
Resident Secretary.

JULES P. ROUX, Assistant Resident Secretary.
CLARENCE F. LOW, Deputy Asst. Resident Secty.

New Orleans, October 20, 1881. novem

WATCHES.

LADY'S GOLD WATCHES, $20 and upward.
GENT'S GOLD WATCHES, $45 and upward.
GENT'S SILVER WATCHES, $12 and upward.
BOY'S SILVER WATCHES, $12 and upward

All guaranteed.

A. B. GRISWOLD & CO.,
Cor. Canal and Royal Sts.

New Orleans Pacific Railroad.

TRAINS WEST.

	Freight and Accommodation.	Mail and Express.
New Orleans, leave		8.30 A. M.
Gouldsboro	7.45	7.40
Gretna	7.—	7.45
Company Canal	8.57	8.05
St. Charles	10.10	9.01
St. John	11 [illegible]	9.32
Vacherie	12.05 P. M.	10.03
St. James	1.20	10.21
Donaldsonville	2.38	11.02
Bayou Goula	4.05	11.32
Plaquemine	5.00	12.04 P. M.
West Baton Rouge	6.50	12.45

TRAINS EAST.

	Freight and Accommodation.	Mail and Express.
West Baton Rouge, leave	6.30 A. M.	1.45 P. M.
Plaquemine	8.00	2.26
Bayou Goula	8.12	2.47
Donaldsonville	10.00	3.27
St. James	12.05 P. M.	4.08
Vacherie	1.20	4.26
St. John	2.—	4.58
St. Charles	3.32	5.29
Company Canal	4.30	6.2[illegible]
Gretna	6.01	6.40
Gouldsboro	6.18	6.57
New Orleans, arrive	8	7.00

For rates and information address

H. S. MORSE, Superintendent.
M. B. SPELMAN, G. P. and T. Agt.

New Orleans, October 15, 1881.

Louisville and Nashville Railroad.

The Shortest and Quickest Route to all Eastern Cities.

THROUGH WITHOUT CHANGE TO Nashville, Louisville, Lynchburg, Washington, Cincinnati, Columbus, O., and St. Louis.

ENTIRE TRAINS THROUGH FROM NEW ORLEANS TO LOUISVILLE.

	Leave.	Arrive.
Express	7.02 A. M.	10.02 P. M.
Coast Accommodation	3.32 P. M.	9.12 A. M.
Fast Mail	5.00 P. M.	10.02 A. M.

ONLY ONE CHANGE OF CARS TO NORTHERN AND EASTERN CITIES.

Ticket office corner St. Charles and Common sts., where Sleeping Car accommodations can be secured.

C. P. ATMORE, General Passenger Agent;
J. H. SMITH, Ticket Agent;
J. T. HARAHAN, Superintendent.

SULLIVAN & BULGER,

97 CAMP STREET,

Plumbers and Gas Fitters,

DEALERS IN

Pumps and Gas Fixtures of all kinds, Iron, Lead and Terracalla Pipes, Bath Tubs, Sheet Lead and Cooking Ranges; also, different kinds of Gas Machines, for country use.

All Orders Promptly Attended to.

AGENTS WANTED, to sell Dr. CHASE'S 3000 RECIPE BOOK. Sells at Sight. You double your money. Address Dr. Chase's Printing House, Ann Arbor, Mich.

PRICES CURRENT.

REVISED AND CORRECTED WEEKLY.

ADVOCATE OFFICE,
New Orleans, Monday, April 3, 1882.

Our readers should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher prices must be paid.

SOUTHERN STAPLES.

	To-day.	Sat.
Cotton, ₱ lb.		
Low ordinary	9¾	9¾
Ordinary	10⅜	10⅜
Good ordinary	11⅛	11⅛
Low middling	11⅝	11⅝
Middling	12	12
Good middling	12⅜	12⅜
Middling fair	12⅝	12⅝
Sales to-day	2,500 bales.	
Receipts since our last	5,080 bales.	
Receipts previously	1,122,159 bales.	
Sugar, ₱ lb.:		
Fair	1⅞ @	8⅞
Fully fair	7¼	7¼
Prime	—	7⅝
Choice	7⅝	8
Yellow clarified	8¼	8⅜
White clarified	8⅝	8⅞
Powdered	—	—
Crushed	—	—
Molasses, in bbls., ₱ gallon:		
Common	45	50
Fair	48	51
Prime	56	58
Choice	—	—
Rice, Louisiana, ₱ lb.:		
Common	5¼	5⅝
Fair	6¼	6⅝
Prime	7⅛	7⅝
Choice	—	—

GROCERIES.

Butter, ₱ lb.:		
Western	32	41
New York	—	—
Coffee, ₱ lb.:		
Rio, ordinary	8½	8¾
Rio, fair	9¾	10
Rio, prime	11	11¼
Cheese, ₱ lb.:		
Western factory	—	—
English dairy	—	—
Candles, ₱ lb.:		
Best brands	—	14½
Corn Meal, ₱ bbl.:		
Choice K. D.	3 75	4 10
Flour, ₱ bbl.:		
Superfine	—	—
XX	—	—
XXX	—	—
Choice XX	5 75	6 25
Choice family	6 75	6 90
Choice (patent)	—	—
Fish:		
Mackerel, No. 1, in bbls.	8 25	9 00
Half barrels	4 50	5 00
Kits	77	82
Mackerel, No. 2, in bbls.	7 40	8 00
Half bbls	4 00	4 50
Kits	70	77
Mackerel, No. 3, in bbls.	7 10	7 75
Half bbls	3 85	4 30
Kits	64	73
Codfish, ₱ lb.	—	—
Herring, ₱ box	—	—
Oils, ₱ gallon:		
Coal, in cases	—	—
Coal, in bbls	—	—
Linseed, raw	—	61
Linseed, boiled	—	64
Cotton seed	37	48
Lard	75	92½
Soap, ₱ box:		
Magnolia	—	2 35
Olive	—	3 00
Palm	—	—
Castile	—	1 75
Soda, ₱ lb.	—	—
Starch, ₱ lb.	—	3½
Salt, ₱ sack:		
Coarse	75	85
Fine	95	1 20

GRAIN AND FEED.

Corn, in sacks, ₱ bushel:		
Yellow	—	—
White	—	—
Mixed	—	1 00
Oats, ₱ bushel:		
Western	—	—
Red-rust-proof	63	64
Bran, ₱ 100 lbs.:		
Choice	—	1 25
Hay, ₱ ton:		
Prime	26 00	27 00
Choice	—	30 00
Cow Peas, ₱ bushel:		
Mixed	1 75	1 80
Clay	1 90	2 00

PROVISIONS.

Bacon, ₱ lb.:		
Breakfast	—	12½
Shoulders	—	8
Sides, clear rib	—	11
Sides, clear	—	11¾
Hams, sugar-cured	11	12¾
Mess Pork, ₱ bbl.	—	18 37½
Dry Salt Meat, ₱ lb.:		
Clear rib sides	—	10
Clear sides	—	—
Shoulders	—	7
Lard, ₱ lb.:		
Canada, in kegs	12	12¼
Choice, in tierces	11¾	11¾

ESCULENTS.

Potatoes, ₱ bbl.:		
Irish	1 60	5 00
Sweet	—	2 50
Onions, ₱ bbl.	3 50	3 75
Apples, ₱ bbl.	4 75	5 00
Cabbages, ₱ box	—	—
Sour Kraut, ₱ bbl	3 00	7 00

BALING STUFFS.

Bagging, ₱ yard:		
India	—	—
Jute	—	—
Baling Twine, ₱ lb.	—	15
Ties, ₱ bundle:		
30 ties and buckles	—	4 50

SUNDRIES.

Poultry, ₱ dozen:		
Grown chickens	4 50	5 00
Young do	3 00	3 50
Ducks	3 00	3 50
Geese	4 00	4 50
Turkeys	18 00	20 00
Eggs, ₱ dozen:		
Western	20	22½
Southern	—	25
Honey:		
Strained, ₱ gallon	50	1 00
Comb, ₱ lb.	—	—
Pecans, ₱ lb.:		
Louisiana	7	12
Texas	—	—
Oranges:		
Louisiana, ₱ bbl.	—	—
Foreign, ₱ box	3 25	3 25
Wool, ₱ lb.:		
Louisiana	20	23
Texas	—	—
Feathers, ₱ lb.:		
Geese	—	—
Hides, ₱ lb.:		
Country green	—	7
Dry salted	—	10
Dry flint	—	12
Ox Horns, each	—	6
Tallow, ₱ lb.	6	7½
Cotton Seed, ₱ ton:		
In sacks	—	12 00
Meal	—	25 00
Oil cake	—	26 00
Cooperage, ₱ each:		
Sugar hogsheads	2 50	2 75
Molasses barrels	—	1 35
Half barrels	—	1 05
Kegs	—	75
Oak Staves, per 1200:		
Kegs	—	60 00
Barrels	70 00	75 00
Extra clarets	100 00	105 00
Extra hogshead	140 00	145 00
Extra pipes	190 00	200 00
Tobacco:		
Low lugs	—	5½
Medium	—	6½
Good to fine	—	10½
Low leaf	—	7½
Medium	—	8½
Good	—	9
Fine	—	11½
Selections	—	—

THE DEAD RESTORED TO LIFE.

Anyone desiring to have restored to their normal or natural condition, those organs of life whose functions have become impaired from excessive gluttony, intemperance or otherwise, will find health, strength and vigor in Brown's Iron Bitters. Where the weakness is of an exhaustive or debilitating nature, it removes all lifeless feeling and quickly awakens to new activity.—Herald.

A little girl in Chicago who sold the largest number of tickets for the "Prairie Mission," was called up to receive the prize of $5, and imediately donated it to the cause.

NEWS OF THE WEEK.

DOMESTIC.

PATTERSONVILLE, March 27.—From present prospects the water overflows every plantation on the east side of the river to St. Martinsville. All is now under from Centreville to Morgan City. Lockhart's, the last one, went under this morning. Nearly every one below Pattersonville, on the west side, will go, in my opinion.

COLUMBUS, Ga., March 28.—A special to the Enquirer-Sun says that yesterday morning a cyclone passed near Loachapoka, Ala., doing a great deal of damage. A number of houses were completely demolished and others were unroofed, and there was great destruction to fences and lumber. A man Tatum was instantly killed, another named Alvis was fatally injured, and a man named Thomas had his shoulder dislocated. A heavy wind and hail storm passed over a portion of Harris county, Ga., yesterday doing much damage.

MEMPHIS, March 30.—The Cincinnati and New Orleans packet Golden City, en route from New Orleans to Cincinnati, burned at the wharf this morning at half-past four o'clock. Between thirty and fifty lives were lost—principally women an children.

The steamer, when approaching the wharf, was discovered on fire by second engineer Robert Kelley, who immediately notified Capt. Brice Purcell, Sr., the pilot on watch. The boat's bow was at once headed for shore, and in four minutes afterward she touched the wharf at the foot of Beale street, where the coal fleet is moored. A line was hastily thrown and made fast to one of the coal barges, but the current being swift it soon parted, and the burning steamer floated down the river a mass of flames, with many of her passengers and crew aboard, who were unable to reach shore, and were lost.

The Golden City left New Orleans last Saturday en route to Cincinnati. She carried a crew of about sixty. She had aboard forty cabin passengers, including fifteen ladies and nine children. Her cargo consisted of three hundred tons, among which was a lot of jute. The fire is said to have had its origin in this combustible material.

Among those known to have been lost are Dr. Monahan and wife, of Jackson, O.; Mrs. Crary, of Cincinnati; Miss Luella Crary, of Cincinnati; W. H. Stowe, wife and two children; Ollie Wood and wife, of Henderson, Ky.; Mrs. Anna Smith, of Massachusetts; Miss Campbell, Mrs. Helen Percival, Mrs. L. E. Kouns and three children. The books of the steamer were lost, so it is impossible to gather a correct list of the lost and saved. All the officers of the steamer are safe except the second engineer, Robert Kelly. He it was who first discovered the fire and gave the alarm, and he remained at his post of duty until cut off by the flames, for the fire spread like lightning, and he sacrificed his life to save others.

AMHERST, Mass., March 30.—Fire destroyed Walker Hall, the finest of the Amherst College buildings. Loss about $250,000. The total loss is about $185,000; insurance $103,000. The loss beyond the intrinsic value, in paintings, records, philosophical apparatus and mineralogical cabinet, will be severely felt. The cabinet was the work of many years' labor, and had just been reclassified.

WASHINGTON, March 31.—The Secretary of War has directed that one hundred and fifty hospital tents be forwarded to New Orleans, to be distributed by the Governor of Louisiana.

NEW YORK, March 31.—The British steamship Westborne, from Marseilles, which arrived here to-day, reports having sighted a new volcanic island about latitude twenty-five and a half degrees north and twenty-four degrees west.

MEMPHIS, April 1.—The river continues to decline steadily and has fallen twenty-seven inches from the highest point. Between here and Helena, Ark., land on both sides of the river is coming gradually to view. Above here the decline has been greater and the prospects are proportionately brighter for farmers.

FRANKLIN, La., April 1.—The water is rising one inch an hour. A continuance of this rise for thirty-six hours will submerge Franklin and the back country. The prospect is alarming.

MEMPHIS, April 2.—Several parties visited the wreck of the burned Golden City to-day, but nothing could be discovered. The water rushes swiftly over the wreck and the noise made resembles the roar of a cataract. Dynamite has been telegraphed for and will be used in trying to raise any dead bodies that might be anywhere between where she took fire and where the wreck now lies. The remains of Mrs. Annie Smith, of Springfield, Mass., one of the victims, were interred this afternoon at Elm Cemetery.

NEW YORK, April 2.—The police were notified to-night that Cornelius J. Vanderbilt, brother of W. H. Vanderbilt, who contested the probate of the will of the late Commodore Vanderbilt, had committed suicide by shooting himself through the head at Glenham Hotel. The Coroner was notified and gave a permit for the removal of the body.

VICKSBURG, April 2.—The Sunflower arrived from the Big Sunflower this morning. She reports the water rapidly falling in that stream, and considerable planting and plowing is being done. The people are encouraged and express themselves as confident of making at least an average crop, both as to corn and cotton.

WASHINGTON, La., April 2.—The water has risen here two inches within the last twenty-four hours. Since last Saturday at ten o'clock forenoon it has risen six feet four inches. It is now four feet above the high water mark of 1874, and is rising at the rate of about one and one-half inches in twenty-four hours. Bayou Courtableau is away out of its banks. The water stands to the depth of four and five feet and is in the warehouses along the bayou to about the same depth. The Pelican Oil Mill and Bird's cotton gin, corn mill and shingle factory are submerged to a depth of five or six feet. None have suffered any material damage.

ST. LOUIS, April 3.—A dispatch from St. Joseph, Mo., says: Charles and Robert Ford, who at one time belonged to the James gang and were engaged in the Winston and Blue Cut train robberies, have been in St. Joseph for a week for the purpose of arresting Jesse James, but being afraid, as it is alleged, to make the attempt, they shot him down at the corner of Thirteenth and Lafayette streets to-day, and then surrendered to the authorities, and were lodged in jail. There is tremendous excitement over the affair, several thousand people being in the streets.

VICKSBURG, April 3.—The river at this point began receding on March 21, after reaching forty-eight feet nine inches above low water mark, and has fallen since that time twenty-two inches, including two inches in the past twenty-four hours. The gnats are playing sad havoc with the stock generally in many portions of the surrounding country. Tributary packets bring news of the water falling in all the streams at an average rate of two inches in twenty-four hours.

WASHINGTON, April 3.—The Cabinet session to-day was very protracted and was devoted almost entirely to the consideration of the anti-Chinese bill. It was understood that the decision was adverse to the bill, and that the President will send in a vele to-morrow.

Judge Blatchford took his seat in the Supreme Court to-day, and but for the temporary absence of Justice Harlan the bench would have been full for the first time since December 24, 1878.

FOREIGN.

ODESSA, March 31.—Gen. Strelnikoff, the public prosecutor of the Kieff military tribunal, was shot with a revolver while sitting on the boulevard here. The ball penetrated his head and came out through the forehead. Gen. Strelnikoff died immediately. The two assassins were stopped while fleeing in a carriage. They offered violent resistance and with their revolvers and poignards wounded three persons. They were finally overpowered and conveyed to the police station. Gen. Strelnikoff came to Odessa to conduct preliminary examinations in important political trials.

HIGH WATER IN ST. LANDRY.—Mr. D. R. Calder received a dispatch yesterday evening from Opelousas stating that St. Landry was under water, the river being three and a half feet higher than in 1874 and that it was still rising.

Last night a Times-Democrat reporter met Mr. Frank B. Heirs, of the St. Louis Globe-Democrat, who has been on a visit to his brother, W. A. Heirs, a land agent and surveyor of New Iberia. Mr. Heirs has just returned from New Iberia, and gives an account of the situation of the country from New Iberia to this city. He states that the Bayou Teche is rising at Franklin, Jeanerette and New Iberia at the rate of six inches a day. So far, no damage has occurred to planters, except on the east bank of the stream, near Franklin, where several plantations are entirely submerged. Berwick and Morgan City are eight feet under water, and the railroad bridge crossing the bay is only four feet above.

Swampers from the big woods around Grand lake are returning to the towns, the water having already reached the second undercut of trees, thereby rendering it impossible to bring out logs at present.

The back water from Bayou Courtableau caused a delay of two hours to both trains on the Morgan road between Vermillionville and Washington. The Bridge crossing Bayou Teche at New Iberia is only two feet above high water mark. If the water rises one foot more the bridge will be in great danger and will have to be kept open. —New Orleans Times-Democrat, March 31.

HUMAN TREES.—The most ingenious to escape is that shown by the Bheel robbers of India. It often happens that bands of these robbers are pursued by mounted Englishmen, and unable to reach the jungle, find themselves about to be overtaken upon one of these open plains which have been cleared by fire, the only shelter being the blackened trunks or leafless branches of small trees that perished in the flames. For men so skilled in posturing this is shelter enough. Quickly divesting themselves of their scanty clothing, they scatter it with their plunder in small piles over the plain covering them with their round shields, so that they may have the appearance of lumps of earth and attract no attention. This accomplished they shatch up a few sticks, throw their bodies into a contorted position, and stand or crouch immovable until their unsuspicious enemies have galloped by. When all is safe they quickly pick up their spoil and proceed upon their way.

The Rev. J. D. Wood gives an interesting account of the marvellous mimics. I quote the following: "Before the English had become used to these manœuvres, a very ludicrious incident occured. An officer, with a party of horse, was chasing a small body of Bheel robbers and was fast overtaking them. Suddenly the robbers ran behind a rock or some such obstacle, which hid them for a moment, and when the soldiers came up the men had mysteriously disappeared. After an unavailing search, the officer ordered his men to dismount beside a clump of scorched and withered trees; and the day being very hot, he took off his helmet and hung it on a branch by which he was standing. The branch in question which turned out to be the leg of a Bheel who burst into a scream of laughter, and flung the astonished officer to the ground. The clump of scorched trees turned suddenly into men, and the whole party dispersed in different directions before the Englishmen could recover from their surprise, carrying with them the officers helmet by way of a trophy."—Scribner.

AMERICAN HOME MANNERS.—American men respect women in the highest sense and treat them with all the chivalry possible, as far as immunity from insult is concerned. The national character of the American man in this respect is above reproach. But are they at home amiable and polite? Do they treat their wives, daughters or mothers with constant and daily and proper politeness? Are American women models in this respect? Do they remember to be grateful and polite in little matters of salutations and of compliment? Are they careful to consume their own smoke, and to bring only an amiable face to the dinner table? We are afraid not. The national home manners need improving. The amenities of home can alone make up for the national disadvantage. It is at the home dinner-table, by the hearth-stone, the evening fire-side, in the nursery, the bed-room and the sick-room, that manners must be taught. We cannot count upon outside influences for our children. Home first, and home always, must be to them what the external world is to the ignorant foreigners. There every institution teaches him by the iron hands of power and custom to be respectful. If he dares to be otherwise he is an outlaw and a criminal.—Appleton's Home Series.

Mr. J. Q. Lawrence, of Trenton, N. J., writes: "For several years my wife's health was very poor. It began with a miscarriage, from which she never fully recovered, and consequently suffered many aches and pains. I was advised to give her Brown's Iron Bitters. I did so. Her improvement began at once, and she says 'she now feels like a young girl.'"

To the preachers of Winona district, North Mississippi Conference. At the last session of our Conference, a collection was ordered to be taken up in the month of April to defray the expenses of our delegates to the General Conference and to meet the deficiency in the expenses of our delegates to the Ecumenical Conference. In accordance with instructions the following appointment is made to the several charges. Winona and Vaiden, $8; Winona circuit, $4; Blackhawk, $8; West, $5; Carrollton $5; Kosciusko and Durant, $8; Lexington, $4; Richland, $5; Attala, $5; French Camps, $1; Zipha, $2; Walthall, $3; Newport, $3; Kosciusko circuit, $2; Minter City, $3.

THOS. Y. RAMSEY, P. E.

DURANT, Miss., March 23, 1882.

DISTRICT CONFERENCES.

The District Conference of the New Orleans district, Louisiana Annual Conference Methodist Episcopal Church, South, will hold its next Session in the City of Baton Rouge, Thursday April 13, 1882, at 4 P. M., in the Methodist Church. The preachers of the district will please come prepared to pay over their collection for Bishops and General Conference Delegates; also to turn over their Quarterly Conference Journals, to Committee of Examiners.

CHRISTIAN KEENER, P. E.

Quarterly Conferences.

ALABAMA CONFERENCE.

MONTGOMERY DIST.—SECOND ROUND.

Auburn station	Mar. 4, 5
Tuskegee station	11, 12
Tallapoosa mission	18
Tallassee station	18, 19
Hurtville circuit, at Hurtsboro	25, 26
Elmore circuit, at Loretta	Apr. 1, 2
Salem circuit, at Chapel Hill	8, 9
Crawford circuit, at Dickinson Chapel	15, 16
Montgomery station	22, 23
Opelika station	29, 30
Tuskegee circuit at Cotton Valley	May 6, 7
Franklin mission	12
Loachapoka circuit, at Armstrong	13, 14

8 T. F. MANGUM, P. E.

PENSACOLA DIST.—SECOND ROUND.

Pensacola	Mar. 18, 19
Warrington	19, 20
Milton	25, 26
Rocktop, at Wilson Sta	Apr. 1, 2
Pollard	8, 9
Poweltpn, at Byrnes	15, 16
Millview, at Ross' Point	19
Perdido, at Hilton's	22, 23
Hepton, at Repton	29, 30
Evergreen, at Castleberry	May, 3
Monroeville, at Pleasant Ridge	6, 7

Bishop J. C. Keener will hold the District Conference at Brewton, April 5, 9, members will please come on the trains of Thursday, April 6. Bring up your Bishops and Educational collections and full reports from your charges.

The District Stewards will meet at Brewton April 8.

9 S. H. COX, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DISTRICT—SECOND ROUND.

Meridian	Apr. 11, 15
DeSoto, at Good Water	22, 23
Shubuta, at Soule Chapel	29, 30
Enterprise and Quitman, at Quitman	May 6, 7
Winchester, at Winchester	14, 15
Enterprise, at P. Valley	21, 22
Marion, at Andrew C.	Jun. 3, 4
Paulding, at Philadelphia	10, 11
Chickasahay mission	17, 18
Waynesboro, at State Line	24, 25
Lone Creek mission	July 1, 2
Lauderdale	8, 9
Linwood	15, 16
DeKalb	22, 23

District Conference to be held in Meridian July 27—30, 1882.

The Board of District Stewards will please meet me, in Meridian, on Wednesday, April 12, at 11 A. M.

12 JAS. A. GOODHEY, P. E.

SEASHORE DIST—SECOND ROUND.

Ocean Springs ct., at Scranton	Mar. 25, 26
Moss Point, at Moss Point	Apr. 1, 2
East Pascagoula, at Cross Roads	8, 9
Handsboro, at Biloxi	15, 16
China Grove, at Sartins	22, 23
Mt. Carmel, at Columbia	26
Franklinton, at Maghee's	29, 30
Covington, at Covington	May 6, 7
Pearlington, at Log Town	6, 7
Spring College, at Bird's Chapel	9
Whittington, at Sleep Hollow	13, 14
Bethel, at Ellisville	20, 21
Westville, at Fairmount	27, 28
Ehnu	June 3, 4
West Pascagoula, at Union	7

District Stewards will please meet at Moss Point April 1, 1882.

13 T. S. WEST, P. E.

WOODVILLE DIST.—SECOND ROUND.

St. Helena, at Darlington	Apr. 15, 16
Ponchatoula, at Springfield	22, 23
Amite City, at Osyka	29, 30
Amite Circuit, at Woodland	May 6, 7
Clinton, at Clinton	13, 14
East Feliciana, at Independence	20, 21
Pipkins and Port Hudson, at Port Hudson	27, 28
Jackson, at Jackson	Jun. 3
East Baton Rouge, at Bethel	10, 11
Livingstone, at Friendship	10, 11
Wilkinson	17, 18
Woodville, at Woodville	24, 25
Bayou Sara, at Bayou Sara	July 1, 2
North Wilkinson	8, 9

12 D. A. LITTLE, P. E.

JACKSON DIST.—SECOND ROUND.

Brownsville	Mar. 26, 26
Lane's Chapel	28, 29
Raymond	Apr. 1, 2
Canton	8, 9
Livingston	15, 16
Jackson	22, 23
Forest Grove	27, 28
Camden	29, 30

11 W. L. C. BUSSICTT, P. E.

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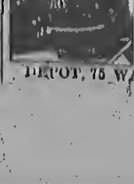

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THE CHIMNEY'S SONG.

Over the chimney the night wind sang,
And chanted a melody no one knew;
And the woman stopped as her babe she hossed
Some thought of the one she had long since lost
As it said, as her tear drops back she forced,
"I hate the wind in the chimney."

Over the chimney the night wind sang,
And chanted a melody no one knew;
And the children said, as they closer drew,
To some witch that is cleaving the black night through—
"It's a fairy that flies there below,
And we fear the wind in the chimney."

Over the chimney the night wind sang,
And chanted a melody no one knew;
And the man as he sat on his hearth below,
Said to himself, "It will surely snow,
Coal is dear and wages low,
And I'll stop the leak in the chimney."

Over the chimney the night wind sang;
And chanted a melody no one knew;
But the poet listened and smiled, for he
Was man, and woman, and child, all three,
And he said, "It is God's own harmony,
The wind that sings in the chimney."

China and Her People.

BY REV. J. W. LAMBUTH.

My Dear Young Friends: I have no doubt you would like to hear more about the history of this ancient empire and of the strange people we call Chinese. I have written to you about Pankoo, who is represented in Chinese history as being the first man on earth. I also told you of one of their great emperors, whose name was Fuhe, and some persons think he was the Noah of the Bible; but the tradition of the Chinese states that he had no father, and that his name was Sing, which means wind or breath, and this to our minds would imply that he derived his life as well as his name from God as his Father. And this would lead us also to think the tradition had some reference to Adam who received his life from God. The same tradition states that he was perfectly holy, and that his holiness was as the light of the sun and moon, and that his posterity reigned fifteen generations. This may all refer to Adam. The Chinese, in their tradition, place Pankoo long before the time of Fuhe; and yet their account of Fuhe would seem to refer to Pankoo.

The next ruler in order from Fuhe was Shinnoog who taught the people agricultural pursuits. Then came Yu (Noah) and Shun (Shem) about the time of the great flood, who are looked on as two great chiefs, leading the nomadic tribes of the early Chinese, from place to place, wherever they could obtain dry land. It was in this period of the world's history that the great Yu drained the lands, and organized the Chinese into a government which was the beginning of the Hea dynasty. It is uncertain what time after the flood Yu began to reign as the first Emperor of the Chinese, and it is equally uncertain as to where he first located his empire. The establishing of the Hea dynasty must have been about the same time as that of the Egyptian monarchy. Whether the Chinese had any intercourse with the Egyptians at that time, or at any subsequent period, is uncertain; but there is sufficient evidence in the early history of the Chinese to show that they had attained to as high a degree of civilization as the Egyptians. Their laws and customs greatly resemble those of Egypt, and have been handed down to the present generation almost without any change.

Agricultural pursuits have always been in the earliest period been held in high esteem by the Chinese, who commence each opening of spring with a festival in honor of the occasion. At this festival the emperor of the great nation is present, and performs the operation of ploughing and casting seed to encourage his subjects to engage in the cultivation of the soil; and thus the character of the husbandman in China has been and now held in high esteem, ranking above the merchant and soldier. The Egyptians and Grecians had such festivals and religious ceremonies in the spring. In England there used to be what was called the old festival of plough Monday," which was observed on the opening of spring. At that season of the year a plough-light would be set before the patron saint of the village. In China, on that day when this festival is observed, a light is placed before some of their images in temples, and it may be, and I think is, placed before the image of Shinnoong who first taught the Chinese agriculture. This "spring festival" of the Chinese has just been observed. It took place on the fourth of February. On that day, all through the vast empire, a vast procession is formed from every city, headed by the magistrate of the district, and in this procession a buffalo made of paper is carried. It is painted of different colors to represent the kind of weather and prospects for the year, and is typical of agriculture. It was painted green, black, yellow and red. If black predominate, there will be much rain; if green, much sickness; if red (fire), there will be drought; and if yellow (mud), abundant crops. When the ceremony of ploughing is completed, the people set to beating the buffalo until it is torn into strips and each farmer strives to obtain a piece of it.

The making and weaving of silk was introduced about the same time as agriculture, and is ascribed to an empress in the early ages. At a very early age one emperor is said to have been the inventor of writing; another of musical instruments; a third taught men to work in metals; while a fourth is said to have taught men how to build bridges. (See Gen. iv.)

The compass was invented in China at a very early date, and was no doubt originally invented by the Chinese. The Bible speaks of the Egyptians being renowned for their wisdom, and yet they worshipped all manner of idols; and so Chinese, for more than three thousand years, have been worshippers of innumerable idols, and their minds and hearts have been filled with the grossest superstition and atheistical materialism. They have retained no correct idea of God, as a God of infinite holiness, since the time of Noah, when these glorious truths were certainly made known to them. Time has effaced from their minds all recollection of them, and without the divine revelation no reason or earthly wisdom has been sufficient to give them any knowledge of God worthy of his character and perfections. Thus the history of these two ancient nations afford additional testimony to the important truth, that "the world by wisdom knew not God."

The ideas of the great sage, Confucius, concerning the First Cause are very peculiar. He was born about five hundred and fifty years before the Christian era, was a man of remarkable ability, an eminent author and moral philosopher. It is evident from his writings that he had no fixed idea of the true nature of God. He speaks of the First Cause as reason, heaven Supreme Ruler, supreme heaven, and heaven and earth. Confucius and his followers attribute to the word "Taou" the attributes of the one true God. It means doctrine or word, and they speak of it as eternal, unchangeable, creative, omnipresent, and so extensive as to fill the universe, and so small as to be contained in all things, and yet it is not invested with personal properties. The same word in Chinese signifies a way or path, both morally and physically. It also signifies a medium of communication, and it is remarkable that it is so nearly like the properties given by our Saviour to himself: "I am the way, the truth, and the life." "In the beginning was the word."

Taou in Chinese is also used for doctrine, and when thus used is in connection with reason. Confucius represents heaven as an object of supreme veneration, which bestows blessings and inflicts punishment on men. Some of these grand ideas may have been received in the early ages, after the confusion of tongues, from the Israelites, for from the prophecies regarding the land of Shinn would lead us to think they must have known of the existence of the Chinese. During the Shang dynasty seven years of famine prevailed in China, which, in point of time, occurred at the same period as the famine in Egypt, about 1720 B. C. It is also written in Chinese history that the Emperor of China prayed to the Supreme Ruler, and rain fell in torrents.

China was consolidated into a nation, in the feudal form, about the beginning of the Chow dynasty, eleven hundred years before the Christian era. Thus China has existed in the patriarchal form almost from the time of the confusion of tongues, and has had a consolidated government or nationality about three thousand years. Other ancient nations, as Assyria, Babylonia, ancient Egypt, ancient Greece and others, all rose about the same time, flourished for a few centuries, but at length became extinct, and the mouldering ruins of the once great cities of these ancient monarchies alone remain to tell of their departed greatness and glory. But China has stood for forty centuries, and still stands unmoved, having passed through about twenty-nine changes of dynasty, and having had two hundred and forty-one kings and emperors from the beginning to the present time. Her code of laws, formed more than two thousand years since, has scarcely undergone any change and have been carefully revised every few years. Her system of government, her laws, the customs and habits of her people are almost entirely unchanged, and, during the first half of the present century, she has had a much larger population, more wealth, and has been more prosperous than at any time of her long history. China has passed through many revolutions and many changes of rulers; yet she has scarcely changed amid all these. In theory the government of China is despotic; but, practically, it is a democratic form, for by the administration of her laws the equality of all men is acknowledged.

The few nomadic tribes, who left the region of the Tower of Babel, selecting the country near the Caspian Sea as their first home, and after a time going eastward and first occupying the country bordering on the Yellow river, and afterward extending to the low, fertile lands on the great river, Yang-tsz-kiang, have to-day become the most populous empire whose people are gathered under one form of government, and the great city of Peking the oldest capital of any kingdom on earth. When Isaiah prophesied of her conversion to God, she had been in existence fifteen centuries. More than a hundred years before Romulus dreamed of building the great city of Rome, the Chinese were a peaceable, happy and prosperous people. At that time the country was divided into small principalities which were presided over by the nobility; but all were tributary to the chief ruler. The lands were so divided among the people that the ninth division was the property of the State, and was worked and cultivated equally by the owners of the eight divisions, and the proceeds of the ninth division was to sustain the government.

China has truly a wonderful history—a strange people. How strange that so wonderful a people should be without any knowledge of the true God! In their books they often speak of heaven and Supreme Ruler; but they seem to have no correct idea of God. This is a sad thought! They have had great and good men; but they could not tell the people any thing of God, or of the immortality of the soul. They could tell nothing of the life to come, and to this day millions in this great empire are in spiritual darkness not having the light of the gospel of Christ. Pray for them. I will write again about these strange people.

SHANGHAI, CHINA, February 12, 1882.

Rev. W. E. M. Linfield, D. D.

IN MEMORIAM.

Rev. William E. M. Linfield, D. D., the only son of William M. and Martha E. Linfield, was born in Charleston, S. C., the twenty-fifth of August, 1825, where he was reared and educated. He died at Hazlehurst, Miss., the sixteenth of March, 1882. His parents came from Scotland. At the age of sixteen he left home and traveled through South Carolina, North Carolina, Georgia, Alabama and Florida, and was absent about four years. On his return he found no home, for his father and mother were dead, and his only sister had gone to New York with her god-mother. In 1846 he enlisted as a volunteer in the Mexican war, and was in the campaign under Gen. Scott from Vera Cruz to the City of Mexico. While lying in his tent, sick of fever, during the encampment of the American army around the capital, he thought, perhaps, his end was near, and he prayed and made a solemn vow to God that, if he would raise him up and spare him to get back to his native land, he would serve him all his days. God heard the prayer and had respect to the vow, and our departed brother was not forgetful of his promise, for though he delayed, he afterward dedicated himself fully to the service of the Lord.

On his return from Mexico he settled in Lauderdale county, Miss., where he taught school and married his wife, Miss Sophronia Jane Barker, in April, 1849. In a few weeks after his marriage he became greatly concerned about religion and joined the church under the Rev. Theophilus Moody. He was not then converted. He already felt the divine call to preach the gospel; but he held back for some time and struggled against the conviction, but finally yielded, and his conversion was one of the brightest and most powerful that was ever witnessed. It may have been the more noticeable because Bro. Linfield had been raised a strict Episcopalian.

Dr. Linfield, in a conversation, once mentioned the following incident; but I am not able to locate it as to time or place. A lady friend felt great interest in his religious condition, and frequently talked to him on the subject until she probably became irksome. He was seated on a piece of lumber cutting a hole through it with a chisel. The lady approached him from behind. He knew her step, and never turned his eye, but pretended to be intent upon his work. There she stood behind him, not speaking a word, but praying and weeping. And while she thus stood he saw the shadow of her tear as it fell to the ground. He dropped his tool and sought a secret place for prayer. That was one of the means which led him to Christ.

In November, after his conversion, he was licensed to preach, and was admitted on trial in the Alabama Conference in 1851. His first appointment was as junior preacher on the Lauderdale circuit. He faithfully and successfully filled some of the hardest and most important charges in the Alabama Conference. His work on the Gastor circuit, Demopolis district, in 1859, will be remembered for long years to come. There were over 600 conversions and accessions to the church under his ministry that year. In 1858 and 1859 he filled Auburn station, and was then transferred to the Louisiana Conference, and 1860 and 1861 filled Baton Rouge station. At the Conference of 1861 he was appointed to Alexandria, where he remained for some time serving the church and superintending the State military school at that place. Those were war times and Conferences were not always held. In November, 1865, he was again appointed to Baton Rouge. In December, 1866, he was transferred to the Mississippi Conference and stationed at Natchez, where he remained two years. In 1869 and 1870 he filled the Vicksburg station; in 1871, the Crystal Springs station; and the three following years he was presiding elder of the Brookhaven district. In 1876 he was on the Jackson district; in 1877 and 1878 he filled Canton station; and in 1879 and 1880 he was on the Brookhaven district. At the Conference in Vicksburg, in 1880, he was granted a superannuated relation. His work was finished. At that Conference we momentarily expected the news of his death. He was already blind. His brain was seriously affected. He, who had thrilled thousands by his lofty eloquence, was now as feeble as a child, and must needs be led about by the hand. He lingered among us, gradually growing worse, until death released him from his sufferings. For some months before he died he was barely conscious of what occurred; only he always understood when prayer was offered, in which he engaged most devoutly. Bro. John A. B. Jones prayed with him the day before he died, and he responded audibly several times, "Amen!" He took no notice of the burning of his house a few weeks before his death; but his heart was stirred by family worship.

As a preacher he had few equals. Occasionally his sermons were obscure. This, when brought to his notice, gave him great pain, for, as he once told the writer, he sought to be plain and direct. But, generally, his sermons were of great power, full of thought, abounding in magnificent passages, and were delivered with great fervor. The pulpit was his throne, and he filled it as few men could. But his lips are sealed. He will answer no more to roll call in our Conference; yet his godly example and his power as a pulpit orator will be felt for many years to come; for "he being dead yet speaketh."

H. F. JOHNSON.

Bring Them to Christ.

MR. EDITOR: It seems as if I must either avoid controversy altogether, or else excite the ire, or, at least, the displeasure of my opponents. Your correspondent, "W. L. C. H.," alludes to my article on "Immigration" in a way which indicates that he feels somewhat offended. No offence was intended. W. L. C. Hunnicutt is my personal friend—a man for whose character I have the highest regard. As an evidence of this it may not be improper to state that, out of nearly a hundred preachers, he was one of four for whom I voted as a delegate to the General Conference. His views on immigration, however, are, I think, very unsound. If I expressed myself very strongly, it was because I felt strongly. I believed, and still believe, that it would be a real godsend to Mississippi, if she could receive a few hundred thousands of the hardy, industrious, thrifty Swedes, Germans and Norwegians, who have contributed so largely to the prosperity of Wisconsin and other Western States. In the intensity of my zeal I may have expressed myself too strongly. A bold, defiant, incisive style is perfectly natural to me in controversy. In debates, in literary societies, I used to give offence unintentionally to those who did not know me well. Allow me to say to Bro. Hunnicutt, that for any thing in either the matter or the spirit of my article, which is offensive to him, I ask his pardon. The relations of amity hitherto existing between us shall never receive an intentional shock at my hands.

With regard to immigration, I wish to preach a very short sermon from a text furnished me by your correspondent, J. B. A. Ahrens: "Immigration saves our missionary treasury much money." Nothing truer than that has appeared in the ADVOCATE in a decade. We seek to convert men not only from Paganism, but also from Romanism. Accordingly we send missionaries not only to China, but also to Mexico, Brazil, and elsewhere. Now, it is a simple undeniable fact that manifold more Catholics are converted to Protestantism by being brought here from Europe and simply turned loose in this Protestant country, than by sending missionaries to Catholic countries. They take in Protestantism by absorption. This is admitted by Catholics themselves.

In 1875 an Irish Archbishop traveled largely in the United States. On his return to Ireland he addressed his people thus: "It is far better for you to live here in poverty and die in the faith, than to go to a country where thousands upon thousands of our Irish race deny the faith." Bishop Reynolds, of Charleston, S. C., writing to an Irish ecclesiastic advised him to "go from parish to parish telling the people not to lose their immortal souls by coming to America." The editor of the Celt is authority for the statement that "the Romish Church loses sixty per cent. of the children of Catholic parents in the United States." "Murray's History of Catholicism in the United States" says: "More Catholics have fallen away from the faith in this country, during the last two centuries and a half, than are to-day living in it." Every now and then one may hear from Protestant lips a lugubrious wail over "the growth of Catholicism." This is nonsense. Catholics themselves admit that their growth does not begin to keep pace with the immigration of Catholics from Europe.

The present membership of the Catholic Church in the United States is a little over 6,000,000. This includes all baptized children. "Murray's History of Catholicism" quotes with approbation an estimate made by the Irish World that "18,000,000 have been lost to Catholicity in the United States." Can all the Protestant Churches of America combined claim such results as this from the labors of their missionaries in Catholic countries? Mark you, these estimates are from Catholics themselves. He knows very little of human nature who supposes that any church will over-estimate its own losses. It may exaggerate its gains, but its losses never. These admissions of Catholics themselves absolutely demonstrate the fact that American Protestantism can not make a better investment of missionary money than by abetting the immigration of European Catholics. I have already shown that a large proportion of the foreign immigrants, now resident in the United States, were members of the Lutheran and other Protestant Churches in Europe. These I presume nobody will be afraid of. It is the importation of Catholics that excites alarm. Now the above admissions of high Catholic authorities ought to put a quietus on all such fears. Let Europeans come, Catholics as well as Protestants. Encourage them to come. But when they are here, instead of ignoring them or loading them with abuse and execration, seek to evangelize them. Employ preachers to preach to them in their native tongue. If necessary, let some of our young preachers study these foreign tongues, and thus prepare themselves for this sort of mission work. Is not the soul of an Irish or French Catholic worth as much as that of a Mexican or Brazilian? Does his soul lose all its value simply because he has come to America? Have we not a vantage-ground from which to present the gospel here that we do not have, and can not have, in any Catholic country? Everybody knows we have. Who does not know that Southern Methodism has received large accessions from this source? The Methodist Episcopal Church has acted wisely. She has not neglected our foreign population. As I have already stated she has nine Annual Conferences among the foreigners in the United States. Whether these people are thriftless, worthless creatures may be learned by consulting their statistics. One item only I mention. They contribute for foreign missions more than $30,000 per annum. Perhaps somebody will say that these figures lie. Well, what the Methodist Episcopal Church has done, the Methodist Episcopal Church, South, may do. We may encourage foreigners to come among us. We may give them the gospel with a thousand-fold better return than we have ever had in any foreign field. We may have in the near future not only one, but many Annual Conferences among them—Conferences to which, instead of being for many decades a drain upon our missionary resources, will very soon become contributors to our missionary treasury.

Dr. Ahrens says: "Do not be afraid of the immigrants." Amen, say I. Mississippi needs about a half million of them, and Southern Methodism needs them, while it is equally true that they need us—that is, our gospel. Let them come. Do not be afraid. "Truth is mighty and will prevail."

W. C. BLACK.

The Lord's Day League in New Orleans.

Pursuant to the call of the Provisional Committee of the Lord's Day League, a meeting was held at Grunewald Hall, April 10, at noon, at which were present the clergy of this city and a number of laymen of all religious denominations.

The meeting was called to order by the Rev. Dr. Palmer in the absence of Bishop Keener, who requested the Rev. Dr. Walker to take the chair.

Prayer by the Rev. Dr. Smith.

Dr. Palmer said the Provisional Committee had called this meeting to order for the purpose of permanently organizing the League by the election of officers.

Dr. Palmer said the committee considered it best to take action at once in the election of officers, as, if the same was prolonged, under the general invitation for all who desired to attend the meetings of the League, it might occur, that a mass meeting, instead of a deliberative body, would go into the election.

Dr. Palmer suggested that a committee be appointed to prepare a ticket to be submitted at the present meeting for action, and this suggestion being put in the shape of a motion and unanimously adopted, the chair appointed the Rev. Drs. Smith, Girault, Landrum and Ahrens and the Rev. Messrs. Allen and Johnther as the committee.

On motion of Dr. Smith, the Rev. Drs. Palmer and Hugh Miller Thompson were added to the committee.

The committee then withdrew and in about fifteen minutes returned, the chairman submitting the following ticket as the report of the committee: President, W. R. Lyman; Secretary, Rev. Dr. H. H. Waters; Treasurer, H. V. Ogden.

Executive Committee ex-officio Vice Presidents: B. M. Palmer, D. D.; H. M. Thompson, D. D.; S. Landrum, D. D.; J. B. Walker, D. D.; Hon. Frank McGloin, J. H. Keller, Esq.; Rev. A. M. Green, col.

Dr. Markham moved that the report be accepted and the acceptation thereof be considered as an election. This motion was unanimously carried.

On motion of Dr. Palmer, the thanks of the League were most heartily tendered to Mr. Louis Grunewald for the use of his rooms in the hall during the three meetings, free of charge.

On motion of the Rev. Dr. Witherspoon the meeting adjourned, and, with the understanding that the members of the Executive Committee be notified of their election, and requested to assemble in the lecture room of the First Presbyterian Church, Lafayette Square, at half-past seven o'clock on Monday evening next.

Good Words.

Last night I dreamed, as on my bed I lay,
That dismal fear took hold upon my mind;
Swayed wildly by the moaning wintry wind,
The trees were waving in the rain-splashed lane,
And yet upon the curtained window-pane
There was a brightness as of summer day.
Then, hushed as is the land's breeze on the sea,
A gentle whisper, Jesus, came from thee
So I arose and flung the casement wide,
To see whence swept the sweet, faint sounds, and
light;
The Lord walked on the road, and aloud I cried,
As he did pass my door into the night,
"Master, where dost thou go? Where wander still?"
And Jesus spake and said, "Against thy will
I can not ope, the bar is on thy side."

—"He said he would, and he will." This was the child's definition of faith in Christ, and is it not both clear and correct? Christ said he would save those who trust in him, and he will. No doubt, no fear, no suspense. He says that he will give grace and glory, and that no good thing will he withhold from them that walk uprightly. Yes, reader, he will do as he has promised. "He said he would, and he will."

—What is a Christian? 1. In faith, a believer, Mark xvi, 16. 2. In knowledge, a disciple, John viii, 31. 3. In character, a saint, Rom. i, 7. 4. In influence, a light, Matt. v, 14. 5. In conflict, a soldier, II Tim. ii, 3. 6. In communion, a friend, John xv, 15. 7. In progress, a pilgrim, Heb. xi, 13.

—Justification is the act of God as a Judge; adoption, his act as a Father. By the former we are discharged from condemnation, and accepted as righteous; by the latter we are made the children and heirs of God, and joint-heirs with Christ forever.—Guyse.

—I know of nothing to give unfailing moral energy to the mind but a living faith in a Being of infinite perfections, who is always with us to aid, strengthen, reward, reprove, chasten and guide to immortality.—W. E. Channing.

—An unbelieving, infidel woman is a monstrosity, considering whether sex owes to Christianity. All other systems keep her in degradation and slavery; many regarding her as without a soul, and without rights much above the brutes.

—Peter's preaching at Pentecost converted thousands; who knows but the simple instrumentality that brought John Bunyan to Christ accomplished as much in the long run?—Morning Star.

—Better fail a thousand times, and in everything else, than attempt to shape for yourself a life without God, without hope in Christ, and without an interest in heaven.

—To love as Christ loved, we must be perfectly content to be misunderstood. If we have sufferings of heart, because others misunderstand us, then we are not dead in Christ.

—God does not forgive because man repents, but man repents because God has forgiven. When taught by the word and Spirit he sees sin as God sees it.

—Religion finds love of happiness and the principle of duty separated in us; and its mission—its masterpiece—is to reunite them.

—As sins proceed they ever multiply; like figures in arithmetic, the last stands for more than all that went before it.

Christian Advocate.

THURSDAY, APRIL 13, 1882.

SHINING.

BY FRANCES RIDLEY HAVERGAL.

Are you shining for Jesus, dear one?
You have given your heart to him;
But is the light strong within it,
Or is it but pale and dim?
Can everybody see it,
That Jesus is all to you,
That your love to him is burning
With radiance warm and true?
Is the seal upon your forehead,
So that it must be known
That you are "all for Jesus,"
That your heart is all its own?

Are you shining for Jesus, dear one,
So that the holy light
May enter the hearts of others,
And make them glad and bright?
Have you spoken a word for Jesus,
And told to some around,
Who do not care about him,
What a Saviour you have found?
Have you lifted the lamp for others,
That has guided your own glad feet?
Have you echoed the loving message
That seemed to you so sweet?

Are you shining for Jesus, dear one,
Shining just everywhere,
Not only in easy places,
Not only just here or there,
Shining in happy gatherings,
Where all are loved and known,
Shining where all are strangers,
Shining when quite alone,
Shining at home, and making
True sunshine all around,
Shining abroad and faithful—
Perhaps among faithless found?

Are you shining for Jesus, dear one,
Not for yourself at all?
Not because dear ones, watching,
Would grieve if your lamp should fall?
Shining because you are walking
In the sun's quenchless rays,
And you can not help reflecting
The light on which you gaze?
Shining because attached
So warm and bright above,
That you must let out the gladness,
And you must show forth the love.

Sunday-School Lesson.

PREPARED BY REV. CHRISTIAN KEENER.

Second Quarter—Lesson IV.

SUNDAY, APRIL 23, 1882.—MARK VI. 45-56.

GOLDEN TEXT.—"*When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee.*"—Isaiah xliii, 2.

CHRIST WALKING ON THE SEA.

The miracle of feeding the five thousand was one of the Saviour's most popular miracles. It was the means of gaining for him an immense following. None of the miracles he wrought before this, not even the one he performed at Cana of Galilee, when he made the water wine, brought him so many enthusiastic adherents. The people wanted to make him King. The miraculous multiplication of the barley loaves and the fishes made the people who witnessed it think that, of a truth, this is that prophet and leader of whom Moses spoke when he said that one would be raised up like unto himself. This Jesus had performed a miracle like unto the manna; he had fed this great multitude in the wilderness.

Here was a leader who could furnish, by his productive word and blessing, a vast army. He can lead us, and furnish us. Let us make him our King, and he can lead us to our freedom.

The disciples themselves felt that this was the fortunate occasion for him to assume his kingship. You may imagine the surprise and disappointment of the people and the twelve disciples when the Master, with a stern look of disapproval, and in tones of supreme authority, rejected the offer of the people. The multitude were disappointed at losing such a leader, who could, without a commissariat, supply his army with all they needed, and the disciples were chagrined at the Master's letting slip this opportunity of assuming the place he had come to fill, when it was all but thrust upon him by the people. Their highest conception of his mission was an earthly throne—a deliverer of his people from their tyrannical masters. Jesus ordered them to leave his presence, to go to their boats. He constrained them to leave him. How they hated to leave the Master at this time of his greatest popularity. How they wondered at the Master's strange conduct. Why it was he thus rejected this offer of the people to have him as their King.

They left him crestfallen, and in no good humor at being thus preemptorily ordered away from his presence. They were in disgrace; they had offended their Lord by their evident approval of the people's suggestion. They reluctantly obeyed his order, and, slowly making their way down to the cove where their boat was moored, they hoisted sail preparatory to putting out. They lingered a while, hoping that the Master would yet join them; but dusk coming on, and the Master still delaying, they had to leave without him. Poor, ignorant disciples; they were sense-bound; they had no conception of the spiritual kingdom, made up of souls, which their Master came to set up; they utterly failed to conceive the spiritual nature of his kingdom. They were in trouble; the Master was displeased; they must leave him. They embarked against their will. They were hardly well started before a sudden storm sprang up, beating them out their course, and making it necessary for them to furl sail, and take to their oars, to hold the boat out of the trough of the waves. It was now a fight for their lives; everything was against them; the wind had driven them away off of their course; they were all but exhausted, and despairing almost to the point of despair. Oh! for the presence of the Master. Why did he constrain us to leave? Oh! fearful sailors, his constraining you is the only comfort left you. He it was who ordered you to start; you are in the path of duty, carrying out his command; what ill befalls you, you can lay to his charge. Your own want of faith in him, and appreciation of his work and person, made it necessary for him to dismiss you from his presence, and pass you through an experience like this storm, that you might feel your need of him. A storm at sea when the Saviour was present, though sleeping, had tried their faith; but here is a greater trial of it—a storm and no Saviour. They fail upon the first demand, and they fall here again. Oh! when will you have *faith*—faith in an absent Lord.

The Master dismissed the multitude, and went up the mountain alone to talk with his Father. He had just witnessed another attempt of the enemy to seduce him from his great work. He felt no temptation to yield; the offer was no new one to him; the kingdoms of this world and their glory had been offered to him before; but his disciples had been sorely tempted. How shall he raise their sordid minds to a true estimate of himself? How develop faith in their souls? From his lonely place of prayer he saw them toiling and rowing. No doubt they were the theme of his talk with his Father. He sees them in their boat, and in his own time starts to their rescue. The night was well-nigh passed, and the storm was raging on. With weary stroke the despairing disciples still toil on to reach the shore. Suddenly their eyes caught a glimpse of a moving spectre—an apparition as of one walking on the sea toward them. At once their souls were filled with undefinable terror—an omen of evil; they see him rising and falling with the roll of the sea, now seen, now unseen, as the lightning flashed and darkness of storm resumed. What awful spectres and apparition strike the soul of the unbelieving in time of trouble! How in times of storms and pestilence are wicked men troubled by the presence of the supernatural. He approaches near, is at the side of the vessel, the boat is passing him in oar's reach, and they scream with terror. Oh! the relief of that voice, those articulate words, distinct above the roar of wind and wave. Be of good cheer; it is I; be not afraid. It is the *I Am*, he who made the seas and the winds. He stepped upon the deck. What a revulsion of feeling. What astonishment and wonder seized their souls; "they were sore amazed in themselves beyond measure, and wondered," for they considered not the miracle of the loaves, for their hearts were hardened. What one miracle did not accomplish this last did. Their amazement was at themselves. That they should fail heretofore in comprehending who he was. For faith there must be some such experience like this; where the soul feels its own utter helplessness to save itself from impending doom, the voice is heard, and the revelation is made: it is I. Faith breaks upon the soul only under the conditions of an absent Lord.

We do not pretend to explain this walking on the sea, no more than we do his standing on nothing when he was transfigured on Tabor, or his ascension up into heaven without the aid of wings. The picture of two feet walking on water was an Egyptian sign for an impossible thing, but I have no doubt he walked the sea, stepping from billow to billow, just as I or you have walked across the ridges of a field. This miracle was for the sole purpose of evoking faith in the souls of these men. He will pass us through such a storm.

Los Angeles Conference Correspondence.

MR. EDITOR: We have not so large a working force in this field as we had six years ago when I came to it, but we have a somewhat stronger one. We have grown very slowly in these six years, and are still growing slowly. The cause of this slow growth is the want of money, which means the want of men to properly man the work. With a matchless climate, the richest of soil, and all other natural advantages unsurpassed, the field has been shamefully neglected by the church; our growth, in every particular, has been contemptible, and I see no prospect of improvement. Could we have what Colorado has received from the General Missionary Board, we, too, might present wonderful achievements; but, alas! we have plead for it in vain. We are doing almost nothing in Arizona—a field "white unto the harvest," with but one laborer, and he a local preacher, who does not give all his time to the work. The board will not help us.

Our people have been considerably disturbed during the past two years with an agitation on the vexed question of "Entire Sanctification." A party of *ultra Residuists* having sprung up among us, carrying away some of our preachers and people, has somewhat retarded our growth, I think.

Notwithstanding all these dark features, the climate is as lovely as ever, the soil as rich, the pumpkins as large, vegetable prodigies as numerous, and society slowly improving. However, this last feature is growing less congenial to us Southerners, from the fact that immigrants from the North are more numerous than from the South; hence society here is rapidly assuming the Yankee hue.

The past winter has been an unusually cool one—I can hardly say *cold*. The rains have been abundant, although late coming, and crop prospects are magnificent. Summer has come suddenly and gloriously. The thermometer at this time stands at eighty-five; however, this is only pleasant, the dry, pure atmosphere of this climate enabling one to bear a great deal higher temperature than in a more humid clime.

There is now among us quite an agitation on the Sunday law question. Hitherto it has been almost universally ignored. The constitutionality of the law has been denied by the grog-shop party. A test case has gone to the Supreme Court, which affirmed its constitutionality. The better classes of our society are rejoicing, the lower classes threaten rebellion; they have formed a kind of kuklux klan among them, which they misname the League of Freedom. Over five hundred arrests have been made this week in San Francisco for the disregard of law on last Sunday. This league of *slavery* furnished bonds for all of them. The battle waxes warm; we shall see who conquers.

"Truth crushed to earth will rise again.
The eternal years of God are hers,
While error wounded writhes in pain,
And dies amid her worshipers."

Will this contest furnish another glorious instance of this grand truth? May the God of our fathers grant it!

Our presiding elder is on a flying visit to our mission stations in Arizona; this is the first visit that part of our territory has had from any member of the Los Angeles Conference for more than four years.

Our delegate to the General Conference leaves for the East next week. I supose he goes thus early that he may visit relatives and friends in Alabama, his native State.

The blending of the Los Angeles Conference with the Pacific has been suggested, and meets with considerable favor. Our want of men and means, and our consequent inability to properly prosecute our work unaided, induces us to favor such a step. The measure has, up to the present time, met with no public expression of opposition. The laity are more anxious for the step, I believe, than are the clergy. Bishops Keener and Kavanaugh have both advised such a course. I believe it the only probable solution of our present difficulty.

Another very important issue is claiming our attention—memorials to the General Conference pleading for such a change of our name as will dispense with the suffix "South," which has proven such a barrier to our success here, are widely circulated on the coast, as well as in Missouri, Kansas, Colorado and Montana. Rev. S. W. DeBusk, of the Denver Conference, says that the suffix constitutes the gravest obstacle in the way to our success in Colorado. The same is true on the Pacific coast. This broad, growing and important part of our connection claims some consideration by the General Conference and the church in general. We ask for the change—the exigencies of all of our missionary and border work demand it.

I have held the position of Sunday-school secretary for several years past, but have signally failed to awaken any particular interest among either preachers or people on the subject. True, we have Sunday-schools wherever we have church buildings, but they are generally dull affairs, a decade or two behind the age. My position is merely a nominal one, there being no provision for traveling through the Conference to stir up any interest on the subject. Last year, prior to our District Conference, I wrote to several of the pastors relative to a Sunday-School Convention in connection with the District Conference, but failed to elicit so much as a single reply. I then presented the question to the District Conference, and it there met with only about three votes, two negative and one (my own) affirmative. I wrote on the subject for the Pacific Methodist, being at that time editorially connected with that paper, but failed to awaken anybody.

Two years ago we tried, *i. e.*, a few of the ladies, to get up some interest on the subject of the woman's missionary movement, but neither the pastors nor the presiding elders would take hold of it, and our efforts proved abortive; the few organized went the way of our two flourishing colleges, over which the Conference fought like children seven years ago—"the way of all the earth"—not "the way our fathers trod."

That great question which is attracting so much attention in Missouri and Colorado, the proposition to establish a church extension system in our church, has scarcely been heard of among us.

With implicit trust in Almighty God, and a wavering faith in the Missionary Board and the General Conference, we await the issues.

H. WALTER FRATHERSTUN.

SAN BERNARDINO, CAL., March 24, 1882.

Babylon.

In studying the history of this, the greatest and most powerful city in the world, I was much impressed with its grandeur, cruelty, and the desolation with which God has overwhelmed it. For a long time the power of Babylon was wonderful; kingdoms and nations were destroyed by her; but, alas! we now contemplate in her ruins a speaking instance of the vicissitude of human affairs, and a most impressive evidence of the sure fulfillment of prophecies. In the revolution of centuries this great city underwent many changes. It was added to so considerably by Semiramis that she may be, not improperly, called the founder of it. Long afterward it was embellished by Nebuchadnezzar. To these two Babylon was indebted for its greatest improvements and chief splendor.

Nebuchadnezzar the Great, who destroyed Jerusalem, was the most magnificent king of Babylon. He rebuilt the old city, and added another on the outside. When he had fortified the city with walls, and adorned the gates magnificently, he added a new palace to that his father had dwelt in, which was more eminent in height and great splendor. Large and magnificent though it was, it was finished in fifteen days.

Herodotus, who visited Babylon, is the most ancient author who has written upon it. He describes it as fifteen miles square. The walls were built with large brick, cemented with bitumen, and were eighty-seven feet thick and three hundred and fifty feet high. The city was encompassed with a vast ditch, which was filled with water. The earth dug out of this ditch was employed in making the brick for the walls of the city, so that one may judge of its depth and width by the height and thickness of the walls.

There were a hundred gates to the city, twenty-five on each of the four sides. A street answered to each gate, so there were fifty streets cutting each other at right angles. Each street was fifteen miles in length and one hundred and fifty-one feet wide. Four other streets there were, having houses only on one side, the ramparts being on the other, making the whole compass of the city. Each of these streets was two hundred feet wide. The streets of Babylon formed six hundred and seventy-six squares, which were two miles and a quarter in circuit. The houses of those squares were three or four stories high, their fronts adorned with embellishments. Their inner space were courts and gardens. The city was divided by the river Euphrates in two nearly equal parts. The river runs from north to south, and a bridge of admirable structure, seven hundred feet in length and sixty feet wide, formed the communication over the river. The old palace was at one extremity of the bridge on the east side of the river, and the new palace at the western extremity. The temple of Belus occupied an entire square near the old palace. The new palace was adorned by the famous hanging gardens, which are ranked among the wonders of the world. This garden was four hundred feet square, and was comprised of several large terraces, the platform of the highest equalling the walls of Babylon in height. From one terrace to another were stairs ten feet wide. This whole mass was supported by large vaults, built one upon another, and strengthened by a wall twenty-two feet thick, covered with stones, rushes and bitumen, and with plates of lead to prevent leakage. On the highest terrace was an aqueduct, said to be supplied with water from the river by a pump or Persian wheel, from whence the whole garden was watered. The hanging gardens had an area of three and a half acres, on which trees of considerable size were growing. The prospect is said to have been the exact resemblance of a mountainous country. This wonderful garden was undertaken by the king to please his wife, who was a native of Media, and retained strong inclinations for mountains and forests, which abounded in her native country. Under the rule of this great king Babylon reached the summit of her greatness and splendor. She was now the capitol of the civilized world, and into her lap flowed the wealth of almost all known lands, in consequence of which corruptions and licentiousness of manners and morals were carried to a frightful extreme. Those awfully splendid and sublime prophecies of Scripture were fulfilled by Jehovah's vengeance on her crimes. This great capitol was taken by Cyrus, in the dead of night, during the reign of Belshazzar. The king and his nobles were revelling at a splendid entertainment, and the whole city had given themselves up to the riot and debauchery of a grand public festival. Cyrus first turned the river, by means of canals, into the great dry lake west of Babylon, then marched through the emptied channel to the outer walls of the fortified palace, where, finding the brazen gates incautiously left open by the royal guards, while they engaged in carousals, Cyrus entered the city with all his train, and Babylon, as an empire, was no more. No trace of its vast walls are now left, and even its site has been a subject of dispute. It is said: "On its ruins there is not a single tree growing, except an old one, which only makes the desolation more apparent." In Revelation is a description of its fall: "Babylon the Great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." "For her sins have reached unto heaven, and God hath remembered her iniquities."

S. O. WEEMS.

I Think it a Mistake.

MR. EDITOR: Look, if you please, for a moment in one of the April Sunday-School Magazines from Nashville, and notice that our secretary has placed the customary lesson as usual, *and then alongside of it the new version of same.* Well, I think it is a mistake. The average Sunday-school teacher should not be embarrassed with differing or perhaps conflicting readings. The church for the present preaches from one version. I think *one* is better than *two*, and, anyway, I feel sure that "the old is better."

For instance, in our next Sunday's lesson the Jerusalem chamber version leaves out in toto that illustration which we have been taught to consider as inspired, drawn from the well-deserved fate of Sodom and Gomorrah. If that can be left out, or in doubt, or disfigured, why not more, or all?

As a source of information for the student or preacher, or even teacher, if desirous, the new version is of use; but to me it appears as an unnecessary and perhaps dangerous meddling for our Sunday-school text-books to be made the vehicles or arenas of suggestive disputation. See the case, and judge for yourself.

Yours, E. H.

NEW ORLEANS, March 28, 1882.

Chickasahay Mission, Mississippi Conference.

MR. EDITOR: I was appointed to the Chickasahay mission, by Bishop Keener, at the last Mississippi Conference, and commenced operations early in January. This is an old missionary field. I have ten appointments, and it keeps me very busy to keep up with them, and bring up the pastoral visiting requisite. We have no parsonage, and, as a consequence, the preacher and family have no permanent home for the year yet, though I have spent the greater part of three months looking for a place to live at. I am truly homesick, though Bro. Breland, one of our hospitable and kind-hearted members, is boarding us at present. Bro. D. S. Williams also boarded us, kindly sharing room with us, and, by the way, Bro. Williams is a Sunday-school man, too.

We are having some accessions on the work; all adult persons. I have been greatly blessed in my private experience this year, notwithstanding the embarrassing surroundings. No permanent home for the year for preacher in charge and family, and $10.47 in money all the quarterage contributed on this mission. Now, sir, what but the religion of Jesus can make a man happy this way. We have many good people here, but we want to abound more and more in the grace of our Lord Jesus Christ.

Yours in Christ, H. MERCHANT.

SILVER LINE, Miss., March 31, 1882.

The missions of the Church Missionary Society in the very dioceses of India are making fine progress toward independence. The system of native church councils, which we have explained in previous numbers, is admirably adapted to the development of self-reliance. Several have been formed and their annual meetings are an inspiration, both to natives who usually conduct them and to the missionaries who look on. The first meeting of the Bengal Council was held early in the present year. Papers were read on "The development and Direction of Self-Support," which were full of valuable suggestions. The Bishop of the diocese, who presided over the general sessions, cautioned the natives against aiming at independence until they were able to stand alone and recommended due preparation. Mr. Rudra (native) said one of the hindrances was the costliness of the Western methods of maintaining religion.—New York Independent.

Obituaries.

IVY—ALMA IVY, daughter of Rev. J. A. Ivy and Celeste O. Evans of this city, died in Staunton, Va., on Wednesday, March 22, 1882, aged eighteen years.

It has been said, "death loves a shining mark," in this instance it is fully demonstrated. Alma, from early childhood, exhibited those traits which characterized the pure, good and transparently excellent of earth. It may be said of her she was pious from her infancy, loving and obedient as a child, and constant in her devotion to the church and Sunday-school where she was identified as a member and scholar. Alma's consistency of deportment and amiability of disposition won for her many friends. When she died she was a student of the Wesleyan Female Institute, in Staunton, Va. Her mother was unexpectedly summoned to visit her sick and dying child a week or two before her death and there witnessed the last moments of her devoted Alma. She died, as she had lived, a child of God her Saviour.

At the morning session of the St. Charles Avenue M. E. Church, South, Sunday-school, on Sunday, March 26, the superintendent of said school announced the death of Alma, and, after a few remarks in regard to her sudden demise appointed J. D. Parker, Miss Georgie Anderson and her Sunday-school class of young ladies of which Alma was a member, to draft some suitable resolutions to regard to her life and death. The committee prepared the following:

Resolved, That as it hath pleased Almighty God in his unsearchable providence to take out of the world our much-loved young sister and friend, Alma Ivy, we do bow with humble submission to this inscrutable dispensation, feeling that our loss is her eternal gain, and that she now rests in peace with her Saviour and the glorified in heaven.

Resolved, That we shall ever hold sacred the memory of our dear departed young friend, and admire her many virtues.

Resolved, That we tender our heartfelt condolence to the bereaved parents, brothers and sisters.

Resolved, That the foregoing preamble and resolutions be spread on the Sunday-school minutes, and that a copy of the same be sent to her parents, and to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

J. D. PARKER, for Committee.

FLEMING—Miss LIZZY FLEMING was born in Evergreen, Ala., October 27, 1861, and died in Mobile, Ala., February 15, 1882.

How small a space such a statement covers, and yet how much it means. It means a father's life softened by the touch of infant hands; a mother's heart glowing with pride and gratitude amid the tender palsations of maternity. It means a home made musical with the prattle of childhood's voice and the patter of childish feet. It means the hallowed joy of self-denial and labor that the budding promise of early youth might ripen into a rich maturity. And it means a home darkened with the sorrow of a great bereavement, the withering of cherished hopes whose ashes lie cold to-day upon desolate hearts.

Endowed by nature with a quick and versatile intellect carefully trained, intellectually and religiously, Lizzy gave promise of a bright and useful womanhood. Possessing a sweet and carefully-cultivated voice, an attractive person, a pleasing manner and a joyous disposition, she was the light of her home and the cherished friend of a large circle of acquaintances. She had just left the school-room, and life opened up before her its avenues of happiness and usefulness.

But the hand of an insidious disease stole the bloom from her cheek and the elasticity from her step. Consumption had marked her for its victim; and, with wonderful strength of will, she fought its approach, though the end could not long be delayed. For some weeks before her death she realized her condition, and sought and found peace with God. She talked much of her death, gave minute directions as to her funeral, and exhorted those who wept at her bedside to meet her in heaven.

She asked to live till the roses bloomed; and, when the spring-time air was laden with the perfume of flowers, the weary struggle ended and she fell softly asleep in the triumphant repose of the Christian faith, and we laid her to rest in the hope of immortality. The tender blossoms that withered upon her tomb, with the dew of the morning still fresh upon their petals, were fit emblems of the fresh young life so soon withered by the touch of death. May the faith that sustained her in death sustain in their sorrow the stricken ones that weep over her grave.

J. O. ANDREW.

SHIELDS—WILLIAM SHIELDS was born in Morgan county, Ga., in 1808, and died near Greenwood, in Leflore county, Miss., just before one o'clock in the morning, February 26, 1882.

For more than a half-century he was a devoted member and strong support of the Methodist Episcopal Church, South, serving her with great acceptability, a greater part of the time, as class leader and steward. His house was the preacher's home. His liberality was proverbial to the needy as well as to the church.

An honored, faithful citizen, his name the synonym of truth and honesty; and although in early life not possessing the advantages of schools, yet being a man of excellent judgment and fine practical sense, his influence and usefulness was manifest wherever he lived. A more kind and affectionate husband and father never lived. In his last illness he suffered in great agony; but he exhibited throughout the most wonderful patience. Yet under all his pain he was mindful of the dear ones around him, and anxious to be of as little trouble as possible. He often expressed the desire to be at rest, praying his heavenly Father (for he remembered "in the day of my trouble I will call upon thee, for thou wilt answer me") to take him to himself. His faith was strong and unwavering in the merits of the blood of the Lamb, and believed with the psalmist: "And I, I shall behold thy face in righteousness."

Suffering could distress, not weaken him. He died, as he had lived, "strong in the faith of glorious immortality beyond the grave." He has left a widow heart-broken (side by side they walked fifty years, sharing mutually their joys and sorrows together) and five children, affectionate and devoted, to mourn his loss. To her and to them what is said but this: "Cast all your cares upon him, for he careth for you;" "He healeth the broken in heart and bindeth up their wounds."

May the Lord bless and comfort the widow and orphans in their great distress, "for vain is the help of man."

F. D. WINFIELD.

HOOVER—Mrs. JANE S. HOOVER, daughter of Thomas Freeman and Jane Sturges, was born in Algiers, La., August 4, 1830, and died in New Orleans, October 10, 1881, aged fifty-one years. She was married to William P. Hoover, October 5, 1848, and was converted, and joined the Methodist Episcopal Church, South, in 1850. She remained faithful to her religious vows, and grew in grace and meetness for the better death. Her mother, long since dead, was a woman of remarkable strength of character and great piety, and Mrs. Hoover followed in her footsteps, and seemed to have inherited her sterling qualities. She was a diligent worker in the church, greatly gifted in prayer, and always in her place at all the public services when never her health and circumstances permitted. She was a most valuable and useful member of the church, and the service of God was her greatest delight. She was faithful in all the relations of life, as daughter, wife and mother, friend and neighbor; and she seemed to have followed Christ fully, and to have served God with a perfect heart and a willing mind. She died well. For months she was a great sufferer, but she endured as seeing him who is invisible," and she met death with perfect composure and peace, and unfaltering trust in Christ. The writer knew her long and well, and ever held her in the highest esteem as an exemplary and devoted child of God. May the blessings of her God rest upon the bereaved husband and children.

LINUS PARKER.

WALSH—Died in Newark, New Jersey, March 31, 1882, Mrs. ELIZABETH WALSH, an elect lady, who like the first Elizabeth, of whom, we may be said, "walked in all the commandments and ordinances of the Lord, blameless." His word was a lamp unto her feet and a guide unto her path. By its light, duty to all in distress within the sphere of her influence, became paramount to all other considerations, and many deeds of charity, love and kindness were ostentatiously performed.

It was her privilege to claim that she was born in the lap of Methodism, and early indoctrinated in its pectiar tenets. Her father's house was a home for the preachers. Men, who like Paul, worked with their own hands for their support, while day and night, for the benefit of others, they made the word of God their constant study. No wonder that from these vivid impressions the sacred page had taken so deep a root that its language was for her the usual expression of thought, and educated her so eminently for the position she long held as teacher of a Bible class for young ladies, who owe to her faithful instruction their first knowledge and their present enjoyment of the comforting truths of Christianity. This lady was a faithful wife, a devoted mother and a kind friend. Affable at all times, she was ever flowing with a genial humor which was irresistible in its effects. Dear sister, our parting is not long because it is not final.

H. H.

HOWIE—Mrs. MARGARET HOWIE, daughter of John and Anna Houston, was born in Mecklenburg county, N. C., on the twenty-sixth day of November, 1800, and died, near Bolton, Miss., March 16, 1882, in the advanced age of eighty-one years and three months. At the age of twenty-two years she removed to Alabama, in which State she was married to Mr. John Howie about three years later. With him she walked life's pathway peacefully for more than thirty years. He was a steward and class leader in our church for very many years; dying in the faith about twenty-five years ago in Smith county, Miss., for to this State they had removed in middle life. Sister Howie herself joined our church early in life, and for many years rejoiced in the blessings of a conscious peace with God. At times her joy was unspeakable and found expression in shouts of glory. This was not uncommon at the fireside. Of a delicate constitution her physical powers gave nearly down some years ago, and with this feebleness of body came also comparative weakness of mind. But she never cast away "the confidence that hath great recompense." To this she adhered, faithfully lived and quietly passed away. In the last days she found a congenial home with her daughter, Mrs. Porter, of Hinds county, Miss. Other children and grandchildren numerous, with several of the fourth generation, lived near by to visit and be visited by her while she tabernacled here. May all these meet her in that far better country.

J. P. ISAKE.

KING—Mrs. JANE ELVIRA KING, nee Finly, was born at Pendleton's Courthouse, S. C., March 9, 1808, and passed away from earth to her loved home, March 22, 1882. She was united in marriage to Mr. Peyton King, at Elyton, Jefferson county, Ala., where she lived a number of years, removing from there to Pickens county, Ala., where she resided twenty years. At the time of her death she was living in the home of her only living child, Mr. Sidney King, a few miles southwest of Meridian, Miss. She lingered long on the stormy shores of time, and in age and feebleness, having passed her "three-score years and ten" by four years and two days, she "fell asleep" and rests. Oh, what rest! sweet rest! Funeral services were conducted at Sageville Church, near which she was buried, by Rev. J. A. Godfrey, assisted by the writer. A mother has gone, and though only one suffers this loss, yet she is a sad loss to him. But, my brother, remember your loss is her gain. Her husband preceded her about ten years. May we meet her in heaven.

R. D. NONSWORTHY.

CATO—LEWIS CAPERS CATO, son of Henry and Rebecca Cato, was born in Copiah county, Miss., in 1859; joined the Methodist Episcopal Church, South, in 1870, at Bethel Church, Scotland circuit, Mississippi Conference; and died November 19, 1881, of typhoid fever, after a lingering illness. He was trained in the usages and doctrines of the Methodist Church, and had he lived would, doubtless, have made a useful member. He leaves a disconsolate wife to whom he was much attached. May Heaven comfort her; and may the distressed parents, who weep for their noble boy, trust in him who does all things well—even in taking away our loved ones. We trust to find a resting-place in the blessed home of the people of God.

J. R. S.

MYERS—ANDREW H. MYERS, son of Jacob S. and Malinda L. Myers, was born May 4, 1856, and died at Greenville, Miss., January 29, 1882.

He was a steady young man, and his death has carried sorrow not only to his father's family, but also to a number of friends.

F. H. M.

Christian Advocate.

THURSDAY, APRIL 13, 1882.

TELL IT.

BY W. B. GALLAHER.

Tell it, tell it far abroad,
Wide as air,
That the weary find sweet rest,
"Over there;"

Rest indifferably glad,
Glorious;
Rest most balmy, beautiful,
Victorious.

Tell it, tell it up and down
All the earth,
Heaven is nearer hearts of pain,
Than of mirth;

And the light in God's great house,
Brightest burns,
For the weeping wanderer,
Who returns.

Tell it ever such is God's
Deathless love,
Pilgrims with bruised, bleeding feet,
Find above.

Joy and glory grand, supreme,
Thorn and stone,
Exchanging for the wealth of
Crown and throne.

Notes of Life.

BY BISHOP ROBERT PAINE, METHODIST EPISCOPAL CHURCH, SOUTH.

In going from McGee's to Huntsville, the year 1819, on my circuit work, and just as I came opposite the Green Bottom Inn, I heard a great shout, and looking to the left saw an immense throng of highly excited people, and at a glance perceived horses dash off in the direction I was traveling. It flashed upon me that it was the celebrated race-track where the sportsmen of Kentucky, Tennessee, and North Alabama annually tested the speed and mettle of their high-blooded horses. The hill, houses, and stages were crowded, and such cheering and prolonged hurras had rarely been heard. In a moment the words, "Mine eyes shall not look on vanity," occurred to me, and although the swift coursers in making the circle ran so near me that I could hear the clatter of their feet and the breathing of the panting and struggling riders, I kept steadily on my way without pausing or stealing a glance at them.

Is it asked what harm it would have been if I had done otherwise? Would it have been sinful? Is racing a sin? I do not say that running, or simple racing, is a sin, or that looking at a race is of itself such, especially if it be accidental; but I do unequivocally say that the race-course is the theater where some of the worst kinds of gambling is carried, and then all abettors of it are practically contributing to debauch the sentiment. Bets are often made by friends of speed a year or more in advance; the mind, heart, and body are occupied and engrossed. I have known sportsmen, while with heavy bets pending and horses in training for the struggle contest, to become religiously impressed; but few of them have yielded. The very fact that they had committed themselves to a race for a large sum utterly discouraged all serious efforts. The excitement continues so long, the associations and fascinations are so dangerous, and the temptations to other and kindred vices so strong, that the life of the sportsman is like riding by moonlight over a bridge of holes; where one crosses safely a hundred fall through. Grant something may be true which is claimed for it as to improving certain qualities of the horse, the employment it gives to many, the people it brings to the hotel and public carrier interests, and the recreation it affords to the masses who attend, backed and countenanced by legislators, judges, the queens of beauty and fashion, and wealth, from the Empress to the *canaille*—still, candor compels the verdict that the evil infinitely transcends the benefit. The benefit is largely imaginary, the evil real and farreaching. The gambling, like the drinking proclivity, is a morally unhealthy one, needing restraint the more because it originates in a perverted and depraved appetite. Whether we regard the Kings of the turf, the influence they generally exercise over their own families, especially their sons and sons-in-law, over their associates, retainers, trainers, stable-boys, and the long retinue of flatterers, loafers, and worn-out specimens of humanity; the diversion of sisters adverse to piety, purity, and intellectual culture, leaving out of view the pecuniary investment in it, and which cannot be readily turned into other and useful enterprises without heavy loss—all and more, unite to condemn the race-track as exceptionally objectionable—a gigantic gamble. Under the most favorable surroundings it works evil. The detitious importance it confers upon the least valuable quality of the horse is overwhelmingly counterbalanced by its degrading effects upon the noblest attributes of manhood. And this applies alike to aristocratic Kentucky Derby and the quarter-mile exercise-race at the dilapidated village for a quart of contraband whisky, with the exception that the former is large in proportion to its assumed character respectability. Imagine a racing clergyman preaching on Sunday to an audience he has been meeting the entire week previously on the race-track! Is he not beset with the echoes of the shouts, the ribald profanity, and drunken craziness of his associates, even when, in soft tones of mock penitence, he distributes among the sacred symbols of the last supper, and when renouncing "the devil and all his works," the vain pomp and glory of the world, and vowing not to follow or be led by them?" Can not the actors in this scene laugh in each other's faces, the first time they meet afterward, at the remembrance of their sublime impudence? Is this Christian-Broad-church Christian-Liberal enough for the Roman soldier who gambled for Christ's vesture at the foot of his cross, and broad enough for the rich man who went to hell?

But what of dancing and the theater? Does the church prohibit its members from these amusements? Certainly not. Social and innocent amusements often be needed, and are proper. Our Heavenly Father does not stint us. He is profuse. All paradise was given us, one reservation. That was a test of love. The only thing prohibited was a thing not necessary to existence, to happiness, or the highest end of life. Of every thing else they might freely and truly partake. The new—"good, very good"—world, with all its beauty, sublimity, and staliness, lay before them, the free gift and pledge of their great Father's love. It was theirs to have, to hold, and enjoy. With all this was the beatowment of attributes adapting them perfectly to understand and enjoy their munificent surroundings. Within the vast circumference of these various pursuits and pleasures all was natural and innocent; but, as every gift carries with it an obligation, and every law implies and involves duties to be enforced by penalty, so, as a recognition of this universal principle, a prohibition was announced as a test of love and fealty, to disregard which is sin. It matters not what that duty or lost may be, if the Supreme Lawgiver authoritatively imposes it as such, it is sin to disregard it. The simpler and easier the condition, the less is the excuse and greater the sin of its violation. The magnitude of the offense is determined by the authority of the law. The inspired oracles denounce "revelings, banqueting," "the lusts of the flesh and of the eye, and the pride of life;" it demands bearing the cross, self-denial, humility, and to do "whatever we do to the glory of God." While neither the Bible nor the church prescribes specifically and by name every duty or denounces every error, resolving and comprehending many of them in great principles, the distinctions are so clear and plainly laid down as to be apparent to the discernment of the spiritually-minded inquirer. It is not dancing for health or recreation, nor dancing in the abstract—if there be such—but dancing in the concrete, promiscuous of the sexes, in close contact; the familiar handling, dangling, caressing, the indelicate posturing, the personal liberty taken and submitted to as naturally understood in the programme of the dance-room—all these kept up to the "wee hours of the night"—it is these and the like, which go to condemn these orgies as injurious to health, and inconsistent with refined feminine sensibility, and to the genius of Christianity.

It is not assumed that there are not greater evils than dancing, or that some who oppose it may not have "a beam" who find a "mote;" nor is it denied that young and timid ladies, who find themselves unexpectedly in a parlor where they must join in a dance, or be the "wall-flowers" of the circle, reluctantly, and from a want of moral courage, yield to temptation. They are perhaps as much to be pitied as blamed for the first offense; but if they freely, and from love of it, persist against persuasion, remonstrance, and repeated pastoral warning, and reasonable waiting for reflection, the result seems inevitable—the formal relation dissolved as the spiritual has already been. Whoever loves worldly pleasures more than Christ is no Christian, and the fashionable dance, and the delight in it, as clearly discriminates between the "flesh and the spirit, as anything I know of. The church, following the Master, has prohibited it. Every Christian denomination in the country, through its highest officials, has condemned it; and if they have failed to conform their judicial acts to their protests, we may regret it, but cannot imitate them. As Methodists we may not always have been blameless, but I think I can safely say that horse-racing, the liquor traffic, theater going, and dancing—all which belong to the same category—when properly dealt with, will dissolve church-membership when properly brought into the church court.

In this exercise of official duty it is especially proper there be no rash, nasty, or, injudicious action. While we dare not silently see the church lapse into worldliness without trying to prevent it, we cannot afford to diminish our influence as under-shepards of a gentle and loving Chief Pastor.

To all this it may be said the tendency of the time is drifting the church into the world; and it cannot be prevented. So much greater is the necessity to resist it now, before it is too late. What surprises me most is that our members need restraint in these things. After my conversion I had no taste for them. Love and gratitude for my Lord cured me for life of the desire for sinful and doubtful amusements. A thorough change of heart ought to do this.

—Nashville Christian Advocate.

Religious Intelligence.

MISSIONARY.

WEST CHINA.—Rev. L. N. Wheeler, D. D., who is pioneering our West China mission enterprise, reports his arrival at Tchang, a town on the Yangtse in the province of Hupeh, but not far from the borders of Sechuera, on January 7. This was one month after leaving Hankow. The journey was made in a leisurely manner for purposes of observation. Dr. Wheeler writes: "Over six weeks on this magnificent river since leaving home have given me a somewhat trying but very interesting experience—especially the four weeks from Hankow in a native boat. Frequent visits to the shore and continual and close observation of junkmen have confirmed the impression that both the need and the opportunity of missionary work present this whole region as a most inviting field to the pioneers of evangelism in China. We have passed through a fertile and populous section of the empire lying outside of all existing plans of missionary societies. But when once the great west has been occupied, that section will begin to feel the influence of an aggressive gospel coming up the river and descending with the floods." Dr. Wheeler is inclined to advise the establishment of an intermediate station at Tchang, for various reasons. There is every opportunity there for the study of Western Mandarin, the language of Szu-chuan, which differs considerably from the Mandarin dialect of Kinkiang. It more nearly approaches the Nankingese which Mr. Lewis has an excellent opportunity of learning at Chinkiang by the employment of a Nanking teacher.—Mission Rooms, Methodist Episcopal Church.

A YEAR OF WORK IN JAPAN.—A correspondent writes: From the statistics for the last year's work in Japan I gather the following, which will interest your readers, I doubt not: The earliest mission work in Japan was begun in 1859; though it has only been within the last ten years that the work has been at all extended. There are now married male missionaries, 78; unmarried male missionaries, 19; unmarried female missionaries, 48; total, 136; stations, 35; out-stations, 81; organized churches, 70; self-supporting churches, 14; partially self-supporting churches, 58; adult converts, 3,108; boys' schools and mixed schools, 35; scholars in these, 1,513; girls' schools, 16; scholars, 573; theological schools (three are union) 6; theological students, 97; Sunday-schools, 90; Sunday-school scholars, 3,721; ordained native pastors, 37; unordained native preachers and catechists, 116; contributions of native Christians, 8,531 yen (a yen is the paper dollar); Bible societies, 3; sold, Bibles, New Testaments and portions, copies, 115,000; including pages, 18,000,000. For these the Japanese have paid 16,000 yen! Is not this a wonderful work? Does not that last item betoken a religious revolution? Can a heathen people care for sixteen thousand dollars' worth of Scriptures and care enough to buy that much without being on the eve of casting off the old faith in Buddhism or Shintoism for the new faith of Christianity? A working-man's wages out here are from twenty-five to fifty cents a day, so that sixteen thousand yen is equivalent to a much larger sum in the States.—Christian Union.

A HOSPITAL AT YANG CHOW.—It will be remembered that this large city has been visited by Rev. M. L. Taft from Chinkiang. We are interested to learn that Dr. Edward P. McFarlane, who for some time had charge of the Church Union Hospital at Hang Chow, is proposing to establish a hospital for the victims of opium-smoking, with a general dispensary and surgical department, at Yang Chow. In a letter to Mr. Taft he details many of the advantages of this work for evangelistic purposes. The charitable attempt thus made to cure the opium habit shows to the Chinaman that there is no connection between Christian missions and the opium trade; it is rather a silent protest against it. The opium patients are required to attend the Christian services connected with the hospital. All opium smokers can be cured in four weeks. During this time an intelligent Chinaman can learn the fundamental principles of the gospel. A suitable hospital can be sustained at Yang Chow for $350 a year.—Zion's Herald.

—The nominal Christian communions of Turkey can give a great deal of trouble to members who attend Protestant services when they are so minded. Mr. Jenney, of Monastir, European Turkey, a missionary of the American Board, gives a case in point. At Strumnitza, a city a hundred miles from Monastir, a man named Tunne had attended Protestant services; whereupon the Greek Bishop sent for him and told him that his wife demanded a divorce because he no longer attended the Orthodox Church. The Bishop had previously announced that he would grant a divorce to any one whose husband or wife attended Protestant meetings. Tanne renounced the church, whereupon the Bishop tried to strike him and had him shut up in jail. After much delay, his release was obtained; but he is to be tried on a charge of cursing the Bishop's hat and beard. Mr. Jenney says the people throughout Macedonia seem to be ready for the gospel.—New York Independent.

—The committee of the General Christian Missionary Convention has undertaken to build, in connection with the congregation of the church, a church-building, to cost not less than $35,000, for the church of the disciples of Christ, in Washington, at which President Garfield was a worshiper. The title of the property is to be so guarded that it shall always be under the control ultimately of the Missionary Convention.

BULGARIA.—The boys' school has opened successfully at Tirnova. Eleven young men are studying there; "all fine fellows," writes the missionary. Nine of them are preparing for our mission work. A brighter day is evidently dawning for our mission in this country. The press expected at Tirnova has arrived. Mr. Jones "means to make it talk."

ANOTHER GIFT.—The late Rev. Alexander H. Vinton, D. D., of Boston, bequeathed $5,000 to the Domestic and Foreign Missionary Society of the Episcopal Church, and to the Society for the relief of aged and infirm clergymen in the diocese of Connecticut whatever sum shall be realized from his life insurance.

—The Posterlands Society of Sweden is one of the useful missionary organizations in Europe. It was founded in 1856. Count Wrangel as its president, and it has a flourishing seminary for the training of missionaries near Stockholm. The missions of the society are chiefly in Africa and India.

—The American Missionary Association held its thirty-fifth annual meeting in Worcester, Mass., last week. Its income for the year was $243,795, being $56,315 more than that for the previous year. It needs $300,000 for current expenses the coming year.

—The Jewish Intelligencer says that in a town in Persia (Hamadan) recently forty Jews and fifteen Jewesses have been brought to believe in Jesus by reading the word of God alone.

ONE MORE.—A new Missionary Society, called the Evangelical Association on behalf of the German Protestants in America, has been formed at Barmen, Germany.

—During the spring months of the present year, two Presbyterian missionaries, Messrs. Levenberger and Corbett, baptized two hundred and fifty Chinese in the villages of the province of Shanting.

—Mr. Anet says that Belgium is more open to evangelical influences now than for a long time past. The people are disgusted with the Roman Catholic priests, and are turning to Protestantism.

MISCELLANEOUS.

Dr. Kennedy, of the Free Church, sometimes called the "Pope of the Highlands," has issued a document taking position strongly against the movement led by Drs. Rainy and Adams for disestablishment of the Kirk. He argues that the movement, while inconsistent with the engagements of Free Churchmen, springs from no creditable source; that the present duty of Free Churchmen is to hold to their disruption ground, "aloof as yet from the existing Establishment, but striving to secure for Scotland the blessing of a rightly constituted and healthily-conditioned Established Church;" and that this is very specially the duty of all in the Highlands connected with the Free Church, whom he urges, as forming nine-tenths of the population in the Northern Highlands to demand from the Government the endowments of which they were, as he contends, wrongfully deprived at the Disruption.—New York Independent.

The business meeting of the English Congregational Union was one of the longest and most exciting ever held. The election for chairman for 1882 took place, with the result already announced, Dr. Parker being defeated by Mr. McLaveden, by a vote of 725 to 479. While the vote was being counted a resolution moved by Mr. Stallman was being discussed. It proposed to do away with the present system of nominating the chairman and elect him in open assembly, the four names having the highest number of votes to be read out and the selection to be made by ballot from this number. The debate was exciting, after which the resolution was carried by a large majority. The subject of Dr. Allon's address as chairman was "Congregationalism."

—The General Council of the Reformed Episcopal Church, the eight of the series, has been in session in New York City, beginning last May. Six bishops, twenty-seven presbyters, and thirty lay deputies were in attendance. It was moved that an article declaring belief in everlasting punishment in hell of the wicked condemned by Christ be added to articles of religion. A contest occurred over the motion to refer. It was finally referred, after a motion to lay it on the table had failed.

—The General Conference of the United Brethren in Christ has re-elected for the ensuing four years Bishops Glossbrenner, Weaver, Dickson, and Castle, and chosen E. B. Kephart to the same office. W. J. Shuey was elected publishing agent; J. W. Hott, editor of the Religious Telescope; and D. K. Flickinger, missionary Secretary. The publishing agent's report indicated great prosperity in the book business. The net profits the past four years were $48,197. Last year they were $18,120, and in 1878, $5,691.

—The General Synod of the Reformed Church in the United States (German) met in Tiffin, O., May 18, in triennial session. Jeremiah H. Good, D. D., of Ohio, was chosen president. The report of the Peace Commission appointed to harmonize the two parties in the church, was unanimously adopted, after a temperate discussion.

—At eleven o'clock on Thanksgiving Day a carriage drove up to St. Luke's African Church, in Washington, and President Arthur and Mrs. Secretary Hunt alighted, and were at once shown to a pew near the chancel. The President remained during the entire service, and joined in the responses as earnestly as if he had been seated in his own pew at St. John's.

—The American Unitarian Association reports receipts for the year of $128,803, and a balance of nearly $5,000 on hand. Of the $123,642 expended $56,144 was invested. The General Fund amounts to $98,027, the Hayward Fund to $23,000, the Peistins Fund to $10,000, and the Lienow Trust Fund to $1,279.50.

—The Canada Methodist General Conference has sanctioned the formation of a Woman's Female Missionary Society, and the matter is now being agitated in the different conferences. Last year the Montreal ladies made a beginning; also the ladies of Hamilton, with Mrs. Dr. Burns, president. This year a beginning has been made at Brantford.

—The Old Catholics of Austria have been sorely disappointed in the answer of the government to their request for state aid. The petition was denied on the ground that the Old Catholics had completely broken with the Catholic Church, though their clergy could, nevertheless, be excommunicated by the Roman Catholic Bishops.

—Bishop Coxe suggests to the presiding Bishop of the Protestant Episcopal Church the advisability of calling a special session of the house of Bishops for next October, to consider the subject of theological education and the canons bearing upon candidates and examinations.

—The Synod of the Northern Province of the Moravian Church has been held at Bethlehem, Penn. Questions of finance and the plan of union with the Southern Province were considered. The results have not yet been published.

—The Young Men's Christian Association, of Newark, was formally installed, October 19, in a handsome building, with reading-rooms, gymnasium, etc. Addresses were made by William E. Dodge, Jr., and others.

—A union is proposed of the Canada Methodist Church, which was formed a few years ago by the consolidation of two or three separate bodies, with the Methodist Episcopal and Primitive Methodist Churches of Canada.

—The receipts for hospital Sunday in London were in round numbers $150,735. The total income of the metropolitan charities of London for the last year reached the grand total of $20,607,730.

—"Ten little Indian boys" were recently received by baptism into the Presbyterian Church, at Chester, Pa. Thirty-five Indians, in all, have thus made a profession of faith there.

—The evangelical congregations in Rome are unitedly founding a Protestant hospital to render impossible the attempts to pervert the Protestant sick in the public hospitals.

—Rev. Andrew Stevenson, D. D., for forty years pastor of the Second Reformed Presbyterian Church in New York City, died in the seventy-first year of his age.

—One of the most remarkable revivals of the year is reported from Lebanon, Tenn., where two hundred and thirty-three persons have made a profession of religion.

—The Free Presbytery of Glasgow, by a vote of fifty-eight to forty-one, has agreed to overture the General Assembly to permit instrumental music in public worship.

—As to the fruits of the meetings of Messrs. Moody and Sankey in Newcastle, England, an observer speaks of 1,000 being on the "anxious seat" at one time.

—The ladies of the Broadway Tabernacle, New York, sent twenty-one trunks to home missionary families last year, the total value of which was $3,507.

—The 382,920 congregationalists in the United States gave last year for their religious work $3,602,912.34, being an average of nearly $10 per member.

—In Catholic Italy there are to-day a hundred and thirty eight Protestant Churches and about a hundred and fifty pastors and evangelists.

—It is said that in the last twenty years more than 13,000 Indians in British America have been received into the Church of England.

—The only daughter of the colored Rev. Highland Garnette, of New York, Mrs. Barbosa, has gone to Liberia to found a school there for native girls.

—Mr. Joseph M. Bamett has given a valuable site to the proposed Methodist Orphanage in Philadelphia. A fund of $20,000 is also in hand.

—A new Methodist hymnal in Urdu is called *Git ki Kitab*. It contains 341 hymns, including 50 never before published.

—The British and Foreign Bible Society put in circulation in China, last year, 220,000 copies of Scripture.

—The American Indians at present in close relations with the Presbyterian Church number about 16,000.

—Dean Stanley is to have a memorial, probably a bust, in St. Giles (Presbyterian) Cathedral, Edinburgh.

—A revised edition of Luther's Bible in German is soon to be issued for criticism and amendment.

—It is said that five denominations have 250,000 members in Texas in a population of 750,000.

—There are eighteen Methodist Churches in Cincinnati, with a membership of 4,000.

—The Roman Catholics have a church on the site of old Carthage.

Our Young People.

A KITCHEN TRAGEDY.

BY EMILY HUNTINGTON MILLER.

Lightfoot in his castle,
Just behind the wall,
Creeps along his stairway,
Through his winding hall;
Sneaking to his doorway,
With a noiseless tread,
Waits to hear the sleepy cook
Creaking off to bed.

Whitefoot on her cushion,
By the kitchen fire,
Dreams of dainty dinners,
Such as cats desire:
Cakes and cream and chicken,
Gravy, rich and nice,
Platters filled with speckled fish,
Plump and tender mice.

Lightfoot from his castle
Saunters quite at ease,
Tastes the golden butter,
Nibbles at the cheese,
Finds the jelly toothsome,
Thinks the pies are fine,
Says, "I'll call my little wife
She and I will dine."

Whitefoot moves a whisker,
Pricks a velvet ear:
Who would guess the sleepy thing
Such soft steps could hear?
"Quick!" there's not a soul awake
In the silent house!
No one knows that in the night
Puss has caught a mouse!

—Our Little Ones.

Letter to Olive Calhoun.

DEAR LITTLE FRIEND: Though I never saw you, I love you very much; for some one told me that you said you "looked and looked for her pieces in the ADVOCATE every week, and papa told me it would come next week, but it didn't come." I have "come" now. Are you glad? Yes, I know you are. I imagine I see your bright eyes and smiling face as you read this letter. You "looked and looked every week," and every week were disappointed, and that was so hard for you, but I hope you did not lose your faith in me.

Sometimes our loving Father permits even us *big people* to be disappointed, so that we may be tried and purified by our disappointments in life.

If we all had all we look for all the time, we might not be as thankful as we ought to be for what we do have. We must not lose our hope and courage if a log or stone blocks up the way, but climb over it and go on. And now, my little friend, suppose you *look* around for something to do, and call all your little friends together, and start a "Mite Society," and send your mites to our good editor for Miss Charlotte Hallaran's Mexican mission school.

Will you try? I know that Ida, Edna, Cammie, Zulu, Ernest, Jammie, and all your little friends would join you in this grand enterprise. Asking "Our Father" to bless you and all "our young people." Truly yours,

AUNT LORETTA.

Chickens for Mexico.

MR. EDITOR: In response to the suggestion of Annie and Olive Secrest, published in the ADVOCATE several months ago, and also to that of "Emma," of Yazoo county, Miss., of later date, I have this to say: Our little Bennie, who is too young to write his own letters, has a beautiful coal-black hen which was a present, and which we propose to call his missionary hen. She has just hatched a drove of lovely chickens, all black but one—and it is pure white. I promise to look after these little chicks carefully, and as many of them as I raise shall be sold, and the money forwarded to you, to aid in building a school-house for Miss Charlotte Hallaran, in the city of Mexico. Of course it will be some time before the money can be sent, but I thought Emma's suggestion a good one, for all the little folks who intended trying to *make* some money, to write and let it be known to encourage others. Yours truly,

MARY J. PARKER.

CLINTON, LA., March 31, 1882.

Elephants and their Ways.

Twice around an elephant's fore-foot gives his height to within an inch or two. As regards age, looking to their peculiar dentition and other circumstances, Mr. Sanderson thinks it by no means improbable that elephants live to 150 or 200 years. No one has ever, apparently, seen the remains of a dead elephant, and this circumstance is so marked as to have given rise to the belief among some wild tribes that wild elephants never die; whilst others believe that there is a place unseen by human eye to which they retire to end their days. In Mr. Sanderson's wanderings for years through elephant jungles he has not only never seen the remains of an elephant that had died a natural death, but he has never met any one among the jungle tribes or professional hunters who had. The Cingalese have a superstition that on feeling the approach of dissolution the elephant retires to a solitary valley and there resigns himself to death. There is a similar belief in India, but Mr. Sanderson shows that it is untenable.

One would not expect to hear that elephants are expert swimmers, though they can no more jump a trench eight feet wide than they can dance a hornpipe. Such, however, seems to be the case, from the fact that large numbers of them are annually sent across the tideway of the Ganges between Dacca and Barrackpore, and are sometimes six consecutive hours without touching the bottom. Mr. Sanderson has seen an elephant swim a river three hundred yards wide with his hind legs tied together. They are sometimes drowned, apparently by being attacked with cramps or with a fit.

The belief that wild elephants have decreased in India is shown by Mr. Sanderson to be incorrect. The records of the past fifty years attest that there is no diminution in the numbers now obtainable in Bengal, whilst in southern India elephants have become so numerous of late years that they are annually appearing in places where they have never been heard of before. In fact, Mr. Sanderson thinks that unless something be done, the rifle will have to be used to protect the roots or tracts bordering upon elephant jungles. To give an idea of the number of wild elephants in some parts of India, the lecturer stated that during the past three years five hundred and three elephants have been captured by the Deeca Khedah establishment in a tract of country forty miles long by twenty broad in the Garo hills, whilst not less than one thousand were met with during the hunting operations.

The lecturer gave a graphic description of the different modes of capturing and training the elephant. Here is an extract: "When an elephant chases the men they betake themselves to the shelter of tree-trunks, bamboo-clumps or long grass, and it is astonishing to see how they frequently escape uninjured. I have known many cases of men standing against a tree or hiding in tufts of long grass within a couple of yards of elephants that were passing in indecision without being discovered, though the elephants were evidently aware of their close proximity, as they kicked up the ground in anger and then made off. In such cases the slightest movement would have led to the hunters being instantly trampled to death. Men are frequently killed, of course, but they are almost always young hands who are learning. I saw one shell make a narrow escape a few months ago. He ran from an elephant and climbed a tree; the elephant butted the trunk and the man fell down, but his pursuer was so astonished at the sight that she fled at once. Sometimes drives are conducted by torch-light, and these seldom fail, owing to the elephants' fear of fire. The scenes on these occasions are exciting beyond description."—London Globe.

The Floating Homes of Bangkok.

Boats are the universal means of conveyance and communication, and a boat thus becomes a necessary adjunct of every person's household. To its dextrous use, every child is trained. Men, women and children are equally accustomed. Perhaps the most common form is a stout skiff about twenty-five feet long, turning up very shapely and high behind, like a Venetian gondola. It is broad in the beam, and two-thirds of its length it is housed over, leaving a little flat deck in front and a still smaller one behind. Behind stands the husband, and sculls. In front stands the wife, rowing and using a boat-hook to help their way through the crowds. The front of the boat is used for business, passengers, or cargo. The rear third is given up to family and domestic furniture.

For, incredible as it may seem, we soon see that each boat is the home of a family, father, mother, girls, and boys, who are born there, live there, and die there. In the day time, the children and the furniture are crowded into a space not over four feet square; at night, they can spread out over greater surface. I looked into these homes with attention, and never could enough wonder or admire how closely all was packed, without seeming to hustle or painfully crowd. Also that the children lived so happily and contentedly in a space no greater than a large-sized Saratoga trunk! It is probably a fact that there are many ten-year-old children in Bangkok river who have never walked over twenty feet in a straight line—in short, who have never been on land. But then, when they come in proximity to boats whose little inmates they know, they would—boys and girls from five to twelve—jump out of their boat-house, and dive and swim away to visit and gambol around together, now free in the water, now hanging to the boat's side or setting astride of the scull oar. And a friend tells me that he has seen them in their visits take with them baby, to whose shoulders mother has prudently attached a hollow gourd or other light float to insure its safety.

In a minor excursion up a side canal, I found myself at the city residence of the prime minister, whose name I have not now time to write out in full. I ran my boat all round through his pleasure grounds, and wondered whether the worthy old gentleman considered that he was living on land or in the river. In one part of his aquatic elysium, I saw magnificent specimens of the Victoria regia, whose leaves, round like a platter, were over two yards in diameter. Their rim was sharply turned up in a ledge an inch high, and on the raft thus formed were settled, quite at home like, a family of frogs. They, too, seemed to fall in with the manners of the country.—Rochester Democrat.

A WEASEL'S WIT.—A man in California, who had been greatly troubled by rats in his barn, found them gradually disappearing, and was puzzled how to account for it. The mystery was explained when he found a very wide-awake weasel which was engaged at the time in a vigorous combat with an unusually large-sized rat.

The latter proved too much for his adversary, and finally chased his weaselship out of the barn. A few mornings later, the gentleman found the same animals engaged in a similar battle.

The weasel at last ran away, as before, and the rat followed in hot pursuit. This time, however, the weasel ran into a hole it had burrowed through a pile of hardened compost. This hole was large at the entrance, but the outlet was scarcely large enough to admit the passage of the weasel's body.

The weasel darted into the hole, with the rat at his heels. A moment later the weasel emerged from the other side, ran quickly around the compost pile, and again entered the hole, this time in the enemy's rear.

The gentleman, interested in the proceedings, watched the place some time, and found that only the weasel came out.

Digging into the compost, he found the rat quite dead and partly eaten. The weasel had arranged his trap so that the rat could enter, but, becoming closely wedged in the narrow portion of the hole, could be attacked at a disadvantage and be easily killed.

A little boy was tempted to pluck some cherries from a tree which his father had forbidden him to touch.

"You need not be afraid," said his evil companion, "for if your father should find it out, he is too good to hurt you."

"Yes," said the brave little fellow, "I know that, and it's the very reason why I won't take any. He wouldn't *hurt me*, but it would *hurt him* to know I didn't mind him."

Christian Advocate.

ORGAN OF THE MISSISSIPPI AND LOUISIANA CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

LINUS PARKER, D. D., Editor.

Corresponding Editors:

REV. J. W. RUSH. REV. W. L. C. HUNNICUTT
REV. C. B. GALLOWAY. REV. C. W. CARTER, D. D.
REV. J. T. SAWYER.

THURSDAY, APRIL 13, 1882.

Notice to Agents and Subscribers.

In accordance with the provisions of our contract, the connection of Mr. G. T. Lathrop with the NEW ORLEANS CHRISTIAN ADVOCATE as publisher terminates on the twenty-fifth of the present month—April 25, 1882. Agents will facilitate settlement with the present publisher by remitting directly to Mr. Lathrop any funds in their hands up to the twenty-fifth of April. The business of the paper will from that date be under the immediate supervision of the Publishing Committee. All communications on business from that date should be addressed: "To the NEW ORLEANS CHRISTIAN ADVOCATE, 112 Camp street, New Orleans." Money orders, checks and drafts from that date should be made payable to the order of the NEW ORLEANS CHRISTIAN ADVOCATE. We ask the special attention of agents and subscribers to these directions.

FELIX R. HILL,
LINUS PARKER,
CHRISTIAN KEENER,
Sub-Committee.

Our Church Name.

Some of our brethren on the border, and in other sections, are in favor of changing the name of our church. The General Conference of 1866 sent the question around to the Annual Conferences, and it was rejected by a decided vote. At the General Conference at Atlanta the matter was referred to a special committee, composed of O. P. Fitzgerald, W. M. Rush, R. Alexander, A. W. Wilson, Andrew Hunter, C. Murchison, A. S. Andrews, R. K. Hargrove, R. S. Finley, E. E. Wiley, C. D. Oliver, H. F. Johnson and O. A. Darby. The report of this committee, adopted, we believe, without dissent, and, at any rate, by a large majority, was as follows:

"Your committee on the change of the name of the church, to whom was referred a memorial from the Holston Conference and other papers relating to that subject, have carefully considered the matter and submit the following report:

"The time for such change, if it ever existed, is now past. The masses of our people are satisfied equally with the doctrines and polity of the church, and the name under which it has made a history of which it has no cause to be ashamed. Even on the border and the Pacific coast, where it was supposed the desire for a change of name was strongest, and the consequent benefits would be greatest, our people are divided in opinion with an increasing sentiment against any change. The passions and prejudices which formerly led to misjudgment concerning the spirit and purposes of our church are happily subsiding. Sectionalism has had its day in Church and State. Sectional catch words have lost their power. Geographical lines can not be abolished, they were made by the hand of God. Their political significance in the church can be abolished, and under the guidance of an unerring Providence, and the inspiration of the Spirit of grace, we may soon hope for this happy consummation. Under our church name as it stands, gratifying progress has been made toward the establishment of fraternal relations with the Methodist leading bodies of the world. If the geographical suffix to our name is a bar to fraternal recognition of us on the part of any, the fact furnishes a reason why they should pray for a better spirit, rather than that we shall write a new name on our banner in deference to wicked prejudice or wilful ignorance. Under our church name as it stands, the most signal manifestations of the Divine favor have been accorded to us. In every step we have been guided and supported by the hand of God. The name we have borne during the vicissitudes, trials and sorrows of the last thirty-four years, has not repelled the Almighty and ever gracious Head of the church. The name we have borne under fiery baptisms of suffering has been consecrated by continual baptisms of the Holy Ghost. In no spirit of boasting, but with devout and fervent gratitude, we make the challenge. If God be with us who can be against us? Under our church name as it stands, we present to the world a Christian communion remarkable for its agreement in doctrine, the homogeneousness of its constituent elements and the unity of its purposes and plans. Examples are not wanting in which the substance of essential unity has been sacrificed for the shadow of external conformity. A new departure in church nomenclature on our part might lead to that which would furnish another warning to such as are tempted to substitute a doubtful expediency for unchangeable principles. Under our church name as it stands, all the titles to our church property, involving many millions of dollars, are secured and settled. Those titles should not be disturbed by anything short of undoubted and urgent necessity. It has already been shown that no such necessity exists. The question has already been submitted to, and acted on by the church. The General Conference in 1866 submitted the matter to the Annual Conferences. The proposition to change the name of the church was then rejected. In the light of subsequent events, it now seems to us that this action ought to be, and will be final. Your committee, therefore, recommend the passage of the following resolution;

"*Resolved*, That in the judgment of this General Conference the question of the change of name was finally settled by the action of the Annual Conferences in the years 1866 and 1867, and we recommend that there be no further agitation of this matter."

This report, so far as we know, is as applicable to the situation now as it was four years ago, and perhaps, in some respects more so, as sectional feelings and prejudice have considerably abated, and the two sections, North and South, have grown more tolerant of each other's presence and work. Those who favor the removal of "South" from the name of our church are entitled to a hearing, and, if the reasons are sufficient, their request should be granted. But, so far, no new light has come to us since the adoption of the above report by the General Conference at Atlanta. The present name is geographical in its origin, but, so far from having any political significance, it was, in fact, a protest against ecclesiastical meddling in political matters. Taken in connection with its origin and the subsequent history, the word "South" stands for a non-political church. It also stands for a polity somewhat different from that of the Methodist Episcopal Church in regard to the episcopacy and the powers of the General Conference. The occasion of the division disclosed this divergence in church polity, and our suffix stands for that. Beyond these points, it may be, also, that it stands for a type of Methodism racy of the soil in which it has had its chief development, and that it is peculiarly adapted to the Southern people.

It is true that the name, South, was taken in connection with the plan of separation which restricted the operations of both branches by a geographical line. But the fact that this line seems now, by common consent, to be ignored does not necessarily make the name objectionable. Churches with geographical names are among the most expansive. The Church of England, the Greek Church, the Armenian, the Moravian, for example. The name South was in accord with the plan of separation by the provisions of which one part became the Methodist Episcopal Church of the North, and the other of the South. It never did stand for slavery, *pro* or *anti*, and it never did mean anything sectional in a political sense. Our presence in the West, on the Pacific coast, and in other places outside of the former slave States, was demanded by Southern people who had settled in those regions, and, to some extent, by Northern people who were sick and tired of political preaching. To them the Church, South, was dear, because the very name meant a non-political church, and a church that preached the gospel, and nothing else. Those fields were entered by us because the Church, South, was wanted there.

How the case is now we do not know so well, but we suspect that those whom our church is likely to reach find no objection in our name, and that, with the most of them, it is entirely acceptable. We do not wish to proselyte the members of the Methodist Episcopal Church, and those who are offended by the word South would not probably come to us if it were stricken out. It would then be necessary to explain and vindicate our origin, history and existence, and would be more difficult than ever to satisfy the gainsayers.

Embalmed in the name South are history and principles dear to our people; principles especially that are vital to the purity of the church, and that, so far from being surrendered, must be defended and asserted always. Our testimony as a church is connected with this name, and to change it would have the appearance of betraying a most important trust. To change the name would induce confusion and embarrassment in our church titles, and in the imprint of our standard literature, and it would unsettle the minds of our people.

The losses to our membership in the South would probably far exceed any gains that might accrue elsewhere. Then, another name must be sought. "Methodist Episcopal Church in America" would do very well, but it would unhinge things, and be quite as offensive as any other.

While time makes our present name more and more valuable to us as a symbol of principles, we have hope that the regions beyond will come at length to understand it aright, and that it will be a name of acceptance and strength throughout the world. As the question presents itself to us, we can not afford to drop "South," or to substitute for it something else. It would be a serious menace to our very existence as a church, and in any case it would weaken us by creating far more disaffection than it could possibly conciliate.

Coming Out from Among Them.

It was from among idolaters probably, but also from among unbelievers. The Corinthians were to be separate. They could not mingle with heathen in their idolatrous worship, nor in their lustful and intemperate pleasures. In religion, in morals, in many social customs, the primitive Christians were distinct from the people about them.

There has always been contention concerning the point at which the line should be drawn. The difficulty has grown out of the worldly spirit in the church, however, and not out of any real obscurity in the principles of Christianity. Separation is as imperative now as it was in the time of the apostles. Sin is quite as flagrant in these days, and the vices of society are much of the same character. The two companies are as wide apart as light and darkness, and they must ever be.

The temptation to pass over into the domain of the world is strong. Its methods of business are apparently lucrative, there is gain in its gambling, and speculation, and fraudulent expedients. Its social customs and fashionable life are full of fascination, and are well calculated to allure those especially who have grown rich and prosperous. The world's pleasures are attractive. In them the lust of the flesh, the lust of the eyes and the pride of life have unrestrained course. How to "come out from among them," it would not be hard to determine if the eye were single, and the heart intent only on the glory of God. The love of Christ, if in full possession of the soul, will always reach a swift decision. If people in heart come out from the world, the practical details are easily mastered. We insist that the Scriptural injunction is still in force, and that there is abundant occasion for its application. The idolatry of wealth and fashion and pleasure is not now connected with the religious rites of heathen superstition and worship, but there is the same excess of riot, intemperance, lasciviousness and wastefulness of money. And there is also the same enmity to God, and the same extravagance in the service of the god of this world.

Instead of coming out from the world, many professed Christians plunge into it with avidity, and at length become swallowed up in its exciting and dissipating pursuits. Certainly a mere outward union with the visible church does not constitute Christian separateness. There must be something more than this to identify us with the kingdom of God, and to dissolve our connection with the unclean. To profess to be saints, and yet to live as sinners, is not an uncommon thing. There is no renunciation of the world, in fact, and the espousal of the cause of Christ is only in form. This coming out from the unbelievers is a decided movement, a signal divergence from the course which absorbs the thought, time and activities of the devotees of style and pleasure.

To live in the world, and yet to be separate from it, is the demonstration of every godly life. In it, and yet not of it, is the character to be realized. And this character is a not unusual product of grace. It is the living part of the church of Christ, always and everywhere. Whether amid the surroundings of paganism or in the heart of our modern society, there is this unmistakable sign of the elect of God. Not to come out from the world, and not to be separate, is to be reprobate, and to be condemned with the world. And the case is all the more perilous when this thorough and intense worldliness is connected with a dead and formal profession of religion.

It is sad to see souls blinded by the god of this world, led away from the fountain of living waters, and seeking to drink from the broken cisterns of earth, and becoming infatuated with the follies of a society from which God has been banished. For their own sakes, it behooves those who pretend to be the friends of Christ to come out from all associations that compromise their faith, and that soil and enfeeble the conscience. This Scripture has its use for the church of our day: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God."

The worldly Christian sacrifices the pleasures and comforts of religion, and endangers the final salvation of the soul. God can not dwell in a heart preoccupied with the love of the world. The love of the Father is not in those who are absorbed in the whirl of dissipating amusements.

The influence of the worldly Christian is lost upon the world. To be the light of the world the Christian must be separate. When he becomes identified with it his light goes out, and his very profession is brought into contempt. This plea that we must mingle with the world in its dancing, theater-going, wine-bibbing and gaming, and extravagant society entertainments in order to do it good, is a delusion of the devil. It is to countenance sin, and to partake of it in order to cure it. The world is made worse by it, while the Christian is lost.

Consider the perversion of money. If it is the Lord's money, no one, however rich, can spend it to gratify the lust of the eyes, and the pride of life, without incurring guilt. It is wasting the Lord's goods. While material and spiritual destitution is crying for relief from every quarter, and the work of Christ is languishing, people claiming the Christian name are squandering thousands and millions on their pleasures and social gratifications.

What the Scriptures call the world is the dreadful vortex into which souls are drawn, and where fatal shipwreck overtakes them.

A Scriptural Self-Examination.

"Have faith in God." But I have doubts. What is it you doubt? God's power, goodness, truthfulness? No, I don't doubt anything in relation to God. What, then? I doubt myself. Do you doubt your sincere desire to love and serve God? No; but I doubt my own goodness, my own worthiness. Whose goodness and worthiness is it that you are called to believe in, your own or Christ's? In Christ's, surely. Then why trouble yourself, or be troubled because you can not believe in your own worthiness? Suppose you could believe in your own goodness and worthiness, would it be obeying God? would it bring you any real help? Is there more than one name given under heaven whereby we must be saved? No. Then why be trying to believe in any other, yourself, for example? Perhaps we feel we can not believe in our own meritoriousness, and, if we could, it would be a poor and fruitless business. Let us remember it is God we are to believe in—to believe Christ came to save sinners, even the chief of sinners, the most unworthy. That it is the weary and heavy laden, the poor in spirit, he invites and blesses. So that your felt insufficiency and need of him is your real fitness to claiming in Christ's name all God has promised through him.

Let us test ourselves by another text: "Look not every man on his own things, but every man also on the things of others." I must not be all to myself. My being and circumstances must not be the limit of my view. I am not alone in this world; there are others, and these have needs and claims much like mine, and quite as just and sacred. "I have feelings, and I wish them respected by my fellowmen in their intercourse with me, and in their treatment of me." So others have feelings too. Am I as considerate of them as I would have them of me in what I say, in what I do, and in what I think in relation to them? or do I think and care only for my own feelings, and forget or ignore their feelings? Again, I have opinions; opinions, the result of thoughtful examination and honest conviction. I do not like to have these opinions treated with contempt, or laughed at as shallow and absurd. But others have opinions, too, as honestly, perhaps quite as intelligently, entertained as mine. Do I recognize this when stating mine, or speaking of another's? Do I give him as much credit for honesty and intelligence as I claim for myself? And while I insist that another is fallible, do I admit I am not infallible? Further, another has a name, and a character. So have I, and they are very dear to me. No possessions do I cherish more sacredly or esteem more highly. Then let me remember that this is the way my neighbor regards his name and character. I would have others to be careful of my good name, and by no word, look or gesture throw the shadow of a doubt upon my character; just so considerately and charitably others would have me treat them. Do I in these regards so look on the things of others as well as on my own? Lastly, I have material interest and necessities. I wish others to recognize these facts in their business relations with me, to do by me as I would have them do by me, in matters of buying and selling, in hire and wages, then I have but to turn this round to see that my neighbor is conditioned as I am, and asks, and justly, the same consideration and fair dealing that I ask. Do I square my business by this golden rule?

Let us consider and examine ourselves in relation to another rule of life, found in another text. We know the text rises above the natural, and necessitates for its obedience the gracious, the supernatural help of the Spirit of all grace. It reads: "In honor preferring one another." The parallel passage in St. Peter is: "Be subject one to another, and be clothed with humility." Indeed, we need to be and must be, or we will never "in honor prefer another." To see another reap the honor of something that I originated, and to prefer that he should do so, and so prefer as not to murmur in word or thought, but sincerely say Amen. To let another be chosen before you to discharge some honorable trust which your consciousness of power assures you you could discharge as well or better, and yet prefer it should be so. To see another, perhaps in more ways than one less deserving than yourself, supercede you, and you thrown in shadow, and put out of view. It is a high degree of grace that enables us to do this. One told that "meekest" of men—"Eldad and Medad do prophecy in the camp—my Lord, Moses forbid them." "And Moses said unto him, Enviest thou for my sake? Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them." Hard it is to say: "Let all win honor, win more than me." W.

Letter from China.

MR. EDITOR: You have already heard of the educational movement which our mission is now beginning in Shanghai. One of the schools, numbering two hundred pupils, will be opened on the ninth of March, and the other one will be opened about the middle of April, with the same number of pupils. From the time the announcement was made in the leading Chinese daily paper, published in Shanghai, a great and a growing interest in it has been manifested by many of the leading Chinese, not only in Shanghai, but in other provinces. Many of them have visited Dr. Allen, have found out what he proposes to do, and they not only send their children, but assist by subscribing a few dollars, and exerting their influence in favor of the school.

They are loud in their praises, and the readiness, and even eagerness, with which they enrolled their children's names upon the matriculation book, are evidences of their appreciation of what is being done in their behalf. Nothing which has been done before in the way of missionary enterprise has created so much interest or attracted so much attention.

These schools and the college, which we hope to have in a few years, promises to meet a long-felt want, and we believe that they will be the key to unlock many doors which have heretofore been barred against missionaries. The plans have been carefully and prayerfully worked out. From the very beginning it seems that the hand of Providence has been leading, guiding, directing and opening the way. Every one has been surprised to see the developments which have been made, and we, who have had to do with it more directly, and whom it most concerns, thank God and take courage. There is a great and a growing demand for such an educational movement as Dr. Allen has inaugurated, and if the Christian Church does not take it in hand the world will, and then what evil results may follow. The opportunity is a great, grand and glorious one, and we appeal to the Methodist Episcopal Church, South, to assist in carrying on this great work.

Dr. Allen will place his plans for the proposed college in the hands of the proper persons at home, and we believe that they will endorse them, and give the necessary aid. We not only want money, but we want men, men strong, bold and determined, men who have faith in God, and who are willing to make any sacrifice which may be necessary for carrying on this noble work. Will the Southern Methodist Church let this great opportunity pass by? or will they furnish the men and the means for carrying out the proposed scheme? Let every Christian, every one who loves Christ and the souls for whom he died, assist in this matter.

Dr. Allen's long and faithful service for the Chinese government, the books he has translated for the government, and his own books, which he has written in Chinese, have been very highly approved by the government, and he being so well known in China, through his books and periodicals, is eminently fitted and qualified for this work. He has the respect, the esteem and the admiration of the Chinese wherever his books have been read, and no foreigner in China could succeed in a movement of this kind as well as he, because they are not so well known.

Hitherto missionary effort has been confined almost entirely to the lower classes, and the higher and influential classes have stood aloof, and have not deigned to show or feel any interest in what has been done or is now doing for their salvation.

A most encouraging feature of the schools is the class of pupils who attend, and the class of people whom we hope to have access to through them. Some of the pupils are the sons and nephews of mandarins and other officials, quite a number of them are the sons of literary men, and many of them are the sons of the wealthier mercantile class. Not one dozen out of the four hundred now enrolled are of the class who have been attending mission schools. Those who do come are able to attend school longer, and to receive an education before they are taken from school and forced to learn some trade in order that they may assist their parents in obtaining a livelihood. We do not propose to discard the poorer classes at all, but to keep up schools for them, and in this way we hope to have access to the high and the low, the rich and the poor. Only first-class teachers will be employed, and the teaching is to be thorough, both in English and Chinese.

The religious exercises of the schools will be the same as they are in the schools in America, reading the Scriptures, singing and prayer, morning and evening. We are not so sanguine as to hope that every pupil who enters the schools, or even takes the college course, will become a Christian. Many attend our Christian colleges at home and do not embrace Christianity. We hope to so instruct them, and so impress upon their minds and hearts the superiority of Christianity over their idolatrous rites and customs, that they will see the utter folly of idolatry, and no more bow down to lifeless objects of wood and stone.

Not long since Dr. Allen received a letter from a mandarin in a distant province expressing his appreciation of the school, and asked that two of his nephews be admitted, saying: "Teach them the Bible, take them to Sunday-school and preaching, and if they wish to embrace Christianity and unite with the church I shall not interfere." These pupils will tell at home what they have heard and learned, their parents and friends will become interested and visit the schools, and we also hope that they will attend preaching. Thus the influence will extend from one to another, and many a conservative Chinaman will throw away his prejudice, overcome his opposition, and learn that the missionary intends to do him good.

The interest in the whole movement grows day by day, and it has assumed proportions far beyond our expectations. At first it was feared that the number would be small, but now we are crowded, and there are at least one hundred who have been refused admission, because we can not provide for them. Whatever is going to be done must be done soon. Shanghai is the place for the college. No better could be found in China. The price of land is rising at a fearful rate, and the sooner a piece of land can be purchased the better.

We need another school similar to the two we have already, which ought to be provided for at once. Will the church assist in this work? We believe she will. We have faith in God and confidence in man. We believe that the unnumbered prayers which have been sent to heaven will be answered, and that we are not doomed to disappointment. We have prayed for an open door, and for access to the people; let us, as a church, enter this door, and do earnest effectual Christian work. Barriers are being removed; prejudices are giving way. The work moves on tardily, it may be, but surely. Many silent influences are at work, and the gospel of light and love will take hold of the hearts and minds of China's millions.

Let us project a work that will have an influence on the people, no longer be confined to narrow views and narrow limits, not aim at the conversion of this or that individual, but at the conversion of China. The opportunity is offered to us; we can embrace it, and we ought to do it. May God open the hearts and minds of the people to see the importance of this great work; then their purse-strings will be unloosed, their own hearts will be blessed, and untold benefits will be conferred on this people.

G. R. LOEHR.

SHANGHAI, CHINA, Feb. 27, 1882.

Living Without Labor.

In all communities, especially in large cities, there are men with brains and muscles sufficient to make them valuable contributors to the general good, and yet they stand idle from sheer *laziness*. If they work at all, it is to find out how they can best reap the profits without taking part in the pains of labor. They are men who live, as they say, by their wits; men who would speculate in the necessaries of life, while their neighbors are suffering for want of them. In no sense are they producers, but they are ravenous consumers. They stand at the point where produce and consumption meet, eager only to lay hold upon the profits of trade.

Such persons are generally liberal patrons of lottery schemes. If they have failed in other enterprises, and gotten very low down in funds, they still manage to get hold of money

enough to "take chances" in the lottery. Here they hope to receive values without paying the legitimate price, which is labor.

In what do the men who get up and patronize such schemes differ from professional gamblers? Both classes are men who, in this respect, produce nothing. They both play in a game of hazard for money. The winnings of both are without labor, and every dollar won is a dollar taken, without compensation, from the pocket of somebody else.

There are people in this city—the writer has met and expostulated with some of them—who, too proud or too indolent to work, often receive money from churches and other benevolent institutions, and *yet buy a lottery ticket every week.* In some cases church members, whose moral education in this respect, at least, is woefully defective, are not only patrons, but outspoken advocates of lotteries. It need not be stated that these people are of as little use to the church as they are to the world and society at large; they stand as trees without fruit and cumberers of the ground. Their aversion to work has not only placed them out of sympathy with the busy world around them, but has made them drones and stumbling blocks in the church.

This is, indeed, a crying evil, that so many people are living without labor. A great reformation is needed here. But little can be accomplished with those who have grown gray in idleness, yet with the rising generation a new order of things may be effected. Let public teachers and parents impress upon the young the nobleness and dignity of labor. Let it be proclaimed, in public and private, that he who will *not work* is recreant to his highest obligations both to God and man. Let our young people learn that true independence, self-respect and manliness of character can never be attained to without labor, that they can never win real success in life until by patient, faithful work they *earn every dollar that they receive.* Above all, let them learn that the processes of labor here are essential elements of the soul's education for a glorious immortality.

"He who bravely works on earth
Exercises his soul's immortal worth,
While they who here but little do
Are both to God and man untrue."

F. R. H.

Among the Editors.

Christian Index.

Now, how does it happen that persons from a higher latitude who spend a few days, weeks, or months, or even years at the South, should know more about it than this editor, or than any of his relatives or friends? For be it known, that he has made diligent inquiry among his friends and neighbors, about these startling discoveries, and has never found one who was not, like himself, wholly unaware of the existence of any such thing.

As already said, we do not question the good intentions of the letter-writers, and we presume, of course, that they will be polite and kind enough not to question ours. We only ask, how is it, that strangers discover facts about the manners, habits, and customs of a people, concerning which those people themselves are entirely ignorant?

We offera solution which, of course, we do not ask any one to accept, for we can not be sure that it is right. It takes facts a long time to overcome theories. A man's mind may be filled with erroneous conceptions concerning things of which he has heard, conceptions which he is unwilling for religious or political or other reasons, to give up, and to which he, and all his friends have been committed for a lifetime, and which enlist his feelings, and arouse his enthusiasm. He visits the scenes of these things, and everything that he sees takes the hue, and the shape, which his preconceived opinions had given them, and which it is necessary for them to have, in order to sustain his theory, the theory being accepted, of course, as eternal truth. Subjectively, as to himself all his preconceptions take the form of realities. He deserlbes them with truthful intentions; yet unconsciously to himself, he draws largely on his imagination for his facts. It is something like Plato's theory of the beautiful, elegantly reproduced in modern times by the French philosopher Cousin, which teaches that beauty is less an objective fact than a subjective state; or in language less dignified but more easily understood, "It's all in your eye."

Texas Messenger.

But it is one thing to proclaim, and another to act the truth. It is one thing to say, and quite another to do. It is one thing to give, another to take our own advice. The rough and senseless way some parents have of dealing with their children, will not be tolerated in grown people. You may say to your son, "do as I say, not as you see me do." He would resent if he dared. Grown people and children too, will resent such inconsistency in preachers. The Apostles said, follow us as we follow Christ. Paul boasted that he had taught his flock from house to house, and that he had not shunned to declare unto them the whole counsel of God. But turn to another part of his experience and read: "We have wronged no man, we have corrupted no man, we have defrauded no man." To the Thessalonians he said: "Ye are witnesses, and God also, how holily, and justly, and unblamably we behaved ourselves among you that believe." They set their converts a good example. Members in that day found their pastors right *livers*, as well as good preachers. A sensible question is found in the letter to the Romans. Let preachers apply it. "Thou therefore which teachest another, teachest not thou thyself?" We not only want to feel in the delivery of the sermon that a redeemed man is behind it, but that we have a redeemed and sanctified man among us during the week.

Richmond Christian Advocate.

"What shall we do with our boys?" is a question pregnant with many hopes and fears, very difficult of solution, and requiring great patience, prayer and thoughtfulness. If the question be changed a little in form, and put somewhat after this order, "What shall we do for the future of our boys and girls?" or, "for the future boys and girls?" we would answer with the sentiment, if not in the language, of the celebrated daughter of Neeker, in response to Napoleon, and say, "Educate the daughters of the State." We mean, in the best and strongest sense, educate—that is, not having a fashionable training and nothing more. A woman thus educated, not only in mind, but in heart, becoming a mother, will mold the mind of her child to high and holy thoughts and purposes. The marvel is that we have as many good and useful men and women as we have. The higher education of women, true, sensible, practical education, recognizes the fact that they are in a world of effort and progress, that they are a part of it, and upon them rest grave responsibilities. Such an education will banish the notion that women are the "dolls and butterflies" of society, only to be dressed and paraded, to be looked at and admired. Such mothers, sisters, and daughters, as indicated, will do more to solve the problem of "What shall we do with and for our children?" than all the reformatories in creation's wide domain. The best school of morals in this world is a Christian home with an educated Christian mother as the president.

Baltimore Episcopal Methodist.

And what unconscionable vanity it is in any minister of Christ to regard it as a lowering of the dignity of his office to come down from the pulpit to the homes and daily walks of men? How can "the tone of his piety" suffer by bearing the consolations of the gospel to the sick, and sorrowing, and needy, or its admonitions and instructions to men amid the buffettings and temptations of the world? The fact is his piety will suffer if he does not perform this important and imperative part of his appropriate work. And can we not safely add, that he will be shorn of much of his power in the pulpit by such neglect? From his interviews with his people he can derive suggestive themes for his most effective public addresses. How his "intellectual enjoyment" can be abridged by pulling himself into sympathy with men, and being thus better prepared to bring the truth home to their consciences and hearts, it were difficult to explain.

The minister who confines himself to his study, and ignores pastoral visitation, may be able to furnish his people with an intellectual repast from Sabbath to Sabbath, but he can not feed them with "food convenient"—suited to the cravings of their spiritual being, and the exigencies of their daily experience.

The Standard.

The inter-relation and mutual helpfulness of home and foreign missions may be learned from these two facts, brought out in our hearing by one of our missionary brethren not very long ago. (1) There are six thousand Swedish Baptists in this country who were converted abroad, under the labors of our foreign missionaries. Thus do foreign missions assist in the home mission work. (2) There are a great many colored people being educated in the freedmen's schools of the South who will go abroad to labor. Thus do domestic missions return the favor, and in their way contribute to the service in foreign lands. The work is all one. When we take part in home mission efforts we are aiding indirectly the enterprise on other shores, and *vice versa.* The spirit also is one. The church which takes a great interest in foreign missions has generally its circle of domestic mission helpers. No Christian who fails to give to both causes his deliberation and prayer has realized either the dignity of his calling or the magnitude of the service to which he is committed.

EXPENSES OF DELEGATES.—For expenses of delegates to the General Conference, I acknowledge the receipt of the following: From Rev. I. L. Peebles, Lake circuit, $5; from Rev. M. C. Calloway, Spring Ridge, $4. CHAS. B. GALLOWAY.,

Jackson Miss., April 8, 1882.

Rev. R. C. Calhoun, in charge of Autaugaville circuit, Alabama Conference, writing April 4, says:

MR. EDITOR: The people generally speaking, think we have pretty hard times in this country, and it is a fact that nearly all are buying corn now in consequence of the very short crops last year, but, really, we have much to thank a kind heavenly Father for. It is thought that vegetation is at least a month in advance of last year. The oat crop at present is exceedingly fine. The health of the country, we suppose, was never better. The sentiment on the temperance question is uncommonly healthy. There is no whisky sold in the charge, and we do not wish any to be. We need a revival of religion and we hope to have it. The people received their preacher kindly and continue to treat him well.

Rev. J. A. Parker, writing from Claiborne parish, La., April 4, says: "While at present, the pressure upon the purses and patience of the people is almost beyond endurance, the prospect was never better, for crops of all sorts—fruit, oats and corn in particular. The outlook is as full of cheer as can be. The weather is unusually fine. Planters are well up with their farm work, though the acreage is, in some instances, two, or even four times as much as last year. The preachers have to live very closely, as their receipts are unusually meagre. Many planters are buying corn on time at $2 per bushel—meal at $9 per barrel, and bacon at twenty-cents per pound.

Our new presiding elder is starting out finely. Under the long rest, this writers health is improving."

Very deeply do we regret the death, in this city recently, of our old friend William Allen Bartlett. An active and exemplary Christian, he went about doing good. His fellowship with Christ's followers was not limited by sectarian bounds. He loved all good people, and was esteemed and loved by them. Our associations with him for many years were always cordial and pleasant, and we have often taken sweet counsel together in regard to the things of God. He was at the time of his death the senior ruling elder in the First Presbyterian Church of New Orleans, having discharged the duties of that office for more than thirty-two years. From the minute adopted by the session of his church we make the following extract:

He died after a lingering illness which was marked by much suffering and, in the intermissions of pain, by a degree of lethargy which disabled him largely from intercourse with others. He was not permitted, however, to depart without a full and articulate expression of trust in that Redeemer whom he had so long served, and of his readiness to go to be with him in his glory. During that precious season of unclouded consciousness he sent messages of love to his kindred and friends, and an affectionate farewell to the members of the church in which he had so long been a ruler. The suffusion of many eyes when this message was delivered at his funeral, and the large attendance upon that solemn service, testified to the reciprocal esteem and love in which he himself was held.

—The President has vetoed the Chinese immigration bill. In its present shape it can not be passed over the veto. Possibly a new bill may be passed—one that will receive the President's approval. It is probable however, that the subject has been disposed of for the present session. The Democrats have made their record on it, and the Republicans can hardly improve theirs by anything that would be acceptable to the President and the East.

—Rev. J. M. Beard, pastor, closed a protracted meeting at Moreau Street, Methodist Episcopal Church, South, of this city on Friday last. The services were well attended, and there were several conversions. Thirteen persons united with the church during the progress of the meeting.

—We are indebted to Dr. Joseph Jones, president of the Board of Health of the State of Louisiana, for a copy of the Annual Report of the Board to the General Assembly of Louisiana. It is a voluminous work of 427 pages, octavo, and contains a vast amount of valuable information.

—The floods are generally declining throughout the Mississippi valley. The only exception is southern Louisiana. There the destruction is very great, but at last accounts the water was stationary, and it will probably soon begin to fall.

—A superb sciopticon entertainment is to be given at the Upper Bethel in this city, on the evenings of April 14-15, by Mr. J. L. Harris, assisted by Mr. R. A. Angell.

—Rev. P. J. Eckles, a supernumerary member of the North Mississippi Conference, died, at his residence in Byhalia, Miss., March 27.

—The New Orleans District Conference meets to-day, Thursday, April 13, at Baton Rouge. Bishop Keener will preside.

—Rev. J. J. Brooks, of the White River Conference, and stationed at Forrest city, Ark., died April 1.

Revival news, says the Western Methodist, March 30, comes from Columbus, Miss. With the pastor, Rev. S. A. Steel, and his whole charge, we rejoice. The Dispatch, March 25, says: "The religious services at the Methodist church grow in interest daily. There have been ten professions, and the meeting has hardly begun. It is general and entirely Catholic in character. Rev. Mr. Ramsey, of Starkville, is assisting, but members of the church, many others than Methodists, are earnestly at work."

A brief note from Rev. J. A. Bowen, the zealous pastor of our church at Corinth, Miss., tells of glorious success in his charge. He writes March 27: "To-day we closed a two weeks' meeting in our church—forty conversions to date—many added to the church, which is wonderfully built up. May the good work extend and continue.

We last week, says the New York Methodist, closed our counting of the result of the year's revivals in Methodist churches. We expect still to have reports from many churches; but it has become difficult to separate the new from the former accounts. We have taken much pains to make our returns accurate so far as they have gone. The total figures show in 1,700 churches more than fifty thousand conversions, about five-sixths of which are in the Methodist Episcopal Churches of the land. We have no reason to suppose that we have collected from more than one-third of the revivals in American Methodism this year; and 150,000 conversions is propably a moderate estimate for the year. The attempt to keep tally has impressed us with the value of such statistics; and we hope some better method of collecting those precious facts may be hereafter devised. Two large inferences are fairly drawn from this great work; 1. That an organized evangelistic force like our ministry is better than any other; 2. That faith is still alive in the land.

Father Chiniquy is holding meetings in this vicinity in the interests of the French Protestants in this country, in connection with Mr. Coolidge of Lowell. At a large meeting held in the Second Presbyterian Church of Brooklyn last week Dr. Hepworth and Father Chiniquy made telling speeches.—New York Christian Union.

Help for the Overflowed.

MR. EDITOR: I respectfully and cheerfully tender the use of Werlein Hall without any expense to any party arranging entertainments for the benefit of the overflowed. A new Chickering grand Piano for concert, is in the hall for use. Programmes of entertainments will also be furnished. Will be pleased to arrange dates at my store, 135 Canal street. By giving publicity to this, you will oblige.

Yours very respectfully,

PHILIP WERLEIN.

Personal and Other.

—The New York Evening Post in an editorial on "Longfellow as a Professor," says, "His relations with his pupils were never warmly or cordially personal; he rarely invited them to his house or cultivated their acquaintance. That sort of intercourse was rare in his time, and it is exceptional even to-day. But in respect of courtesy, his manners quite anticipated the present time, and were a marked advance upon the merely pedagogical relation which then prevailed. He was one of the few professors who then addressed their pupils as "Mr;" his tone to them, though not paternal or brotherly was always gentlemanly. As an instructor he was clear, suggestive, and encouraging; his lectures on the great French writers were admirable, and his facility in equivalent phrases was of great use to his pupils and elevated their standard of translation. He was scrupulously faithful to his duties, and even went through the exhaustive process of marking French exercises with exemplary patience."

—Although the Rev. Joseph Cook is traveling mainly for the purpose of rest and the acquisition of new information, he does not abstain altogether from lecturing. In Bombay last month, he delivered a course of lectures, under the auspices of the Christian laymen of the city, in defense of Christianity against the current objections which are urged against it by educated Hindus. The lectures were said to be very successful.—S. S. Times.

—Prince Bismarck is writing his memoirs, with the aid of his two sons. The Chancellor himself will deal with his ambassadorial experience in Paris and St. Petersburg, the Austrian and French wars, and the conflict between the Government and the Prussian Diet, leaving his elder son to depict his childhood and youth, while Count William will narrate Prince Bismarck's reminiscences of diplomatic celebrities.—New York Independent.

—Dr. J. J. Moran, who was at his death bed, says the story that Edgar Allan Poe died in a drunken debauch is untrue; that he was drugged by some Baltimore roughs, robbed and thrust into the street, where he lay until a friend recognized him and sent him to a hospital; but there was no smell of liquor or other sign of intoxication about him.

—Meissonnier, now in his sixty-eight year, is still at work at his easel. His pictures bring enormous prices, and proud is the gallery whose walls are adorned by one of his wonderful figure groups. He recently painted a portrait of Mrs. Mackey, wife of the California millionaire, for which he is said to have been paid $16,000.

—A movement is in progress in England, with the Prince of Wales as its nominal leader, to establish a college of music on a broad and liberal foundation superior to any institution of the kind now in the British Empire.

—The estate of the late Joseph E. Sheffield amounts to nearly $10,000,000, of which about $1,000,000 will go to the Sheffield School of Science.

—Mr. John Hill, in a recent lecture at Hackensack, N. J., said that among the sights he saw in England were the graves of the grandfathers of Abraham Lincoln and John Wilkes Booth in the same graveyard.

—The death of Mr. Samuel Sharp, the English archæologist, numismatist, and geologist, is announced. Mr. Sharp was best known to biblical students by his early history of Egypt and the History of Egypt under the Ptolemies.

—The Princess Beatrice, who recently contributed a Christmas book to the current literature of London, has given £2,000 out of the proceeds of the work for the support of the Bolgrave Hospital for Children.

—In the dressing-room, at Balmoral, of the late Prince Consort, all remains as though he were alive. His hats and gloves are on the tables, and on the bed there is an effigy of him.

—Dr. Boynton, well known as the "unofficial physician at President Garfield's bed-side, intends to abandon his profession and devote himself to sheep-farming in Kansas.

—The golden wedding of Bishop Jesse T. Peck, of the Methodist Episcopal Church, and his wife, was most happily celebrated at their residence in Syracuse, N. Y., October 13.

—Electric lights have been introduced into the Mount Vernon Place Methodist Church in Baltimore, Md., Rev. Thomas Guard, pastor.

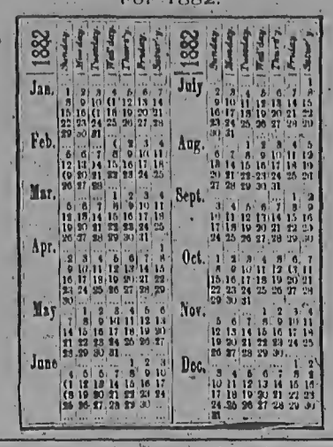
—Houghton & Co., of Birmingham, Eng., will publish a biography of Cardinal Newman.

—N. Gambetta, the new premier of France, is forty-four years of age.

—President Arthur is said to be the best salmon-fisher in America.

Advocate Calendar,

For 1882.



Publisher's Department.

☞ *We shall do our best to exclude fraudulent advertisements of every description from the* ADVOCATE, *and trust our friends, in ordering goods from the leading merchants of New Orleans and elsewhere, as represented in our columns, will mention having seen the advertisement in the* ADVOCATE. *We will also take pleasure in attending personally to any commissions for our friends in the country with which we may be favored, while endorsing our advertisers as being worthy of their patronage.*

An agent for the sale of some household article attempted to mount the steps of a house recently, but a dog came around the corner and took half a yard of cloth from the back of his coat. The man was sliding out when the owner of the house came and asked: "Did dere dog bite you?" "He didn't bite me, but he rutted my coat," was the reply. "My good friend, excuse dog if he didn't hide you. He ish a young dog now, but by and by he shall take hold of some agents and eat der bones right out of them. He hides a coat now, but he shall soon do better."

Perhaps President Arthur may be in a mood to appreciate a story that is told of President Lincoln. An old friend expressed regret to see him look so worn and anxious, and hate him have courage and he would yet conquer the Rebellion. Sadly and with a sigh the President answered: "It is not the Rebellion, but it's the post-office at Pipestown that's troubling me."

Mr. Philip Werlein, 135 Canal street, New Orleans, can sell you a good Hale piano for $225, $75 cash and $10 monthly for fifteen months, no interest, including stool and cover. They are guaranteed for six years. This piano will be shipped to you on the condition if you are not suited there is to be no sale, and he pays all charges of freights. This is certainly very fair and shows the confidence that Mr. Werlein has in his pianos. A good organ with 9 stops will be sold for $75, payable $25 cash and $5 per month for ten months, if not satisfactory, no sale. Write at once and supply your family with an instrument of one kind or another.

The eminent counsel had been speaking four hours in a complicated appeal case concerning a boundary wall, when, gazing at the bench, he found that all the judges were asleep. "I shall not continue my argument," said he, with great dignity. "Continue, brother," said the chief-justice benevolently; "though I am differently constituted and never sleep except when you plead."

"Mamma, they say that Mayor H. is broken-hearted because his daughter has eloped. What is 'elope' Mamma?" "Elope" means to run away. Lillie H. has eloped with her Papa's coachman and that was naughty, wasn't it?" "Yes, Mamma, very naughty, but can't Lillie's Papa get another coachman?"

Beneficent nature seems to have planted in every clime the proper remedies for the diseases incidental to it. Laplace's Indian Turnip Pectoral Balm is made of an herb which grows all over the Gulf region, and it has never failed yet to cure all kinds of coughs and colds.

"Father, did you ever have another wife besides mother?" "No, my boy; what possessed you to ask such a question?" "Because I saw in the old family Bible were you married Anno Domini 1835, and that isn't mother, for her name was Sally Smith."

A Chinaman would rather fly a kite than go on a drunk, tear down doors and thump a bartender. And yet some people regard the Chinese as the intellectual equal of the white man.—Boston Post.

Dr. Holland once said that "the greatest blessing that a young man can enjoy is poverty." And the greatest task in this world is to convince young men that the Doctor spoke the truth.

Another member of the New York Legislature has sent his pass back to Vanderbilt. He sent it back to have it made out for his family, instead of himself alone.

"The better I know men the more I admire dogs," is the remark of a French cynic.

A man is never so much a master of himself as when he has given himself up.

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Agricultural.

JERSEY CATTLE.—In beauty of form and color, in gentleness of disposition and in length of life, says a writer, these cattle have no superiors. In amount of butter produced in a year they have no equals, and in color, flavor and texture the butter of this breed is now accepted in all markets as the standard of excellence. The cows of this breed weigh about eight hundred pounds. Their eyes are large and mild, the head small and lean, the face dished, the horns small, incurved and yellow, the ear small, thin and yellow inside, neck and throat straight, thin and clean, back level and broad at loins, barrel well ribbed and deep at flanks, legs short and small, tail fine and long, hide thin and mellow and yellow, hair soft, udder very full forward and behind and free from hair, teats squarely placed, milk veins large and long, escutcheons large and full on thighs, disposition kind and quiet. The appearance of the Jersey, as compared with other breeds, is not only small but thin. The colors include all shades of fawn, drab, brown and gray, either in one uniform color or varying in shade with different parts of the body or broken in patches of white. Unfortunately there was for a time a "fashion" in colors in England and this country, and breeding with reference to a particular, or for a uniform color, undoubtedly interfered with the more important occupation of breeding for butter. Happily this vagary has almost passed away. The color of the hair of a Jersey has no connection whatever with the butter yield as to quality or quantity, nor is it any indication of the vigor or of the disposition of the animal. The Jersey is a good eater and a good "digester," but when compared with what she produces she does not eat more than the cows of other breeds. The rations most favorable in this country for the health of the cow, the development of the calf in the womb, and the production of the largest amount of the best quality of butter, are about twenty pounds of hay, four to six quarts of a mixture of equal weights of cob corn meal and wheat bran, and half a peck of carrots and beats chopped up and mixed with the grain. This for a winter ration. In the summer it is well to supplement the pasture with a grain fodder of oats and peas, millet, sweet corn stalks or barley, according to the season, and to this a couple of quarts of corn and wheat meal may be added. A larger grain ration than the cow can at once direct toward the warmth of the body and the supply of fat in the udder will occasion a tendency to put fat on the carcass, and this tendency encouraged will be fatal to the greatest butter yield. From the start care must be taken to give the Jersey enough food to keep it warm and keep it growing if young, and keep it steadily developing the foetus and manufacturing butter if mature, but all food beyond that required for these purposes will be worse than wasted, for it will divert the Jersey from the butter producer, in which character she is a success, to the beef producer, in which role she always must be and always will be a failure. Great care should be exercised with regard to high feeding before the cow calves; with cows of this breed it is well to withdraw all grain for at least six weeks before the calf is born. While it is important to give the cow food sufficient to supply all of her needs and those of the almost fully developed foetus, yet it should be remembered that at this time the cow is taking comparatively little exercise, she is giving little or comparatively little milk or butter, and the foetus, until it comes into the world, requires less than one ounce of nourishment a day; all of these needs, good hay and perhaps a few roots will supply; grain will unduly rouse the system. Our object should be to prepare the cow as far as possible for the great change which her system will undergo when all the energies of her organism are turned suddenly from the nourishment of the foetus in the womb to the nourishment of the calf from the udder, and this strain, great in all cases, is vastly increased, it should be remembered, in the case of artificially high bred cows, who pour into the bag enough milk to supply half a dozen calves instead of the one which nature has made them to bring forth. It can not be too strongly urged that in order to avoid the too frequent cases of death or injury, from milk fever and garget all grain should be removed for a month at least before the period of parturition, and given sparingly for a least a week thereafter. It seems to be better for the dam and no worse for the calf if the latter is removed at the end of forty-eight hours. For the first two or three weeks let whole warm milk be given; at the end of this period skim milk warmed may be substituted. This may be given up to six or eight quarts a day until the calf is well established in the habit of eating grass or whole oats and hay.—New York Herald.

FEEDING CORN-STALKS.—A farmer, writing to the American Agriculturist, says: "I have never until now been able to account for the different values various practical people put upon corn-stalks. True, there is a great difference in different kinds of corn, in the way it is fed, &c., but after all the great variation in value is caused by its dryness. That which is cured somewhat moist, even if more or less moldy, is greatly preferred by the cattle to hard, dry, brittle stuff, which has lost almost all its flavor and doubtless a good deal of its nutritive qualities. Simply sprinkling the portions of stalk to be fed next, so that they will have a few hours to absorb the water, helps a great deal, but still it is not at all like having naturally moist fodder. If the water used to soften the stalks is salted and flavored with a few handfuls of bran this makes a great difference. No doubt the best plan to feed corn fodder is to cut and steam it; with such additions of roots, bran, &c., as are desirable. Few can do this; many, however, follow what is the next best plan—to cut the corn fodder and mix it with bran, then to pour scalding water in abundance over the mass and cover it up with rubber sheets, rubber army blankets, or place it in a box with a close lid, so that it will have a good soaking and "sweating." In whatever way it is fed it should be cut—the finer the better; but even if it be cut in foot lengths, every farmer will find his account for it. Part of dry-fed stalks is rejected and gets into the manure, where it is a great nuisance, first in getting it out and then in clean culture. Those of us who can not afford to cut our corn fodder fine—to have it "chaffed," as the English say—can at least be tidy enough to have it cut in six inch lengths with a broad axe or hatchet."

THE STRAWBERRY BED.—There is just one time to make a strawberry bed, and that time is now! Under any circumstances a strawberry plant must grow a season before it will give a crop; there is no way in which plants may be set this spring and give fruit the same season. If any "nursery agent" offers such—don't buy them. Much that has been said about strawberry culture has conveyed the impression that it is a great deal of trouble; that runners have to be cut off and much care given otherwise, while in fact it is no more trouble to raise strawberries, than it is to grow carrots. But the cost? Is very little—nothing compared with the result in fruit. One can begin as small as he pleases; if he can not afford the outlay for a large bed, let him buy enough for a start and raise his own plants.

An ordinary family should have at least two hundred plants, and generally four hundred will not be found too many if the fruit is used freely. It is better to provide for an abundance. If restricted to one kind, we have no hesitation in saying, Charles Downing. If there are successful strawberry growers in the vicinity, find what does best for them and plant the same kind. If four hundred plants are set, there may be safely four kinds.

How to Plant.—Select a good bit of soil, all the better if it was in potatoes last year, and if practicable within sight of the house, and prepare it just as you would for a good crop of cabbages; this means an abundance of the best manure well worked in. Mark out the rows two feet apart, three if a cultivator is to be used, and set the plants one foot apart in the row, using a trowel to open the ground, and when the plant is put in, crowd the soil down firmly over the roots with both hands. Thereafter run the cultivator, hoe, or rake, often enough to make the soil mellow and keep down the weeds.—American Agriculturist.

SEED CORN.—Look to the seed corn, this year especially. It is better to pay any price for sure seed than to use suspected corn for nothing. Recollect that it takes but six quarts of seed per acre, so the actual cost between poor and good seed is not to be entertained for a moment, especially when we consider the loss from a bad stand, or no stand at all, and the misery of cultivating corn, little and big, in the same hill. The seed will be plump, bright and without any wasted appearance in the "skin" where the grains come together. If the grain is cut across or if carefully peeled down the "chit" (germ) will show the same bright, fresh appearance. Such seed placed between folds of moist cloth or pressed into soil in a flower pot, covered with two inches of earth and kept moist and at a temperature of seventy-five to eighty degrees, should germinate in three days. There is one point, however, always to be remembered in the germination of seed—that is, the older the seed the slower it germinates, and also, as a rule, the less it will develop as a plant; yet the seed bearing qualities do not thereby seem to be injured. On the contrary, very often the seed yield of a plant is diminished by a too luxuriant growth and from a well known law. In selecting seed from ordinary open cribs, avoid them unless they are water tight, and never select from broad cribs. When the seed must be taken from such select the best from near the edges. Test it thoroughly, find the per cent. of germinating grains and plant accordingly. The old-fashioned rule used to be:

One for the soil, two for the crow,
One for the wire worm and three to grow.
—New York Herald.

CHICKS IN THE GARDEN.—It is a very excellent practice to place newly hatched broods in an enclosed garden that the older fowls do not have access to. Confine the mother hen in a coop, which may be placed in the shade of any small fruit tree or bush. As chicks require soft and delicate food at first it is difficult to feed them if their coops are placed where the rest of the flock can pillage freely. The London Gardener's Chronicle speaks of the little chickens in the garden as follows: "They run about, doing no harm, their little bodies and feet leave no impression on the soil; they do not scratch, seem never dissatisfied, but find pleasure only in the pursuits of food or in basking in a warm corner in the sun's rays. While in this stage of infantile innocence the little creatures can in the garden perform a vast amount of good. Their little eyes spy out and little bills gather myriads of insects that are not easily visible to the human eye. Perhaps owing to the very minute nature of the food they gather, perhaps arising from their characteristic voracity, they are almost always roaming about and doing useful work. Meanwhile the clucking and anxious mother may be kept secure in a bottomed coop, which, removed here and there in the garden, will allow the chickens to enjoy fresh feeding each day."

BONE DUST AND WOOD ASHES.—An Indiana farmer gives the following result of an experiment with the above named fertilizers. He says: "I applied six hundred pounds of dry, unleached ashes to the acre, and sowed wheat on that, and the result was only six bushels to the acre. Adjoining this tract I drilled in two hundred pounds of bone dust, and the three acres produced twenty bushels to the acre, being an increased yield of fourteen bushels over the tract sown with wood ashes. The following year I used five hundred pounds of bone dust on the plot where I had previously sown six hundred pounds of ashes, and the result was forty bushels of wheat to the acre, being double what the bone produced alone. This experiment satisfied me that ashes alone or bone dust alone would not give me a yield that paid to any satisfaction. This acre with ashes yielded six bushels, the acre with bone dust yielded twenty bushels, but when the two were combined I harvested forty bushels. This shows what experiments and a small expenditure of money will do for the progressive farmer."

GOATS AS SHEEP PROTECTORS.—In some parts of the West goats are placed in sheep-pens to drive away wolves, a service for which their superior butting powers peculiarly fit them. The experiment has been tried in Hunterdon and Somerset counties, N. J., with complete success, as a protection for sheep against dogs. Two goats, it is said, can drive away a dozen dogs, and two are about all that it is necessary to keep with a moderate-sized flock. As soon as a dog enters the field at night the goats *go at* him, and send him rolling over in short order. A few doses of this heroic treatment prove quite enough for his dogship, and he is glad to limp howling away as best he can. Formerly, the farmers say, when a dog entered a sheep field at night, the timid creatures would run wildly about and cry piteously. Since the goats have been used to guard them, they form in line behind their sturdy defenders, and seem to enjoy the fun.

Household.

COOKING POULTRY.—Susan Burghee, in Country Gentleman, gives the following:

Roast Turkey or Chicken.—First the dressing must be carefully and properly done. It must not be scalded so much as to make the skin tender and pull to pieces. After the pin feathers are carefully plucked out and the hair singed off, loosen the crop all around with one finger and draw it out at the neck. Cut as little as possible. Wash, and while the fowl is wet rub outside and in with salt; also sift on a little pepper. Make a dressing of light stale bread. Beat up one or two eggs, according to quantity of stuffing desired; add a sifting of pepper, a little butter, sage, if liked, with enough milk or water to barely moisten. Crumb the bread and mix all together, but do not wash or press firmly. Fill the fowl, allowing room to swell. Sew up with a coarse thread, fill the neck and tie it. Have a very moderate fire, and let it get hot through before browning. The breast will be done when you can stick a fork into it without blood running, but sometimes the side will not be done so soon. Then cover the breast with thick paper, as it will not be juicy if roasted too much. Baste frequently. If the fowl is not fat it is well to lay a thin slice of pork across while roasting.

Turn several times. Young turkeys will roast well in about two hours. Chickens in less time. Old fowls require several hours, sometimes half a day. If very old they had better be boiled first for a time, then stuffed and baked. When done take the fowl from the pan, turn off most of the oil, add a heaping spoonful of flour, stirring it till smooth, in the pan, then add a pint or more of milk, and let it come to a boil. Chickens or turkeys which are very fat should have some of the surplus grease removed, enough will be left then.

Chickens Boiled.—Dress in the usual way. Cut off the neck, legs and wings, break the back in two, put into cold water till the animal heat is gone, then put into a kettle of cold water and boil till tender. Salt and pepper a little while before it is done. Boil the water nearly out. If the fowl is not fat, add a lump of butter. Mix a heaping spoonful of flour with one egg and a bowl of milk, add to the chicken and boil one minute.

Fried Chicken.—Chickens must be young to fry well. Dress and dissect as above. Rub in salt and a little pepper while wet. Have ready a skillet with about a fourth of an inch of lard over the bottom. Heat hot, lay in the pieces of chicken, and keep the dish covered. Mix one egg with an even spoonful of flour and a teacupful of milk, and pour over the chicken when done, setting the skillet in the oven long enough to cook the egg.

Chicken Pie.—Take two full-grown, but young chickens, disjoint them, and cut the backbone as small as convenient. Boil them in water enough to cover them. Let them boil still, quite tender; then take out the breast bone; after they come to a boil skim off all that rises. Now put in a little onion cut fine; not enough to taste distinctly; just enough to flavor. Rub some parsley very fine and scatter in. Season well with pepper and salt, and add a good-sized lump of butter. When all is cooked well, have liquid enough to cover the chicken; then beat up two eggs and stir in, also some sweet cream. Line a pan or large pudding-dish with a crust made as for biscuit, only more shortening; put in the chicken and liquid, then cover over with a crust the same as the lining, cutting a hole in the top. Bake till the crust is done.

Chicken Pot-Pie.—Wash and cut up chicken and put over in cold water to boil. If the chickens are young, boil about half an hour. Take them out, and wash out the kettle; now fry two or three slices of salt pork, and lay in the bottom of the kettle; lay over these the pieces of chicken and turn in about three pints of water, or more, according to quantity of chicken. Add butter the size of an egg, sift in a little pepper, and cover over with a light crust. Cook about one hour longer, being careful not to cook dry and scorch.

Chicken Pot-Pie, No. 2.—Cook the chickens till tender, leaving a good supply of broth in the kettle. Season this well and add a piece of butter as large as an egg, then thicken it with a heaping teaspoonful of flour stirred smooth in a little water, or with enough to make it a thin, rich gravy. Have ready a tin of good soda-biscuits just from the oven. Split each one through the center and lay into a deep platter or soup dish. Take up the chicken by itself and turn the gravy over the dish of biscuits. Let stand where hot for five or ten minutes before carrying to the table.

Chicken Broth.—Put two medium-sized chickens in a pot with a third of a teacupful of rice, and add six quarts of water. When it boils skim it, then let it boil slowly three or four hours longer, or till the meat falls from the bone. An hour before it is done put in one small onion and a couple of blades of mace. Just before it is done stir in a half a teacupful of sweet cream and shake a little pepper over all.

CRESS PIE.—For two pies take five eggs, three quarters of a cupful of butter, one cupful of powdered white sugar, and such flavoring as you prefer. Beat the yolks and sugar together until they are a perfect froth. Beat the butter until it is a creamy froth also. Now quickly add them together, flavoring with a little extract of vanilla. Bake it in a crust; it will rise very light. As soon as done have ready the whites of the eggs beaten to a froth, sweetened with a little sugar and flavored with a few drops of the extract. Spread this over the tops of the pies, which return to the oven to receive a delicate coloring. While hot, cut the pies and distribute them on the plates; otherwise, if they are allowed to cool without cutting them, they will fall. This is strange but true.

HOME-MADE CREAM CANDY.—To a coffee-cupful of white sugar add two tablespoonfuls of water to dissolve it, and boil without stirring in a bright tin pan until it will crisp in water like molasses candy. Just before it is done put in a teaspoonful of extract of vanilla or lemon, or peppermint essence, and a quarter of a teaspoonful of cream of tartar. When done pour into a buttered pan, and, when cool enough to handle, work it as you would molasses candy until it is perfectly white; then stretch and lay on a marble slab or moulding-board; with a chopping-knife cut in mouthfuls and lay it on buttered paper on a plate. When children want candy, by all means let them have that made at home, and they will not eat plaster of Paris.

A cup of hot water taken at bedtime is the best remedy for sleeplessness.

Scientific.

STRAW LUMBER.—We are in receipt, says a Kansas paper, from Mr. S. W. Hamilton, of Lawrence, Kan., of a sample of lumber made from straw, manufactured after a process patented by himself, the particulars of which he does not explain. He informs us, however, that he can manufacture lumber like the sample sent in any desired length from twelve feet upward and to thirty-two inches in width at a cost competing with the better or finishing grades of pine, although he does not inform us whether this competition will apply equally to sections where lumber is comparatively cheap, as at Chicago, and at Western grain producing points, as at Kansas. We imagine, however, that the expense will vary but little at any point where straw is obtainable in large quantities. The manufacture is, of course, confined to a grade which will complete with the better class of lumber, as there would be no object in filling the new product with knots, and shakes would scarcely be obtainable even if desired, while sap and decayed wood must be impossibilities. The sample sent to us will hold a nail as well as wood, is equally susceptible to a high painting finish, and can be polished to as high a degree as is at all desirable. Being made waterproof we can discover no possible reason why it should not be as durable as pine or even oak, or even more so, while its adaptability is evidently as great for roofing purposes as for the fine work of a dwelling. The question of cost appears to us to be the most important element yet to be practically solved. We can see no reason why it is not susceptible of being worked under the plane or other ordinary tools of the carpenter, and when once fitted to its place we can readily believe that it will be free from shrinkage and swelling. In appearance the sample before us resembles hard wood, being about as dark as oak and more dense in texture, with a specific gravity one-fifth greater than thoroughly seasoned black walnut. For finishing purposes it will not, as a rule, be necessarily as thick as ordinary lumber, its tensile strength being apparently double that of wood of the same thickness. On the whole, we are favorably impressed with the appearance of the new artificial lumber.

WATER IN DISEASE.—Dr. S. G. Webber, in the Archives of Medicine for August, attributes a considerable value to water as a preventive and a remedy of disease, and opposes the abstinence from drinking at meals, advocated by many, as injurious. Among patients who have come under Dr. Webber's care affected with "symptoms of an undefined character, a vague unrest and disquiet showing itself by discomfort or even pain, sometimes in one place, sometimes in another," with constipation, and an unhealthy hue of the skin, he has found that many were accustomed to take less than the usual average quantity of drink. In such cases he would prescribe an increased quantity of drink, with beneficial effects in increased perspiration, and the decrease of disappearance of the unpleasant symptoms. The waste of tissue-changes in the system passes into the blood, and leaves the system only in solution. This, Dr. Webber maintains, can not take place unless enough water is taken. Further, "water taken with the food favors digestion; when taken into the stomach, a part is absorbed by the gastric vessels, carrying with it the soluble constituents of the food. So much as is not immediately absorbed assists in softening and breaking up the larger particles of food, and thus aids in the gastric digestion by facilitating the action of the gastric fluids." It also makes it easier to keep the bowels regular. In estimating the quantity of water to be taken daily, we should remember that water is excreted by the lungs and skin, as well as by the kidneys, and that much food contains water. Hence the amount required must vary slightly with the activity of the skin and the character of the food. Dalton states that the average amount is about fifty-two ounces, or 3.38 pints, or the equivalent of eight or nine coffee-cups, of drink.—Popular Science Monthly.

PRESERVATION OF CROSS TIES.—Col A. Hauson, superintendent of the Texas Central railroad, has had creosoting works constructed at Houston, for treating cross ties, with a capacity of seven hundred and sixty pieces a day. The reservoir tanks are three in number, and will contain four thousand barrels of crude oil. The cost of this oil is eleven cents in Galveston. The cost of each tie, when creosoted, is $1 10. The tanks are constructed of brick and Portland cement. The timber is loaded upon low tramway cars. These are drawn by machinery and an endless chain into the reservoir cylinders, which are then sealed, and the process is therein completed, after which the cars are withdrawn. In the yards of the company are immense quantities of bridge timber and ties awaiting treatment. One of the advantages of this process is the fact that the common loblolly pine, which is regarded of so little value, and which exists in immense quantities in Eastern Texas and throughout many parishes in Louisiana, is the most suitable wood for creosoting, as it requires an open perous timber and rapid treatment.

MARKING INK.—A good recipe for making indelible aniline black ink, for use in marking linen with a pen is to dissolve 1 oz. of cuprie chloride in 3½ oz. of common salt, and 1½ oz. aqua ammonia (C. P.) One volume of this solution is then mixed with four parts of a solution prepared as follows: Aniline hydrochlorate, 3½ oz.; distilled water, 2½ oz.; gum arabic solution (gum 1 oz., water 2 oz.,) 2½ oz.; glycerine, 1½ oz. The greenish liquid resulting is an excellent indelible ink for linen, although the characters written with it do not develop a good black color until after exposure to the air for a day or two if not hot pressed.

Here is Pusher's formula for a similar ink: Dissolve four parts of aniline black in sixteen parts by weight of alcohol, with sixty drops of strong (pure) hydrochloric acid, and dilute the dark blue solution with ninety parts by weight of water in which six parts of gum arabic have been previously dissolved.

COLORED PHOTOGRAPHS.—To obtain colored photographs, Mr. J. Albert takes three negatives of the object, taking care to exclude the yellow, blue, and red rays in the three cases, respectively. The negatives are taken off on chromogelatine films and printed in yellow, blue, and red. Thus three pictures of all that is yellow, blue, or red in the object are obtained. If printed over each other on white paper, all the colors of the original objects are reproduced.

—Massachusetts supplies the whole of the United States with bovine vaccine virus. It is transmitted from animal to animal. So rumor says.

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A Dream of Warning

BY L. W. COOPER.

No doubt dreams are produced by various causes, to wit: The Holy Spirit, Satan, intensity of thought, grief, excessive joy and a disordered stomach. That was a charming record of a dream which appeared in the February No. of Dr. Sledd's Monthly. I read it with intense interest. Rev. Preston Cooper had many dreams after his conversion. His conversion was a powerful conversion. His consecration to God was thorough. He lived in the sublime element of faith. Rev. H. H. Montgomery who was a dear and true friend of my father related the following to me: "A Christian lady was in a dying condition—all had given up hope, and the doctor had left her to die, and as he was going home he met my father and the question was asked, "How is your patient?" the reply was, she is dying, there is not a shadow of hope. My father spoke as follows: she shall not die; I will not let her; is it not written if you ask any thing in my name it shall be done unto you? God has answered my prayer. He visited the dying lady, and before leaving told her family she would not die. She recovered; the doctor, her family, the lady, and all who knew of her sickness, regarded her recovery from the chamber of death as the special answer to prayer.

To his dreams: Cooper's well stands to-day as a witness to the truth and fulfillment of his dreams. Whilst living at the well he had important business at Clinton and Bolton, and only a part of a day in which to attend to his business, and one of the plans must be rejected until another time." In the evening he remarked, he was in trouble as he had important business at two places next day, and he did not know how to act. That night he dreamed not to go to Clinton. He did not go, but next day proceeded to Bolton, and after finishing his business he went to the depot to take the train for Vicksburg, when he learned there had been a wreck of the train between Clinton and Bolton, and in all probability, if my father had gone to Clinton he would have lost his life. These dreams seemed to throw a bright light over his pathway. He seemed to live in the joyous supernatural. They seemed to him as voices speaking to him from the mysterious realm of life and love. They augmented his faith, and his consecration some thought bordered on fanaticism. But the success of his ministry, the strength of his mind, the purity of his life, and the grand test of all men, the culminating period—the period we call death, showed there was no fanaticism in his heart. He lived in the immediate presence of Christ, and his death was peaceful, triumphant, beautiful, and as glorious as the death of the pure infant. There was no death for him. My father had a dream that threw a mantle of sorrow over his last years. The dream changed his countenance, his preaching, his manners, the ringing laughter, and the humorous conversation to which he was given. At the time of this sad dream, he was in charge of the church in Vicksburg and he resided at Cooper's Well. A young man joined the Alabama Conference the same year he did, they became devoted friends. My father's friend was highly educated, accomplished in manners, and a good preacher. After a few years my father was transferred to the Mississippi Conference and his friend remained in the Alabama Conference. My father soon learned that his friend was drinking, and step by step he lost his influence, his religion, his character. My father did not forget his old friend, but desiring to help him build up his character he wrote to him to come to Mississippi and he would assist him in securing a school. My father's friend came, and the school was secured. For a time there seemed to be a hope for the fallen minister of Christ. The rebellious angels were driven out of heaven. What a fall! A place so pure, so happy, so bright and beautiful for one so dark, so hopeless and full of curses. A fallen minister! Driven in his own wickedness and shame away from the cross of Christ. He joined the church. He and my father were often together. They talked of the golden happy days, when they went out into the world to preach Christ. They had had different experiences. One was living under the very shadow of the cross of Christ, and his sun was going down in a clear bright sky; whilst the other was wandering afar off in the cold, cold world of evil and human depravity, and the sun of his life was going down in gloom and shame. One walked on the sea of life in view of the eternal haven of peace, and the other wrecked in mid ocean, and all was gone, hope, character, and heaven. The rays of life that seemed to gather around the life of my father's friend soon faded, and he soon gave up all hope. When my father left him to fill his appointment in Vicksburg his friend was in feeble though usual health. While in Vicksburg he dreamed his friend was dead. He saw the body cold in death; the spirit of his friend came to him; the impression of despair was on his spirit. He showed my father a long roll of preachers whom my father had known while living, and under the names of some who were the brightest lights in the church was written, "in hell." The spirit told my father he was lost because he had been recreant to his holy trust, and added "Bro. Cooper, you are safe thus far, but beware of popularity. Do not let popularity ruin you." My father had this dream three distinct times during the night, and next day he left for his friends house and found him dying, and everything seemed to be a fulfillment of his dreams, "Do not let popularity ruin you" never died from my father's ears. What did this dream mean? Was it true? To human appearance it was. But I trust Christ pardoned his disgraced servant, and when my father passed into the bright beyond, they met to talk over his redeeming love.

Popping the Question.

A gentleman had been long paying attentions to a young lady whom he was very anxious to marry, but to whom he had never ventured to declare his passion. When opportunity offered, his courage deserted him, and when he resolved to speak, the fair one never could be found alone or disengaged. Driven to desperation, he one day succeeded in accomplishing his purpose, in a somewhat remarkable manner, at a dinner-party. To most people a dinner party would hardly seem the most suitable occasion for overtures of this description, especially when, as in this instance, the lady is seated at the opposite side of the table from her admirer. The latter, however, was equal to the occasion. Tearing a leaf from his pocket-book, he wrote on it, under cover of the table, "Will you be my wife? Write 'Yes' or 'No'" at the foot of this."

Calling a servant, he asked him in a whisper to take the slip, which of course was carefully folded and directed, to "the lady in blue opposite." The servant did as requested, and the gentleman, in an agony of suspense, watched him give it to the lady, and fixed his eyes, with badly disguised eagerness, to try and judge by her expression how the quaintly-made offer was received. He had forgotten one thing, namely, that ladies seldom carry pencils about at a dinner-party. The beloved one was, however, not to be baffled by so trifling an obstacle. After reading the note calmly, she turned to the servant, and said: "Tell the gentleman, Yes." They were married in due course.

When Prof. Aytoun was wooing Miss Wilson, daughter of Prof. Wilson, the famous "Christopher North," he obtained the lady's consent conditionally on that of her father's being secured. This Aytoun was too shy to ask, and prevailed upon the young lady, herself to confide the necessary negotiations. "We must deal tenderly with his feelings," said glorious old Christopher. "I'll write my reply on a slip of paper, and pin it to the back of your frock."

"Jane's answer is on the back of my dress," said Miss Jane as she entered the drawing-room. Turning her round, the delighted professor read these words, "With the author's compliments."

In Lord Beaconsfield's last novel, an eccentric old nobleman pops the question in the following matter-of-fact language: "I wonder if anything would ever induce you to marry me?" This was evidently intended as a fresh illustration of Lord Montford's eccentricity; but it is really much nearer the terms in which the average man proposes, than is the average proposal of the novelist. The Americans, we know, carry everything to extremes; and we are told, that the New York young men have reduced the formula of the proposition to a couple of words; "Let's consolidate." Nothing, however, could be neater or more ingenious than the proposal of the Irishman, who thus addressed the rustic beauty upon whom he had set his affections: "Biddy, darlint, they've been tellin' me there's too many of us in the world. Now, if you'll me get the praste to make us two wan, troth an' wouldn't there be wan the less."

Different customs prevail in different countries on this as in other matters. A curious ceremony, for example, is associated with popping the question among the Samoyedes of Russia. When a young Samoyede desires to marry, and has come to an understanding with the damsel of his choice, he visits her father, and, with a short stick, taps him, and then the mother of the maiden, on the shoulder. He then demands the girl in marriage, and offers the father and mother a glass of vodka which he has brought with him. As a token of his good-will, the father drinks the vodka; he tells the young man he has no objection, but that he must ask the girl's consent. A few days later the young man comes again, this time accompanied by what servants he has, and provided with plenty of vodka. His retinue remain outside, while he enters the room and seats himself by the side of his lady-love. The father hands the young man a glass of vodka; he drinks half, and hands the half-full glass, under his left arm, to the girl, who finishes the draught. The father then gives his daughter a glass of vodka; and she in like manner drinks half of it, and presents the remainder, with her left hand under her right arm, to her lover, who drains the glass. After this the father hands a piece of raw meat to the young man, who eats it, and then takes a piece from the floor, eats half, and presents the other half, under his left arm, to the girl, who finishes the draught. The father then gives his daughter a glass of vodka; and she in like manner drinks half of it, and presents the remainder, with her left hand under her right arm, to the young man to finish. This extraordinary ceremonial would appear to complete the transaction, and may be regarded as synonymous with our engagements. The feasting and other ritual necessary to ratify the contract generally take place soon or immediately afterward.

"So you would not take me to be twenty?" said a young lady to her partner. "What would you take me for then?" "For better, for worse," replied he; and he was accepted. Here is another case in point. Riding home from the hounds after a certain famous county meet, a lady observed to her companion, "Why should we not marry, Sir John?" "Ah!" said Sir John, "that is what I have often thought myself." And married they were.—Chambers' Journal.

Japan, as is well known, is the paradise of childhood. By the kindness of the author of "Child Life in Japan" we are enabled to print a cradle-song in the original:

"Nen-ne ko yo—nen-ne ko yo
Neo-ite no mori wa doko ye yuku
Ama yama koyete sato ye yuki
Sato no miyage ni inu-i morota
Ten-ten taiku ni—sho no tsiye
Oki-agari kobo-shima ho hari-ko."

Signifying in English:

"Lullaby, baby; lullaby, baby!
Baby's nursery, where has she gone?
Over those mountains she's gone to her village,
And from her village what will she bring?
A humdum drum and a bamboo flute,
A 'daruma,' (which will never turn over,) and a paper dog."

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The capital of the Company is TEN MILLION DOLLARS, to which there must be added the unlimited liability of the proprietors.

STATEMENT OF THE COMPANY.
JANUARY 1, 1881.

Gross fire assets	$12,167,538 41
Fire liabilities, including paid up capital:	5,875,957 54
Net surplus	$ 6,291,580 90

STATEMENT OF THE U. S. BRANCH.
JULY 1, 1881.

Assets	$4,592,248 18
Liabilities	2,550,166 52
Surplus	$2,042,081 66

Fire risks of all kinds respectfully solicited. The Board of Directors is fully empowered to adjust and pay all losses from this city, thus placing the Company on an even footing with the local companies chartered under the State laws.

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HENRY V. OGDEN,
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New Orleans, October 20, 1881. novcom

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	Freight and Accommodation.	Mail and Express.
New Orleans, leave		7.30 A. M.
Gouldsboro	7.34	7.40
Gretna	7.57	7.59
Company Canal	8.27	8.15
St. Charles	10.15	9.01
St. John	11.15	9.32
Vacherie	12.15 P. M.	10.04
St. James	1.20	10.21
Donaldsonville	2	11.02
Bayou Goula	4.07	11.32
Plaquemine	5.00	12.04 P. M.
West Baton Rouge	6.30	12.45

TRAINS EAST.

	Freight and Accommodation.	Mail and Express.
West Baton Rouge, leave	6.30 A. M.	1.45 P. M.
Plaquemine	8.00	2.26
Bayou Goula	8.42	2.47
Donaldsonville	10.50	3.27
St. James	12.05 P. M.	4.08
Vacherie	1.30	4.26
St. John	2.25	4.58
St. Charles	3.35	5.29
Company Canal	5.30	6.25
Gretna	6.04	6.40
Gouldsboro	6.18	6.57
New Orleans, arrive		7.00

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H. S. MORSE, Superintendent. M. K. SPELMAN, G. F. and T. Ag't.
New Orleans, October 15, 1881.

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Express	7.02 A. M.	10.02 P. M.
Coast Accommodation	3.32 P. M.	9.12 A. M.
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PRICES CURRENT.

REVISED AND CORRECTED WEEKLY.

ADVOCATE OFFICE,
New Orleans, Monday, April 10, 1882.

Our readers should bear in mind, that our quotations represent prices for round lots, and that in filling small orders higher prices must be paid.

SOUTHERN STAPLES.

	To-day.	Sat.
Cotton, ₱ lb.		
Low ordinary	9⅞	9⅞
Ordinary	10⅛	10⅛
Good ordinary	11⅛	11⅛
Low middling	11⅝	11⅝
Middling	12	12
Good middling	12⅜	12⅜
Middling fair	12⅝	12⅝
Sales to-day	5,000 bales	
Receipts since our last	5,657 bales	
Receipts previously	1,156,110 bales	
Sugar, ₱ lb.:		
Fair	— @	7¼
Fully fair	7	7⅝
Prime	—	7¾
Choice	—	—
Yellow clarified	8⅛	8⅜
White clarified	8⅝	9⅛
Powdered	—	—
Crushed	—	—
Molasses, in bbls., ₱ gallon:		
Common	—	30
Fair	2	35
Prime	36	40
Choice	—	—
Rice, Louisiana, ₱ lb.:		
Common	5¼	5¾
Fair	6¼	6⅝
Prime	7⅛	7⅝
Choice	—	—

GROCERIES.

Butter, ₱ lb.:		
Western	30	45
New York	—	—
Coffee, ₱ lb		
Rio, ordinary	8¾	9
Rio, fair	9⅝	10
Rio, prime	11	11¼
Cheese, ₱ lb		
Western factory	—	—
English dairy	—	—
Candles, ₱ lb.:		
Best brands	—	14½
Corn Meal, ₱ bbl.		
Choice K. D.	—	4 00
Flour, ₱ bbl		
Superfine	—	—
XX	—	—
XXX	—	—
Choice "X"	5 75	6 25
Choice fam.	6 75	6 90
Choice fan.	—	—
Fish:		
Mackerel, No. 1, in bbls.	8 25	9 00
Half barrels	4 50	5 00
Kits	77	82
Mackerel, No. 2 in bbls.	7 40	8 00
Half bbls.	4 00	4 50
Kits	70	77
Mackerel, No. 3, in bbls.	7 10	7 75
Half bbls.	3 85	4 30
Kits	64	73
Codfish, ₱ ₱	—	—
Herring, ₱ box	—	—
Oils, ₱ gallon:		
Coal, in cases	—	—
Coal, in bbls	—	—
Linseed, raw	—	61
Linseed, boiled	—	64
Cotton seed	59	65½
Lard	75	92
Soap, ₱ box:		
Magnolia	—	2 55
Olive	—	3 00
Palm	—	—
Castile	—	2 75
Soda, ₱ ₱	—	—
Starch, ₱ ₱	—	3½
Salt, ₱ sack		
Coarse	75	85
Fine	95	1 20

GRAIN AND FEED.

Corn, in sacks, ₱ bushel:		
Yellow	—	—
White	—	—
Mixed	—	1 02
Oats, ₱ bushel:		
Western	—	87
Red rust-proof	63	65
Bran, ₱ 100 lbs.:		
Choice	1 30	1 35
Hay, ₱ ton:		
Prime	—	2 00
Choice	29 00	30 00
Cow Peas, ₱ bushel:		
Mixed	—	—
Clay	2 00	2 10
	2 15	2 25

PROVISIONS.

Bacon, ₱ lb:		
Breakfast	—	12½
Shoulders	—	8
Sides, clear rib	—	11½
Sides, clear	11½	11½
Hams, sugar-cured	11	12½
Mess Pork, ₱ bbl.	—	19 12½
Dry Salt Meat, ₱ lb.:		
Clear rib sides	10	10½
Clear sides	—	10½
Shoulders	—	7¾
Lard, ₱ lb.:		
Choice, in kegs	—	—
Choice, in tierces	12	12½
	11½	11⅝

ESCULENTS.

Potatoes, ₱ bbl.:		
Irish	1 60	4 50
Sweet	2 25	2 30
Onions, ₱ bbl.	2 75	3 00
Apples, ₱ bbl.	4 00	5 00
Cabbages, ₱ barrel	—	—
Sour Kraut, ₱ bbl.	5 00	5 00

BALING STUFFS.

Bagging, ₱ yard:		
India	—	—
Jute	—	—
Baling Twine, ₱ lb.	—	15
Ties, ₱ bundle:		
30 ties and buckles	—	1 50

SUNDRIES.

Poultry, ₱ dozen:		
Grown chickens	—	4 50
Young do	3 00	3 50
Ducks	3 00	3 50
Geese	4 00	5 00
Turkeys	18 00	22 00
Eggs, ₱ dozen:		
Western	17	19
Southe	—	25
Honey		
Strained, ₱ gallon	50	1 00
Comb, ₱ ₱	—	—
Pecans, ₱ ₱		
Louisiana	—	12½
Texas	—	—
Oranges:		
Louisiana, ₱ bbl.	—	—
Foreign, ₱ box	3 75	5 50
Wool, ₱ lb.		
Louisiana	—	20
Texas	—	—
Feathers, ₱ lb.:		
Geese	—	—
Hides, ₱ lb.		
Country green	5	7
Dry salted	—	10
Dry flint	—	12
Ox Horns, each	—	8
Tallow, ₱ lb	6	7½
Cotton Seed, ₱ ton		
In sacks	—	12 00
Meal	—	26 00
Oil cake	—	26 00
Cooperage, ₱ each:		
Sugar hogsheads	2 50	2 75
Molasses barrels	—	1 35
Half barrels	—	1 05
Kegs	—	75
Oak Staves, per 1200:		
Kegs	—	—
Barrels	70 00	75 00
Extra claret	100 00	105 00
Extra hogshead	140 00	145 00
Extra pipes	190 00	200 00
Tobacco:		
Low lugs	—	6
Medium	—	7
Good to fine	—	—
Low leaf	—	—
Medium	8	9
Good	—	10
Fine	—	—
Selections	—	—

AN EDITOR'S OPINION.

An editorial friend of ours, who has grown enthusiastic over a certain remedy which has cured him of dyspepsia, general debility and nervousness, writes an editorial as follows: "We believe that Brown's Iron Bitters are destined to be the medicine of the world. They give real health and strength to every part of the body, restore every lost or impaired organic function, and give new life and new vigor to every phisical and mental faculty. Every man and woman in ill-health should rejoice that a real cure lies in Brown's Iron Bitters."

NEWS OF THE WEEK.

DOMESTIC.

WASHINGTON, D. C., April 4.—The water is four feet three inches above the high water mark of 1874. From seven A. M. of the third to seven P. M. of the fourth the rise was one-quarter of an inch and the bayou has been stationary up to five minutes past nine this evening. It is rumored that the water has fallen several inches between Begga' and Garland's, but as yet nothing definite can be obtained. There are between five hundred and six hundred refugees here at present, and they are still coming in. Large loads of stock continue to arrive daily, but after being brought here they are so weak and exhausted that many of them die. There are a great many dead sheep and cattle on the banks of the bayou almost in a decomposed condition. The only dry spot between this place and the mouth of the Courtableau, a distance of forty odd miles, is on the St. Lucie plantation, which is situated about three miles east of Washington.

MORGAN CITY, La., April 4.—The morning brings tidings of new disasters, more suffering and greater dangers. People who retired to rest upon the elevated floors of their dwellings awoke to find the flood sweeping over the planks—water, water everywhere. The only remaining land visible is that upon the new railroad track to the bridge, and the old fort flats have been in use to-day, taking goods from the stores. The depot is being used as a place of refuge for several colored families.

WASHINGTON, April 4.—The President to-day sent to the Senate a message vetoing the Chinese bill.

WASHINGTON, April 5.—The Republican Senators to-day tried hard to evade the issue on the Chinese veto. Many of them opposed the consideration of the subject, but by a heavy vote the Senate decided to take it up. Mr. Sherman then moved to refer the veto message and accompanying papers to the Committee on Foreign Relations. This was supported by Mr. Sherman and opposed by Messrs. Morgan, Garland and Bayard. Mr. Sherman's speech showed that he felt the stress of his position. The Republicans generally were uneasy. The motion to refer to the committee was lost by a decisive vote, and the question then came on the passage of the bill. The ayes twenty-nine and the nays twenty-one. All the negative votes were Republicans, including Mr. David Davis, who may be regarded as a regular adherent of that organization. The Republicans who voted to pass the bill over the President's veto were Cameron, of Wisconsin, Hill, of Colorado, Jones, of Nevada, Miller, of California, and Miller, of New York. This, of course, defeats the bill lately passed. Mr. Miller, of California, and his colleague, Mr. Farley, have each brought in new bills,—one for ten years' suspension and the other for sixteen. There is a chance that one of these bills may pass and be signed.

WASHINGTON, April 6.—The President to-day sent to the Senate the following nominations: H. M. Teller, of Colorado, to be Secretary of the Interior; William E. Chandler, of New Hampshire, Secretary of the Navy; Wm. H. Hunt, of Louisiana, to be Minister to Russia; John J. Knox, of Minnesota, Comptroller of the Currency. (A renomination, his term having expired.)

The Senate, in executive session, unanimously confirmed the nomination of H. M. Teller, and refer the others to appropriate committees. The President also nominated Roland Worthington, editor and proprietor of the Boston Traveler, to be Collector of Customs of Boston.

LITTLE ROCK, April 7.—Crop estimates received from Fort Smith show that about one-tenth of the tillable soil of Northwestern Arkansas has been sown with wheat. The acreage of corn has been increased fully twenty-five per cent., while that of cotton is at least fifteen per cent. less than before. Farmers are paying much more attention this season to grasses and cereals. The present condition of crops is all that could be desired.

WASHINGTON, April 7.—Western dispatches report a series of tornadoes yesterday at different points from Kansas to Michigan, attended by some remarkable evidences of the power of the wind. Houses were destroyed in many places in Kansas, Iowa, Illinois and Michigan, and lives were lost in all those States.

PORT ALLEN, April 8.—Decline in river increasing daily. Back water falling.

Says the Vicksburg Herald, of April 7, in the same vein:

The river is receding slowly but steadily, and the high places along the river front are being disclosed more and more daily. Vicksburg and Meridian trains resumed their trips to the Elevator yesterday for the first time since the high water cut off the connection. The Elevator is also approachable now for pedestrians from the north end as well as at the south. A great deal of water rests upon the tillable land of this section, but, as the river is rapidly receding, planting has commenced in many sections, and in less than three weeks the overflow will be a thing of the past. Except in the loss of hogs, cattle, etc., it will not operate as a detriment to the land or the country. Of course on some land there will be little or no crops made, but these are exceptions rather than the rule.

GALVESTON, April 8.—Last night a passenger train on the Gulf, Colorado and Santa Fe railroad was boarded near Blum Station, Hill county, and the passengers robbed by five unmasked men.

WASHINGTON, April 8.—Senator Lamar is about to leave for Mississippi for the purpose of carrying home Mrs. Lamar, whose health is very seriously impaired. It is hoped that the change of climate may restore her health.

SALT LAKE CITY, April 8.—The Mormon Spring Conference adjourned to-day. There has been much talk of the former persecutions of the Saints, always resulting, they say, to their advantage in the end. From this they draw strength to meet the persecution, as they call it, contemplated by the Edmunds bill. There is new pressure which the Mormons propose to bring to bear, not to trade with Gentiles. A secret meeting of business men was held yesterday, at which stringent pledges to that effect were signed. The Gentiles say if they could not be broken down fifty years ago nor since, they can not now.

MEMPHIS, April 10.—For twenty-four hours ending to-day at noon the river here has declined ten inches. Old steamboatmen say by Saturday next the river will be within its banks all the way between Cairo, Ill., and Greenville, Miss.

VICKSBURG, April 10.—The total fall of the river is five feet. The decline is not so rapid as heretofore, being about two inches per day. Laborers and mules are being rapidly returned to the plantations in this valley, and planting will go on without further interruption.

FOREIGN.

BERLIN, April 5.—The North German Gazette, discussing the silver question, recommends that the authority which was voted in the Bundesroth to withdraw thaier pieces from circulation, or place them on the same footing as coins of baser metals, be revoked; that gold and paper currency below the value of twenty marks be called in, and that silver alone be used for the payment of amounts below that sum. In conclusion, the Gazette says that the gold currency must be placed on a sound basis, and silver reinstated in its former position.

A meeting of detectives was held Monday to consider the best means of severing the German Socialists from the Nihilists.

ALGIERS, April 7.—A French column has overtaken Bou Amena's forces, south of Fignig, and completely defeated them, capturing his provision train and twenty-six of his women. Almost all of his fighting men were killed or captured. Bou Amena escaped.

TUNIS, April 7.—News has been received from Gabes that nearly all the insurgents in Southern Tunis will take refuge in Tripolitan territory.

BERLIN, April 8.—Another dynamite mine has been discovered beneath the Nicholoi railway at the fourth station from Moscow. Many persons have been arrested on suspicion of being implicated in the plot.

CITY OF MEXICO, April 8.—The following example has been set in the Federal District and a few other cities. The Vera Cruz Council have prohibited bull fighting within the city limits.

State of the Rivers.

The Mississippi River is getting some accessions out of the Missouri where there is a four foot rise, and out of the Tennessee where there is a ten foot rise at Nashville. At St. Louis the river rose one foot, at Cairo five inches, at Memphis it fell eleven inches, at Vicksburg the fall was one foot eight inches, while at New Orleans it was stationary at thirteen inches below the flood mark of 1874. The Red at Shreveport fell six inches, and the Arkansas at Little Rock fell two inches.

Everywhere in Northern Louisiana the backwater in the country is declining, but not so rapidly as in the main rivers. In Southern Louisiana the flood has about culminated, although it has not ceased to damage the plantations exposed to its force and violence. There are numerous settlements remote from the main centre of the inundating waters, but nevertheless accessible to them, and time was required for the flood wave to reach them. Wherever this has taken place within the past few days disaster has followed. On Sunday the water in Bayous Terrebonne and Black broke over the ridge that separated them from Bayou du Large, which flows through Terrebonne parish southward to the Gulf of Mexico, and submerged about a dozen plantations which make some two thousand hogsheads of sugar and a considerable quantity of rice. The planters there had been trying to dam out this water for some days, but it broke down their defenses and put their lands under the waves. Some further damage is reported to lands in the neighborhood of Terrebonne station, but the general belief is that the waters have done their worst from there to Morgan city, and that planters will have to wait with patience for the floods to run down. Should this take place at the rate at which the water rose, then patience will have her perfect work indeed, for the decline will be slow.—New Orleans Picayune, April 11.

An earthquake was reported in Costa Rica March 16, extending from Cartago, at the dividing ridge between the two oceans, to the Pacific coast. Three churches and a number of dwelling houses were ruined in Cartago. In San Jose, Alajuela, Grecia and San Roman, public and private buildings were shaken down or otherwise damaged, and in Punta Arenas a port on the Pacific, the upheaval occasioned some damage. The famous volcano, Irazu, which has been quiet for years, although with fires eternally smouldering in its crater, is credited with this unwonted disturbance. No loss of life is reported.

DON'T NEGLECT THE GARDEN.—No part of the farm pays better than the land devoted to the garden, yet on no part is the work more grudgingly given. Often it will be true economy to have an acre or two less of wheat, or other field crop, and invest the labor that would have been given to these upon the garden. When farmers learn that a constant diet of corned beef and cabbage, varied by pork and beans—both excellent in their way—can be easily varied by many other, and not more costly form of food, we shall hear less of the question: "How to keep boys on the farm?" and in other forms of food, we include an ample supply of fruits.—American Agriculturist.

Mr. James B. Bailey, of Syracuse, N. Y., writes: "Of all men born to suffer, I think I have had my fullest share; from my fourteenth year I have been a miserable invalid. When twenty-six years of age, I felt I was sixty. My troubles made me unfit for business or pleasure. A year ago I tried Brown's Iron Bitters, and now in my twenty-seventh year I feel myself for once in my life, 'A perfect man.'"

DISTRICT CONFERENCES.

The District Conference, Brandon District, Mississippi Conference, will meet at Morton, July 7, at 9 A. M. I hope the pastors will have written reports. Bro. C. McDonald will preach the opening sermon.

J. M. GANN, P. E.

APPORTIONMENT BY THE DISTRICT STEWARDS, SHREVEPORT DISTRICT, 1882.

	PRESIDING ELDER.	FOREIGN MISSIONS.	DOMESTIC MISSIONS.	CONTINGENT CLAIMANTS.	BISHOPS	EDUCATION
Shreveport	$300	$150	$50	$150	$25 00	$25 00
Mooringsport	85	30	10	30	5 00	5 00
Caddo circuit	125	60	20	75	10 00	10 00
Logansport miss'n	25	20	5	20	2 50	2 50
Mansfield	150	85	20	85	10 00	10 00
Pleasant Hill	100	60	15	60	10 00	10 00
Natchitoches	100	50	15	55	10 00	10 00
Anacoco circuit	30	10	5	15	5 00	5 00
Springville	50	25	10	30	7 50	7 50
Coushatta	100	45	15	55	10 00	10 00
South Bossier	75	30	10	40	10 00	10 00
North Bossier	80	35	10	35	10 00	10 00
Manny circuit	50	20	5	25	5 00	5 00
Sabine circuit	50	30	10	25	5 00	5 00
Total	1300	$650	$200	$700	125 00	125 00

JOHN J. STOCKWELL, SEC'Y.

To the preachers of Winona district, North Mississippi Conference. At the last session of our Conference, a collection was ordered to be taken up in the month of April to defray the expenses of our delegates to the General Conference and to meet the deficiency in the expenses of our delegates to the Ecumenical Conference. In accordance with instructions the following appointment is made to the several charges. Winona and Vaiden, $5; Winona circuit, $4; Blackhawk, $8; West, $5; Carrollton $5; Kosciusko and Durant, $8; Lexington, $4; Richland, $5; Attala, $5; French Camps, $4; Ziepha, $2; Walthall, $3; Newport, $3; Kosciusko circuit, $2; Minter City, $3.

THOS. Y. RAMSEY, P. E.

DURANT, Miss., March 23, 1882.

Quarterly Conferences.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—SECOND ROUND.

Bayou Boeuf and Evergreen	Apr. 29, 30
Bayou de Glaize and Avoyelles Fr. mis.	May 2
Spring Creek	6, 7
Alexandria	13, 14
Pineville	20, 21
Colfax	27, 28
Winnfield	June 3, 4
Castor	Tuesday, 6
Columbia	Wednesday, 7
Harrisonburg and Sicily Island	10, 11
Jena	Wednesday, 14
Little River and R. R. M.	17, 18
Sunapart	24, 25
Bell Chasey	Tuesday, 27

The Alexandria District Conference will convene at Big Cane, June 29, 1882, at 10 A. M.

The District Stewards will meet at Big Cane, June 30, at 9 A. M.

15 F. G. HOCUTT, P. E.

SHREVEPORT DIST.—SECOND ROUND.

Logansport	Apr. 15, 16
Coushatta	29, 30
Springville	May 6, 7
South Bossier	13, 14
North Bossier	20, 21
Shreveport	27, 28
Mooringsport	June 3, 4
Caddo	10, 11
Mansfield	17, 18
Pleasant Hill	24, 25
Natchitoches	July 1, 2
Many	8, 9
Anacoco	15, 16
Sabine	22, 23

Having failed to obtain a release, by the appointment of a successor, and my health having greatly improved, I contemplate being able to meet most of the above appointments.

15 T. H. M'CLESDON, P. E.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—SECOND ROUND.

Marvin circuit, at Marvin	Apr. 22, 23
Brandon station, by preacher in charge	22, 23
Fannin, at Union, by preacher in charge	22, 23
Cato circuit, at Clear Creek	29, 30
Trenton circuit, at Independence	May 6, 7
Raleigh circuit, at Union Chapel	13, 14
Lake circuit, at Centerville	20, 21
Newton circuit, at Spring Hill	27, 28
Walnut Grove circuit, at Walnut Grove	June 3, 4
Philadelphia mission, at Philadelphia	10, 11
Decatur mission	17, 18
Beech Springs mission	24, 25
Carthage circuit, at Carthage	July 1, 2
Ludlow mission	1, 2
Forest circuit, at Morton	8, 9

15 J. M. GANN, P. E.

JACKSON DIST.—SECOND ROUND.

Brownsville	Mar. 25, 26
Lane's Chapel	28, 29
Raymond	Apr. 1, 2
Canton	8, 9
Livingston	15, 16
Jackson	22, 23
Forest Grove	27, 28
Camden	29, 30

11 W. L. C. BUNNICUTT, P. E.

MERIDIAN DISTRICT—SECOND ROUND.

Meridian	Apr. 14, 15
DeSoto, at Good Water	22, 23
Shubuta, at Soule Chapel	29, 30
Enterprise and Quitman, at Quitman	May 6, 7
Winchester, at Winchester	14, 15
Enterprise, at P. Valley	21, 22
Marion, at Andrew C.	Jun. 3, 4
Paulding, at Philadelphia	10, 11
Chickasahay mission	17, 18
Waynesboro, at State Line	24, 25
Lone Creek mission	July 1, 2
Lauderdale	8, 9
Linwood	15, 16
DeKalb	22, 23

District Conference to be held in Meridian July 27—30, 1882.

The Board of District Stewards will please meet me, in Meridian, on Wednesday, April 12, at 11 A. M.

12 JAS. A. GODFREY, P. E.

SEASHORE DIST.—SECOND ROUND.

Ocean Springs ct., at Scranton	Mar. 25, 26
Moss Point, at Moss Point	Apr. 1, 2
East Pascagoula, at Cross Roads	8, 9
Handsboro, at Biloxi	15, 16
China Grove, at Saratha	22, 23
Mt. Carmel, at Columbia	26
Franklington, at Magbee's	29, 30
Covington, at Covington	May 3
Pearlington, at Log Town	6, 7
Spring Cottage, at Bird's Chapel	9
Whitlington, at Steep Hollow	13, 14
Bethel, at Ellisville	20, 21
Westville, at Fairmount	27, 28
Enon	June 3, 4
West Pascagoula, at Union	7

District Stewards will please meet at Moss Point April 1, 1882.

13 T. S. WEST, P. E.

VICKSBURG DIST.—SECOND ROUND.

Vicksburg	Apr. 1, 2
Warren circuit, at Beachland	8, 9
Port Gibson	15, 16
Fayette circuit, at Cane Ridge	22, 23
Natchez	29, 30
Kingston circuit, at Washington	May 6, 7
Rolling Fork	13, 14
Clover Hill	20, 21
Mt. Olivet at Salartia	June 3, 4
Rocky Springs, at Rocky Springs	10, 11
Meadville, at Nebo	17, 18
Cayuga, at Reeves Chapel	24, 25

15 R. S. WOODWARD, P. E.

WOODVILLE DIST.—SECOND ROUND.

St. Helena, at Darlington	Apr. 15, 16
Ponchatoula, at Springfield	22, 23
Amite City, at Osyka	29, 30
Amite Circuit, at Woodland	May 6, 7
Clinton, at Clinton	13, 14
East Feliciana, at Independence	20, 21
Pinkins and Port Hudson, at Port Hudson	27, 28
Jackson, at Jackson	Jun. 3
East Baton Rouge, at Bethel	10, 11
Livingstone, at Friendship	10, 11
Wilkinson	17, 18
Woodville, at Woodville	24, 25
Bayou Sara, at Bayou Sara	July 1, 2
North Wilkinson	8, 9

12 D. A. LITTLE, P. E.

NORTH MISSISSIPPI CONFERENCE.

WINONA DIST.—THIRD ROUND.

Kosciusko and Durant	May 13, 14
Newport	20, 21
Ziplia	June 3, 4
Kosciusko circuit	10, 11
Attala	11, 13
French Camps	24, 25
Richland	July 1, 2
Lexington	8, 9
Winona and Vaiden	15, 16
West	22, 23
Winona circuit	29, 30
Walthall	Aug. 5, 6
Black Hawk	12, 13
Carrollton	19, 20
Minter City	26, 27

The District Conference will convene at French Camp, June 23, 1882.

15 THOS. Y. RAMSEY, P. E.

ADVERTISEMENTS.

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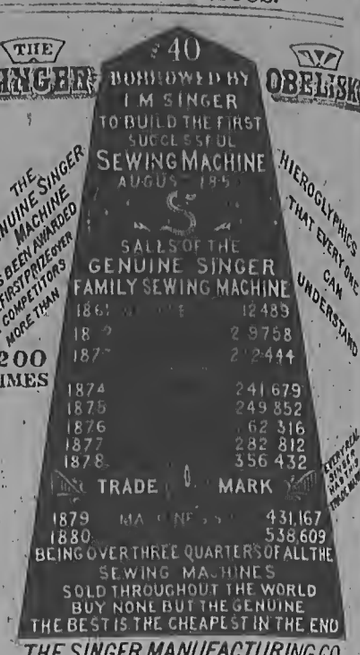

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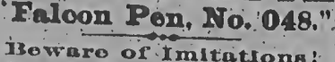

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REV. CHRISTIAN KEENER.

THE VOICES OF THE FLOWERS.

"Lie still with your ears to the soft green earth,
While the rain and sunshine fall,
And you can hear the flowers in their gay, glad mirth
To each other whisper and call.

"For hush'd like an infant, in sleep they lie,
In their moist, cool cells below;
Aware of hearing the wind's bleak sigh,
And the falling of the snow.

"But when spring comes down to the earth, and her feet
Send a thrill through the woodland and plain,
And the clouds weep tears that are soft and sweet,
But which we miscall the rain,

"Then they waken up with a light in their look,
And in low, sweet whispers they cry,
'Sisters, a murmur is heard in the brook,
And sunshine is seen in the sky.

"'Then we should burst through the young, green earth,
As the stars through the heavens by night,
As the young and the glad may rejoice in our birth,
And we in the calm, sweet light.'

Then she said: "Sisters, where shall we grow?
I shall grow by the side of the stream,
And all day long I will blossom and blow
Till the news fold me up in a dream."

And I," said another, "will bloom by the way
Where the children go in a band;
They will stop for a moment their gladsome play,
And touch my lips with their hand."

"I will peep from the long, rich grass," said one,
When the meadows low to the wind,
And I will catch like dewdrops the fairy tune
Of the music it leaves behind."

"And I," said one, "in some garden fair,
Where my fairer sisters abide;
I shall may be that I may be twined in the hair
Of the maid as she blooms into bride."

Then a sweeter voice held the rest in thrall—
"O, sisters, what things ye have said!
I shall grow in the sweetest spot of all
On the graves of the calm, pure dead.

"They will know that I blossom above their dust,
And will yearn, in their silent abode,
For the grand resurrection to crown their trust
In the love and the promise of God."

The flowers whisper, and if you list,
When the rain and sunshine fall,
You will hear their sweet counsel and make reply
If your heart is at one with all.

—1000 Words.

China and Her People.

BY REV. J. W. LASMITH.

Fourth Letter.

My Dear Young Friends: It has generally been supposed, by people in America and Europe, that the Chinese have an antiquity which extends back myriads of years; that their historical records stretch back far into the past, and that their records differ very widely from those given by Moses. This idea was at one time caught up by sceptics, and used by them to cast discredit on the chronology of the Bible, and thereby overthrow the evidence of its Divine authority. The truth of the whole matter is, the Chinese, like most all heathen nations, have a mythological as well as a chronological period. The one they look upon as fabulous, the other as authentic; the one as counted with the gods, and the other with men. They give no names, no characters, no events and no circumstances connected with these wonderful emperors; neither are we told of any events that occurred during their reigns. We are not told whether their kingdoms were in heaven or on earth, or whether they reigned in China or over other nations. All this may point to an indistinct tradition of the antediluvian world when men lived to so great an age, and it is easy to see how the Chinese, who have been for so many thousand years entirely shut out from any intercourse with all other nations, might have been led to look upon all that transpired before the flood as being connected with the gods. So little do the Chinese credit this fabulous period, that one of their most noted historians, Choo-foo-tsz, does not make any mention of it. Another historian says: "Such an account is contrary to reason and common sense." Another historian, Sze-ma-Tseen, makes no mention of these emperors, and says not a word about Pankoo, the first man.

The Chinese have a correct history of their nation which extends over a period of four thousand years, in which they relate not only all important events, but many very trivial. A record of this history can be found in all the principal cities of China, and this is the one which is generally received and believed in. More than two thousand five hundred years since the Chinese had a written language, and a lexicon of their language was formed then, but was more fully compiled by one of their emperors about one hundred and fifty years since, and is still in use, containing a list of about forty thousand characters. Long before Abraham left Ur, of the Chaldees, Chinese were acquainted with astronomy, and recorded many important observations which have been verified by late scientific astronomers.

When the Israelites dwelt in Egypt, Chinese laws and literature equalled that of the Egyptians. More than a thousand years before the Christian era the Emperor of China, Wung-Wong, composed classics which are committed to memory by all scholars in China to this day. Her literature was very extensive long before England was invaded by the Norman conquerors. The Chinese used firearms about fourteen centuries ago, and printing was known in China five hundred years before it was known in the West. They knew how to make paper as early as the second century of the Christian era, and invented gun-powder a century previous to that time. More than eighteen hundred years since, the Chinese sold their silks to the Romans for its weight in gold, and they dressed in the same when the people of ancient Britain painted themselves in all fantastic colors, dressed in skins, and fished in canoes made of bark.

Before America was discovered China had a canal six hundred and fifty miles long, and two hundred and twenty years before the Christian era she had a gigantic wall, extending from the seashore to the west across the highest mountains, fifteen hundred miles in length. It is broad enough at the top to allow twelve men to walk abreast. It is said to have material enough to build a wall five feet high entirely around the earth. It is a wonderful work of industry, far surpassing that of the wonderful pyramids of Egypt. More of this in the future.

There is no other nation in the world which can show such an unbroken history as the Empire of China. Her civilization of to-day is intimately connected with her civilization of the past. She has at present more than seventeen hundred walled cities, which, if placed in a straight line, would extend nearly three times across the United States from the Atlantic to the Pacific. There are more than two thousand canals, which, connecting with all her principal rivers, drain and irrigate almost all parts of China, from the gates of the great city of Peking to Hungchow, in the southwest, and to Canton, on her most southern border. Goods and passengers can be transported from the city of Peking to nearly every large city and town in the empire by the means of these extensive canals.

China proper is divided into eighteen states, or provinces, as follows:

Northern.—1. Kan-suh, meaning willing reverence, and has a population of 16,000,000.

2. Shensi, meaning west passes, and has a population of 14,500,000.

3. Shansi, meaning west hills, and has a population of 15,500,000.

4. Honau means river south, and has a population of 25,500,000.

Central China.—5. Sz-chwen, meaning four streams, and has a population of 27,000,000.

6. Hu-Peh means north lake, and contains a population of 24,500,000.

7. Klangsi means river west, and contains a population of 21,000,000.

8. Gau-hwuy means grace province, and contains a population of 20,000,000.

Southern China.—9. Yun-nan means cloudy south, and contains a population of 8,000,000.

10. Kwee-chow means noble land, and contains a population of 7,500,000.

11. Hu-nau means south lake, and contains a population of 25,500,000.

12. Kwangsi means broad west, and contains a population of 10,500,000.

13. Kwangtung means broad east, and contains a population of 10,500,000.

14. Foh-klen means happy established, and contains a population of 15,000,000.

15. Cher-klang means forked streams, and contains a population of 28,000,000.

16. Kling-su means river province, and contains a population of 35,000,000.

17. Shing-ting means east hills, and contains a population of 29,000,000.

18. Chili-Li means direct rule, and contains a population of 28,000,000. Making a grand total of 370,000,000.

A glance at the map of China proper shows that it extends over an immense area of country thickly inhabited and well cultivated. Revolutions and wars have often occurred in China. She has been frequently invaded by a foreign foe, or disturbed by internal commotion, and her people are now under Tartar rule. Notwithstanding all this, China remains the same. The genius and spirit are the same as they were three or four thousand years since in the patriarchal age. No nation has undergone less change than China. The people of this great empire seem to have grown up a distinct people from the rest of mankind, almost as different as if they were the inhabitants of another planet. They have a remarkable history. The coincidence of ten generations having passed away, the institution of marriage, the invention of music, the rebellion of a portion of the human race, and the confessed mixture of the divine and human families, closed by the occurrence of the flood in the time of Zaou (Noah), all mentioned in Chinese history—might lead us to infer that, in their allusions to this period, the Chinese are merely giving their version of the events that occurred from Adam to Noah. When Yu, the first Emperor of China, ascended the throne, the lands were drained and China became habitable. About this time wine was discovered. Emperor Zu tasted it and found it sweet, but objected to it, saying, "At some future period wine will occasion the ruin of the country."

An account of the discovery of wine, in connection with the facts related above, would seem to prove that the first emperors of China must have been acquainted with the immediate descendants of Noah. Of Ching-Tang, the founder of the second dynasty, B. C. 1765, history says, "He ruled the people gently, and abolished oppression, complying with the wishes of the people, so that all parties resorted to him." In his days the seven years' drought occurred. At the close of this dynasty, B. C. 1153, the tyrant, Chow, was ruler. He is said to have been endowed with supernatural strength, so that he was able to conquer the fiercest beast, and yet he was deluded and ruined through the fascinations and extravagances of a wretched woman. It is very remarkable that the age and character of this ruler should agree so perfectly with that given in the sacred Scriptures to Samson.

Some three centuries before the Christian era the people of this great empire were brought under the rule of the Tsin family. It is from this family the name "China" was given to the country by the Romans; but that name is not recognized by the Chinese. Mencius, a Chinese philosopher, wrote, "I hear of barbarians being improved by the Chinese; but I have never heard of the Chinese being improved by barbarians." Thus the Tartars, after subjugating China two hundred and fifty years since, instead of altering her institutions and changing her form of government, conformed themselves to the customs and laws already existing, and were in fact subdued by the Chinese. There are three classes in China who have never submitted to the Tartar rule: the women, young children and the priesthood. Their garments are the same to-day as they were worn in the late dynasty. China has remained the same, only changing her rulers and adding to her territory, until now the whole empire covers an area of three million square miles. No wonder the Chinese consider their country the "middle kingdom," and that with them the world and their empire should mean the same thing.

SHANGHAI, CHINA, February 20, 1882.

Frivolity and Waste.

A fashion craze is at its height. Surely women were never so extravagant and reckless in their expenditures as now. The mania spreads to all classes. Rebounding from the forced economy that the financial crisis brought upon all, they seem to throw off all restraints. It is not the young women alone or the idle, frivolous class who do nothing but read novels and fashion books and costume themselves; but the aged and the mothers and the little children; not the rich alone, but the working classes and the poor. Go where you will, you find a grand dress parade; women lent with the weight of years bedecked in the latest style, mothers arrayed in all the vanities that fashion-mongers can heap up, and little tots who can hardly read dressed like little princesses, indeed, more expensively than the prospective queen of England, Alexandra, dresses her daughters. Thousands of these women are not able to afford it. They are living up to their entire income, and a reverse in the wheel of fortune would at once prostrate them. A temporary check in any one branch of business would bring them to face the question of getting the daily bread. And their children are growing up with false notions of life, with false ideas of the value of money, with prejudices against economy and labor. They are trained not to do, but to shine. One is reminded of De Quincy's picture of a woman sailing over the sea. She is asleep. Her necklace of pearls is broken and the jewels are dropping one by one into the sea. She wakes at last to see her jewels dropping away from her; she clutches after them, but while she is trying to recover a falling pearl another drops away. These jewels of the home are dropping away while the mother sleeps. What kind of wives and mothers will the pampered girls of fashion make? They have not been educated for the practical duties of life. They go to meet the solemn responsibilities of wifehood and motherhood weak and ignorant. They blunder from the first; shine a little while if kept in a sheltered nook, but the first storm beats them down and leaves them wrecked.

The morgues of our great cities tell the sad story of the tragic ending of many of this useless, frivolous class. Many are already in the black seething floods of vice that sweep down to death. So many that if one girl is brought from the river or the street and laid out in the morgue for identification by friends, at once there is a long procession of anxious, weeping fathers and mothers, whose darlings have drifted away from them out into the slums of vice, who stand by the dead and with stormy grief try to find some trace of the lost one they mourn.

What we need now most of all is strong, heroic mothers, who have the will and strength to conscientiously breast these waves of vanity and fashionable frivolity and hold, like a sheet anchor, their children to economy through culture and practical hard work. Oh, for true, sensible, practical, conscientious, Christian mothers.—The Christian Woman.

Power of Christ Through Infirmity.

It is not only in the duties of active life that a man receives the mark of Christ, and enters into the liberty which he bestows. The same liberation sometimes comes by sickness and the incapacity for work. I can speak, perhaps, more clearly, if I picture to myself some one on whom that calamity has fallen. For years you have been doing your part in the world. You have held your own. You have asked nothing, you have taken nothing from your fellow-men. But suddenly, it may be, the blow has fallen upon you. Sickness has come. You can not work. You are dependent where you used to trust only in yourself. How terrible it is! How it seems as if now all liberty were gone. You must stretch out your hand in your blindness for somebody to lead you. You must open your helpless mouth for somebody to feed you. Life seems all slavery and uselessness. What can release you? If it should come to pass that, by your pain, you should be brought into a personal knowledge of him who can console your pain; that by your weakness you could be brought to a personal reliance on his strength, and so your pain and weakness could become to you profoundly and inseparably associated with your allegiance to him—then see! Would they not be transformed? Still you must rest on others for what you would gladly do for yourself. But it would be no enfeeblement, no demoralization of your life. The higher meaning of your pain would swallow up its lower meaning. The association which it made for you with God would overrule the association which it made for you with your brethren. Through him on whom it made you able to rely, you would be strengthened so that even those on whom you rested physically every day would feel your strength, and spiritually rest on you. That would be freedom for you.

Such sicknesses there are. Such we have sometimes known; some men or women, helpless so that their lives seemed to be all dependent, who yet, through their sickness, had so mounted to a higher life and so identified themselves with Christ that those on whom they rested found the Christ in them, and rested upon it. Their sick-rooms became churches. Their weak voices spoke gospels. The hands they seemed to clasp were really clasping theirs. They were dependent on while they seemed the most dependent. And when they died, when the faint flicker of their life when out, strong men whose light seemed radiant found themselves walking in the darkness, and stout hearts on which theirs used to lean trembled as if the staff and substance of their strength were gone. A noble freedom certainly is this in which the arm that holds you up is really held up by you, in which, while others think they are supporting you, you really are supporting them, and this noble freedom may come to any weak and wounded life whose wounds and weakness have become the signs and tokens that it belongs to Christ.—The Rev. Phillips Brooks.

The seperation of the Woman's Christian Temperance Union into two camps on the question of woman suffrage is, says the New York Methodist, an event of considerable importance. We are not especially concerned with the details of it. Whether or not a new departure was taken by the suffragist majority at the last meeting is of no large importance; what is certain is that the anti-suffragists then discovered that they were the minority and must remain in that character or go out. The "do everything policy" which the Union has honestly pursued to promote temperance reform could not include so spechul and combative an item as woman suffrage. It is a question that admits no compromise; to be in the Union was to be for such suffrage in favorable localities and to be against it in unfavorable localities—or to be in favor of it where there should be some hope of getting it. In short, the W. C. T. U. is laboring to promote woman suffrage. The division which has recently occured will give it greater liberty in that direction, and suffrage may become its chief business. We believe that all women suffragists are temperance advocates, and the temperance reform makes a good base for an advance. But Christian women who are unalterably opposed to woman suffrage—who believe that such suffrage involves greater dangers to our family life than Mormonism and unlimited divorce—cannot possibly compromise on this question. They do not wish to fight one stubborn evil by bringing in another which, in their judgment, involves vastly greater dangers. It will be well if, hereafter, the suffragists and anti-suffragists keep to seperate camps; and the old W. C. T. U. will be most successful as a womans suffrage organization. The new society will doubtless have the hearty co-operation of all anti-suffragist Christian women.

INGERSOLL AND THE CHRISTIAN RELIGION.

"That majestic stream, supplied from a thousand unfailing fountains, rolls on, and will roll forever."—Judge Black.

A straw, floating down on the river's tide
Got caught in an eddy along its side,
And, whirling about in a giddy dream,
'Twas borne for a distance up the stream.
And scathing it cried: "What a wondrous force
See how I have changed the river's course!"
But there came a rise with the summer rain
And the eddy swept into the current again;
But the straw was as high and dry on the shore,
And the river flowed on the same as before.

—Shreveport Standard.

Delegates-Elect to the General Conference.

Meets in Nashville, May 1st, 9 A. M.

Alabama Conference.—Clerical: T. O. Summers, R. B. Crawford, O. R. Blue, W. A. McCarty, T. G. Mangum. Lay: P. G. Wood, A. W. Portis, S. H. Dent, J. I. Harris, E. Law. Alternates—Clerical: M. S. Andrews, A. H. Mitchell. Lay: R. H. Powell, William Otis.

Arkansas Conference.—Clerical: Benjamin H. Greathouse, S. H. Babcock. Lay: Frank Parke, J. W. Jones. Alternates—Clerical: T. J. Smith. Lay: H. C. Allen.

Baltimore Conference.—Clerical: Alpheus W. Wilson, Ramsey Smithson, Samuel Rodgers, John S. Martin, James S. Gardner, William P. Harrison. Lay: Jesse B. Wilson, Rev. E. Barrett Prettyman, Thos. J. Magruder, James H. H. Figgat, John G. Cox, Joseph P. Houck. Alternates—Clerical: John C. Dice, William H. D. Harper, Peter H. Whisner, Thomas E. Carson. Lay: W. W. Ballard, J. B. Bond, P. Hamill, R. McCoy.

Columbia Conference.—Clerical: J. R. N. Bell. Lay: James A. McGee.

Denver Conference.—Clerical: A. H. Quillian. Lay: Isaac Brinker. Alternates—Clerical: J. W. Carnes. Lay: J. W. Wilderfield.

East Texas Conference.—Clerical: S. W. Turner, John Adams. Lay: T. R. Bonner, W. W. Davis. Alternates—Clerical: R. W. Thompson, W. A. Sampey. Lay: Huston Twomey, W. M. Shumatte.

Florida Conference.—Clerical: O. E. Downum, F. Pascoe. Lay: J. W. Tucker, T. T. Turnbull. Alternates—E. L. T. Blake, J. P. DePass.

German Mission Conference.—Clerical: J. B. A. Ahrens. Lay: A. Berling. Alternates—Clerical: F. Vordenbaumen. Lay: Ez Zinke.

Holston Conference.—Clerical: E. Richardson, J. S. Kennedy, W. G. E. Cunningham, J. M. McPeer, E. E. Wiley, E. W. Moore. Lay: J. B. Hoyle, W. W. Stringfield, W. B. Aston, J. W. Gant, T. P. Sommers, Peter Gallagher. Alternates—Clerical: E. E. Hoss, W. W. Bays. Lay: J. W. Paulett, L. M. Pease.

Illinois Conference.—Clerical: C. C. Mayhew. Lay: Samuel Carpenter. Alternates—Clerical: B. R. Hester. Lay: J. B. McBryde.

Indiana Conference.—Clerical: Jacob Ditzler. Lay: John W. Smith. Alternates—Clerical: E. H. Momsen. Lay: W. P. Taggart.

Indian Mission Conference.—Clerical: Young Ewing. Lay: G. B. Hester. Alternates—Clerical: J. H. Walker. Lay: B. H. Lellore.

Kentucky Conference.—Clerical: C. W. Miller, H. P. Walker, R. Hiner, J. W. Fitch. Lay: J. W. Procter, T. L. Given, J. C. Cooper, J. C. Woodward. Alternates—Clerical: J. Rand, S. X. Hall. Lay: W. H. Winn, E. M. Newman.

Little Rock Conference.—Clerical: W. H. Browning, E. N. Watson, Horace Jewell. Lay: C. A. Gantt, W. S. Jeter, A. R. Banzen. Alternates—Clerical: H. D. McKinnon, Andrew Hunter. Lay: J. Custer, W. C. Ratcliffe.

Los Angeles Conference.—Clerical: T. R. Curtis. Lay: Albert Ogiesby.

Louisiana Conference.—Clerical: Linus Parker, C. W. Carter, B. F. Alexander. Lay: W. H. Foster, A. S. Helmick, A. C. Mitchell. Alternates—Clerical: J. A. Parker, Christian Keener, John Pipes. Lay: W. T. Blacksheer, John L. Scales.

Louisville Conference.—Clerical: B. M. Messick, G. H. Hayes, H. C. Settle, H. C. Morrison, G. R. Browder. Lay: John A. Carter, Samuel Brents, W. E. Parish, A. B. Stark, W. S. Johnson. Alternates—Clerical: H. M. Ford, A. H. Redford. Lay: J. S. Lithgow, T. L. Bacon, R. T. Haley.

Memphis Conference.—Clerical: Guilford Jones, R. H. Mahon, W. T. Harris, A. R. Wilson, T. L. Boswell. Lay: L. D. Mullins, A. D. Bright, A. G. Hawkins, W. T. Irion, W. A. Tanner. Alternates—Clerical: W. C. Johnson, N. P. Ramsey, J. H. Heard. Lay: S. W. Goodwin, George Johnson, I. T. Bolt, W. L. McFarland.

Mississippi Conference.—Clerical: G. G. Andrews, H. E. Johnson, W. L. C. Hunnicutt, C. B. Galloway. Lay: W. L. Nugent, Irvin Miller, S. B. Watts, C. S. Stewart. Alternates—Clerical: J. A. Ellis, R. S. Woodward, R. J. Jones. Lay: J. D. Carter, F. B. Wimberly.

Missouri Conference.—Clerical: W. M. Rush, E. R. Hendrix, E. K. Miller, C. J. Vandeventer, B. H. Spencer. Lay: John D. Vinell, T. D. Woodson, P. P. Ellis, P. H. Perkins, Thomas Shackleford. Alternates—Clerical: Joseph H. Pritchett, J. B. Nolan. Lay: Rufus E. Anderson, J. M. Proctor.

Montana Conference.—Clerical: L. B. Stateler. Lay: E. G. Brooke. Alternates—Clerical: E. J. Stanley. Lay: John B. Taylor.

North Alabama Conference.—Clerical: Anson West, John B. Stevenson, L. M. Wilson, John A. Thompson. Lay: E. A. Powell, W. B. Wood, J. H. Harris, M. C. Baldridge. Alternates—Clerical: John W. Newman, Robert A. Timmons. Lay: John D. Brandon, Hiram G. Evans.

North Carolina Conference.—Clerical: N. H. D. Wilson, B. Craven, W. S. Black, L. S. Burkhead, H. T. Hudson, E. A. Yates. Lay: R. T. Gray, T. M. Jones, J. S. Carr, W. T. Bonb, W. M. Robbins, N. W. Lawrence. Alternates—Clerical: J. E. Mann, S. D. Adams, J. W. North. Lay: E. J. Lilly, W. M. Parker, H. B. Adams.

North Georgia Conference.—Clerical: W. H. Potter, A. G. Haygood, Jesse Boring, H. H. Parks, W. F. Cook, James E. Evans, H. J. Adams. Lay: C. D. McCutchen, James Jackson, W. M. Sessions, W. A. Turner, P. Crawford B. M. McIntosh, Wier Boyd. Alternates—Clerical: J. W. Heidt, D. J. Myrick, C. A. Evans, S. P. Richardson. Lay: Y. L. G. Harris, J. B. Hunnicutt, J. S. Stewart, J. A. Winn.

North Mississippi Conference.—Clerical: T. C. Wier, S. A. Steel, T. W. Dye, T. A. S. Adams, Amos Kendall. Lay: H. W. Foote, J. M. Wells, R. W. Jones, E. H. Moore, E. D. Shands. Alternates—Clerical: W. P. Barton, J. D. Cameron, J. H. Brooks. Lay: R. C. Clark, J. B. Streater, J. C. Hamilton.

North Texas Conference.—Clerical: J. H. McLean, M. H. Neely, J. M. Binkley, W. H. Hughes. Lay: Asa Holt, W. A. Allen, W. A. Kendall, Young Burgher. Alternates—Clerical: W. F. Easterling, H. A. Bourland, E. B. Ellis, R. Lane. Lay: J. W. Fulton, L. M. McCorkle, J. R. Biggs, F. H. Wolch.

Northwest Texas Conference.—Clerical: J. D. Shaw, William Price, Horace Bishop, C. E. Brown, A. Davis. Lay: R. A. Pailpot, J. R. Henry, W. W. Treadwell, D. H. Snyder, J. T. Yeargin. Alternates—Clerical: G. W. Graves, W. R. H. Stockton. Lay: W. D. Jackson, T. W. Hollingsworth, J. A. Graves.

Pacific Conference.—Clerical: O. P. Fitzgerald, T. H. B. Anderson. Lay: W. F. Goad, W. B. Brown. Alternates—Clerical: W. F. Compton, George Sim. Lay: J. M. Preston, T. A. Snyder.

South Carolina Conference.—Clerical: A. M. Shipp, S. B. Jones, W. W. Duncan, W. P. Mouzon, O. A. Darby. Lay: James H. Carlisle, F. A. Connor, W. T. D. Cousar, William Stokes, H. H. Newton. Alternates—Clerical: S. H. Brown, S. A. Weber, J. M. Carlisle. Lay: W. K. Blake, R. Y. McLeod, W. S. Morrison, J. F. Carraway, T. W. Stanland.

South Georgia Conference.—Clerical: J. W. Hinton, J. S. Key, T. T. Christian, J. B. McGhee. Lay: E. M. Holt, I. Hardeman, G. B. Glenn, W. J. Green. Alternates—Clerical: G. G. N. MacDonell, J. O. Branch. Lay: Reuben Jones, J. W. Chatham.

Southwest Missouri Conference.—Clerical: M. M. Pugh, C. C. Woods, W. C. Godbey. Lay: J. R. Willis, N. Scarritt, G. M. Jones. Alternates—Clerical: T. M. Cobb, W. M. Prottsman. Lay: I. F. Garner, H. Clay Ewing.

St. Louis Conference.—Clerical: D. R. McAnally, W. V. Tudor. Lay: Samuel Cupples, J. C. Moore. Alternates—Clerical: J. S. Frazier, T. M. Finney. Lay: J. R. Dodd, W. H. Moore.

Tennessee Conference.—Clerical: J. B. McFerrin, R. A. Young, William Burr, James D. Barbee, D. C. Kelley, Joseph B. West, John W. Hamor, Sr. Lay: Jordan Stokes, George G. Dibbrell, James Whitworth, N. T. Lupton, R. H. Pickering, T. L. Moody, Thomas B. Holt. Alternates—Clerical: R. K. Hargrove, E. A. Orman, John F. Hughes, R. K. Brown. Lay: J. B. Palmer, J. L. Parks, William Hunt.

Texas Conference.—Clerical: E. S. Smith, H. V. Philpot. Lay: T. J. Swearingen, B. D. Orgain. Alternates—Clerical: L. G. John, C. H. Brooks. Lay: T. H. Bowman, J. H. Stone.

Virginia Conference.—Clerical: W. W. Bennett, R. N. Sladd, J. E. Edwards, J. C. Granbery, J. D. Blackwell, P. A. Peterson. Lay: W. W. Walker, George M. Bala, R. Pollard, F. H. Smith, Richard Irby, L. L. Marks. Alternates—Clerical: E. P. Wilson, Paul Whitehead, A. G. Brown. Lay: T. B. Hanifin, M. H. Garland, Thomas Branch.

Western Conference.—Clerical: H. H. Hogan. Lay: W. H. H. Adams. Alternates—Clerical: A. C. Towns. Lay: A. G. Campbell.

Western Virginia Conference.—Clerical: P. B. Carroll, T. S. Wade. Lay: John McIntosh, W. C. Ireland. Alternates—Clerical: W. T. Bolling, S. T. Mallory. Lay: R. S. Bickle, J. E. Steward.

West Texas Conference.—Clerical: A. H. Sutherland, W. J. Joyce. Lay: W. G. L. Fly, M. N. Shivo. Alternates—Clerical: J. G. Walker, B. Harris. Lay: J. H. Combs, W. L. Thompson.

White River Conference.—Clerical: Josephus Anderson, John H. Dye. Lay: George Thornburgh, D. P. Warren. Alternates—Clerical: G. A. Dannelly. Lay: L. L. Mack.

Christian Advocate.

THURSDAY, APRIL 20, 1882.

MY SHEPHERD.

"He leadeth me!"
And so I need not seek my own rough way
Across the desert wild;
He knoweth where the soft green pastures lie,
Where the still waters glide,
And how to reach the coolness of their rest
Beneath the calm hillside.

"He leadeth me!"
And though it be by rugged, weary ways,
Where thorns spring sharp and sore,
No pathway can seem strange or desolate
Where Jesus "goes before."
His gentle shepherding my solace is,
And gladness yet in store.

"He leadeth me!"
I shall not take one needless step through all,
In wind or heat or cold;
And all day long he sees the peaceful end
Through trials manifold.
Up the fair hillside, like some sweet surprise,
Waiteth the quiet fold.

—Word and Work.

Sunday-School Lesson.

PREPARED BY REV. CHRISTIAN KEENER.

Second Quarter—Lesson V.

SUNDAY, APRIL 30, 1882.—MARK VII. 1-23.

GOLDEN TEXT.—"*In vain do they worship me, teaching for doctrines the commandments of men.*"—Mark vii. 7.

THE TRADITIONS OF MEN.

This chapter begins the last year of our Lord's ministry. It was a year of bitter opposition and persistent persecution, opening with this covert attack of the scribes and Pharisees. The verses sum up the great controversy which prevailed during the ministry of the New Testament, that between the religion of the letter and external observances, and the religion of the heart. The principle of organization of those leading this controversy was the same as that which exists to-day in all such disputes, namely, determined opposition and hatred to Christ and his pure teachings. These scribes and Pharisees came down from Jerusalem as delegated representatives of the Sanhedrim. Their purpose was to watch and counteract, in every way they were able, the wide-spreading influence of this great Teacher, who was attracting to himself many of the people by performing such charming miracles as feeding five thousand people at one meal, healing their sick, and even raising their dead to life. It was, indeed, time for the church authorities to do something. It did not take these detectives long, with their sharp-eyed prejudices, to find something to censure. The first case brings to view the constant and intrusive surveillance to which our Lord and his followers were subjected. They saw some of his disciples eating with defiled hands; that is to say, they ate their meal without going through a ceremonial cleansing beforehand. The hollow-hearted traditionists found in this a grievous fault. The number of washings, and the thoroughness of the scrubbing, were their guage of purity. This was not inculcated in the law, but the teaching of their traditions, which they compared to rich wine, which was not improved by adding too much *water*, which to them was the symbol of the *word* of the Scriptures.

A strict traditionist, shut up in prison, with only bread and water enough to sustain life, would have rather perished from thirst than eat with unwashen hands. The law of Moses required the purification of all the vessels of worship, and in certain cases the worshiper himself, teaching the lesson that no man without holiness could approach God, but these rabbis perverted the spirit of Leviticus just as they did every other ordinance, by applying it to many trivial things, until the lesson of purity was lost altogether. These hypocrites, with well-sembled sincerity, asked the Master why this irregularity in his disciples. They framed the question for the ecclesiasticism of all ages, which makes tradition and the teaching of the fathers the standard of religious life rather than the word of God. This same complaint of want of conformity to *the church* is still heard, a masked accusation of lack of piety. The Master always had ready an answer for such disingenuous questioners. He knew their lives, and saw the defilement of their innermost. His reply left them no ground to stand upon. Well did the prophet Isaiah foresee your spirit when he said this people honoreth me with their lips, but their hearts are far from me; those attempts at worship are vain, the commandments of God are laid aside that they may hold on to the traditions. At the bottom of all this vigorous enforcement of traditional observances there is an unconscious, half-conscious, repugnance to submit to the perfect will of God. It was not merely a multiplication and dilution of precepts in regard to purification, but in others of far more importance, not mere rites, but moral duties, not only the abuse of temporary and positive institutions, but also the subverting of the most tender natural relations. He gives one instance of the effect of this species of Pharisaic superstition—a most affecting one—which tells volumes as to the tendency and spirit of this wickedness. Their tradition had about neutralized and perverted one of the commands of God, which was at the very base of all social and family government. Honor thy father and thy mother. This commandment, by a counter tradition, they had all but obliterated. A son might, with the utterance of one word, and that word a falsehood, free himself from all obligation to help his parents—a sort of self-emancipation, a turning over to the Lord all of his property and all of his time and strength, a sort of dishonest bankruptcy, making the Lord his assignee, and the whole transaction a fraud, to escape the obligation and debt of love a child owes to his parents. And ye permit him to do no more for his parents? Your traditions teach you to countenance such villany. Can the human imagination conceive of a more monstrous wickedness done in the name of religion? Corban; the utterance of the word was enough to silence every traditionist; the idea so exquisite in its wickedness is a fine illustration of man's attempt of improving upon the law of God. This was enough for the scribes and Pharisees, so he turns from them and addresses himself to the multitude, who by this time were prepared to drink in every word he might say, and with admirable plainness, strength and brevity he lays down the principles of real polution. He turns, with seeming relief, from the disputes and fallacies of schools to the unperverted consciences of the common people. He calls them unto him. Hearken every one of you, and understand; there is nothing from without a man that, entering into him, can defile him; but the things that come out of him, those are they that defile the man. The extreme anti-tobacconists might well heed this lesson with as much profit as the users of the plant. The underlying truth is that nothing external to character can defile the soul so long as it remains external and does not become incorporated in the character. From the way Christ called attention to their ears he must have seen that some were not making good use of theirs, as the sequel shows by Peter's question as soon as they came into a house apart from the multitude. The disciples wanted his parable explained. Peter was very particular what he ate, as to whether it was clean or unclean. The Master reproves them: Are ye so without understanding also? Then he told them plainly: Out of the heart proceedeth all these evil things; the whole inner man the character. He lays his hand on the traitor. He points out the spring of all moral impurity; it originates in the heart of man's being, and thence wells out. He came to give us a new heart, to cleanse this fountain-head, and thus purify all the streams of our life.

Good Samaritanism.

No one who is an attentive observer of passing events can have failed to notice that there has been, during the last four years, in all the Christian churches, a remarkable development of "the grace of liberality." Scarcely a week passes that the telegraph wires do not flash across the continents the tidings of benevolence on a princely scale. The periodical literature of Christendom teems with accounts of donations, vastly varied in amount, for educational, ecclesiastical and other benevolent purposes. But all these manifestations of good Samaritanism, accounts of which ride on the lightning's wings and give employment to compositors and proof-readers, are but an infinitesimal part of the deeds of love of which the world hears not. Almost every neighborhood, especially in the cities, has its good Samaritan, whose deeds of benevolence, although little known on earth, are treasured up on high by him who has promised to reward even the gift of "a cup of cold water."

Our beloved ADVOCATE has recently brought to light numerous outcroppings of this substratum of Christian benevolence. No lover of "the true, the beautiful and the good" can have failed to read with a glow of delight the letter recently published in the ADVOCATE from a lady living in Madison county, Miss., in which she shows that to her this has not been "a cold-hearted world." And that good brother of Jackson, La., whose obituary was recently published by Dr. Andrews, how inspiring and stimulating is his example. Other similar instances, which the ADVOCATE has brought to light, will occur to those who are attentive readers. These things show that this world has more of true benevolence in it than it gets credit for. The seeds of gospel truth have not rotted in the soil. The parable of the good Samaritan has done its work. The example of self-sacrifice set by the lowly Nazarene has leavened a huge lump of modern humanity. Deep down in the heart of the nineteenth century church there is a spirit of noble generosity, which "feels another's woe," and runs to his relief. Believing this as firmly as I believe the gospel itself, I have written these lines, hoping they may greet the eye of some of this class, for I am not writing now for the worshipers of mammon. Those professing Christians whose God is gold may as well skip the remainder of this article, for it will be dry reading to them.

For the good Samaritans who may be found here and there I have a word. I wish to tell them of an opportunity of doing good. A Methodist preacher is in distress—a noble, faithful, devoted servant of the church—a man who has filled important positions and rendered efficient service. His health is gone, his physical organism apparently a complete wreck. With a large family to be reared, he is entirely without resources. The pittance which he may receive after a time from the Conference fund is a mere bagatelle to a family like his, and even this sum is not available for his present necessities. It does seem to me that if anything can touch the heart and open the pocket of a Christian it is a case like this. Who will respond? Every one will naturally desire to know who the distressed one is. His *name* I am not at liberty to give in this public way; but if any one feels desirous of contributing to his relief let him so inform me, and the name will be given. Some of our preachers might take the matter in hand, and raise a few dollars in sums so small that no one would miss his contribution. Brother itinerant, how soon you may be in this brother's condition who can tell! If any of our Bishops know of some brother who has the means and the inclination to practice good Samaritanism I will take great pleasure in giving them the name of this worthy brother. We in Natchez expect to contribute our mite. Brethren, remember the words of the Master in the conclusion of the parable of the good Samaritan: "Go thou and do likewise."

W. C. BLACK.

"Bearing the Infirmities of the Weak."

It is generally conceded that all real Christians are true in spirit even if their creeds contain much error, but it can not be denied that some Christians possess more strength than others. It is a fact that two Christians, equal in intellect and education, differ in religious stamina—one is stronger and more reliable than the other. This depends largely, it may be, upon their early training, and the opportunities they have had for the development of religious strength. Some Christians of limited education, according to the common acceptation of the term, have broad views of religion, and exercise themselves accordingly. The two faithful servants in the "parable of the pounds" had the same amount of means to operate with, yet one gained twice as much as the other, but both secured the approval of the nobleman to whom they were subject. This evidently shows that one was the stronger, and that both were faithful. It is not an easy matter for any one to rise, religiously, above the "examples that he has had continually set before him." No matter how earnest he may be, if he be under the direct influence of bad examples his progress in spiritual things will evidently be slow. It has been said that men are like water which is ever seeking its level. That is true, but it will not find it if it be hindered from an opportunity to do so. So it is with men. There are different grades of Christians in the church. There are the strong, the stronger and the strongest, and there are the weak, the weaker and the weakest. The apostle teaches that one part of the duty of the strong is to bear the infirmities of the weak. "They that are strong *ought* to bear the infirmities of the weak." To do so is Christ-like. Such persons were the most attractive to him. He acted upon the principle that the sickest one needs the physician the most. Those that are weak should be lifted up, that there may be an *increase* of strength upon their part. It is expected that those who are strong should do strong work; it can not be expected of the weak. The church acts wisely when it chooses the strongest members for the most important and responsible positions. This doubtless is done in the most of cases. As the church, however, is fallible, mistakes are sometimes made in this matter, and the result is not good. This rule should be observed in the ministry as well as among lay members. Put a preacher of narrow mental capacity, that has but little experience spiritually, into a hard charge, and there will be a backward movement. Some are beginning to think that there are getting to be certain charges in our church that are held in reserve as places of nourishment for the weak and so-called inefficient preachers. There is no doubt, if the *Lord* directs in the appointments, but that the strongest preachers are put in charge of the hardest works. If the weakest preachers were to be sent to the hardest appointments reason teaches us that there can be no advancement. So far as the feeling of a preacher about his appointment is concerned, if he is strictly loyal, he does not *desire* an appointment that he believes to be above himself, neither does he *desire* one that he thinks is below him, but he wishes one that is suitable, one in which he can accomplish the most good. If a preacher has a charge that is above him, he is as much afflicted as he would be in one that is below him. A man can be just as vain in *underrating* himself as he can in *overrating* himself.

One of the principal burdens of the pastor is the administration of Discipline, and his success in this matter depends mainly upon the strength of his own character. He may preach well, and be popular also, and not succeed well as a pastor. It is not possible for a preacher to elevate the people that he serves above himself. It is not uncommon for one preacher to build up a work, and his successor lets it go down. This is because he is not sufficiently strong, as a matter of course. A teacher should stand above his scholars so far as education is concerned; so ought a preacher, if possible, to stand above the people that wait on his ministry in intellect, education and religion, the majority of them at least. Then he can instruct the ignorant as they ought to be, and he can lift up the feeble, and be qualified to appreciate the condition of every one. If religious workers are not guarded they will give most attention to those that need it the least—the strong—and neglect the weak. It is *weakness* not to be doing good.

L. C. CALHOUN.

AUTAUGAVILLE, ALA., Feb. 16, 1882.

Colportage Sketches—No. 23.

BY A. M. JONES.

"I BELIEVE YOU DONATE BIBLES SOMETIMES."

While spending the day at a small railroad town a kindly-disposed gentleman suggested Mr. ——'s store as a convenient and suitable place for opening and exhibiting my Bibles. The introduction of such cheap books having created an excitement, a crowd soon gathered to examine and satisfy their curiosity. Being quiet, intelligent people, and learning, beyond a doubt, that the books were genuine Bibles, and the prices remarkably low, they, with the exception of *one*, immediately supplied themselves and retired. This *one* was a gentleman of fine, rather imposing personal appearance, tall and straight, near thirty-five years of age, and handsomely dressed. During the most interesting part of the occasion, while in the very midst of the excitement arising from the announcement of a Bible for *twenty-five* cents, and a Testament for a *nickel*, this gentleman entered in haste, as if eager to know what was to pay. And, though I was exceedingly busy selecting suitable copies for various parties, answering reasonable questions, changing money, and making entries in my memorandum, yet, as if especially commissioned spokesman for the town, he at once, and in a very learned, knowing way, began a tirade of interrogations, which continued in rapid succession, one after another, for at least thirty minutes. His appearance indicating a man of importance, and his first questions only natural, and therefore not objectionable, I for some time let others wait, and gave my attention to him. On discovering that he was more anxious to talk than to buy a Bible I quietly turned away, supplied his neighbors, and answered his questions, which had now become monotonous in the most condensed manner possible. An occasional question is not out of place, but a continuation of inquiries from the same source will finally exhaust the patience of the most gentle. When the others were all gone this gentleman, having at last exhausted his vocabulary of questions, was still on hand, holding up in my presence a small, elegantly bound copy, worth $1 25, and in the most extravagant language eulogizing the American Bible Society. In a loud tone of voice he continued: "It deserves the praise and patronage of all good men. It has done more to circulate the Holy Scriptures than any other institution in the world." Not more, I suppose, than the London Bible Society. "Yes, sir, it has done more than all others together." The last sentence was spoken to me only, as even the merchant, for some purpose, had stepped out on the street. Turning the leaves, as if examining it more minutely, he said: "I need just such a Bible as this." Then walking to the door and looking out, evidently to ascertain whether or not we were alone, he returned, and softly said: "*I believe you donate Bibles sometimes.*" The modest insinuation was plain, and I deliberately surveyed him from head to foot. While noting his well-polished boots, faultless black suit, gold watch-chain and beaver hat I could not surpress an emotion of mingled mischief and contempt. Yes, I "donate" a great many of these books. The seeking of the poor and the destitute, and gratuitously supplying them with the Holy Scriptures, is, in the estimation of the American Bible Society, the most important feature of my mission. It is, true, I sell hundreds, even thousands, but in many cases much prefer giving them away. At this I referred to my memorandum, and called his attention to the number disposed of in that way during the month, and especially to a few having been placed in the hands of the poor that morning. To all this he was very attentive, and for the first time since entering the room became silent. He had asked questions, offered advice, praised the Bible Society and complimented the colporteur. For such services, so kindly rendered, the Bible was undoubtedly expected as a present. I had never seen nor heard of this gentleman before. Did not so much as know his name, but, feeling that such meanness deserved rebuke, looked him full in the face, and said: While it always affords me pleasure to give Bibles to the poor, *yet that book will cost you* $1 25. *Will you take it?* The effect is better imagined than described. After coloring deeply, and a moment's hesitation, he handed me the money, and quickly left the store. On another occasion he was at church, where a collection was raised for the Bible cause, but declined a contribution. All money controlled by the American Bible Society has been given by some benevolent persons for a specific purpose, therefore those able to buy Bibles should never expect them as a gratuity, instead of wanting the book as a gift my friend should have paid for it at once, and then *made* a liberal contribution to the *cause*. Such would have been so nice.

From Lampasas, Texas.

MR. EDITOR: I am under many obligations to you and your enterprising publisher for the Sunday-School Lessons, printed early enough to give us the benefit of them. Thousands of hearts will thank you for this timely publication. The far away must be thought of. They are our brothers and friends in the gospel of Christ, our blessed Saviour. Do unto others as we would have them do unto us.

I have received twenty-seven additions to my churches since Conference. Others will join soon. I have an important work before me, possibly the most attractive place in all Texas is the Lampasas "Sulphur Springs."

The Gulf, Colorado and Santa Fe Railway Company have bought the Springs, and will build a $100,000 hotel here soon. We have, by said railway connection, direct communication with Galveston. Many business men are coming here from St. Louis, Atlanta, and other cities and States. You can take the boat at New Orleans and go to Galveston, or take the railroad and go to Houston, and then take the Gulf, Colorado and Santa Fe railroad, and come direct to our city of beauty and health.

I have one suggestion to offer. Make some arrangements at the General Conference about the salary of presiding eldors. Our present system is a poor one. The district stewards rarely ever meet, and, as a consequence, there is a bad feeling in the Quarterly Conference about informal assessments for the presiding elder. Both preacher in charge and presiding elder are hurt. Both are poorly paid, because many members are not willing to support the presiding elder, and especially when he forces his claims irregularly upon the Quarterly Conference. Would suggest as a remedy a per cent. of the salary of preacher in charge for the presiding elder, say fifteen per cent. would be a good allowance.

Take a church that pays $1,000; presiding elder to receive $150. Ten such charges would pay him $1,500. Presiding elders can live on $1,000 more easily than a station preacher can on $1,000. The office of presiding elder, as now managed, is a burden to the progress of our church. It must be modified some way. Many places the presiding elder is not wanted at all. Stewards complain of this burden in collecting the preacher's salary.

Yours truly, W. H. LEFEVRE.

APRIL 3, 1882.

Franklinton Circuit, Mississippi Conference.

MR. EDITOR: Allow me to say through the ADVOCATE, to you and my friends, that after an absence of two months from my pastoral charge, caused by a visit to my home at Ocean Springs, Miss., and an attack of varioloid, contracted in traveling in the discharge of the duties of my ministry, that through the mercy of the great Head of the church, and the attention of kind friends, who, through Rev. R. B. Downer, came to our relief, and who dared not personally approach us, notwithstanding their desire to do so in our day of suffering, and that we could not expect them to do so, but would express to each our heartfelt thanks for their prayers, sympathy and material aid, and we thank God that through prudence of all parties that it did not spread, that only a few persons in Covington, La., and myself at Ocean Springs, were affected, and all are now in good health.

As to my own health, I would state simply that I drove over the roughest roads in Mississippi (besides crossing streams much swollen), an average of thirty miles per day, for five consecutive days, one hundred and fifty miles; arrived on the first instant, preached on Sabbath at eleven A. M. and seven P. M., and have good health.

Our friends here, so soon as they heard of our affliction at Ocean Springs, sent money to us, and now receive us back, and are making arrangements for our comfort.

We have a very pleasant, comfortable parsonage. The church seems to be living in peace and morality, and are praying and looking for a revival of religion. All things of persons affected with the disease, both at Covington and Ocean Springs, have been thoroughly disinfected, cleaned, fumigated or burned, and there is not in these communities any sign of small-pox.

I thank God that I am permitted, with renewed strength and improved voice, to enter again into the work to which the Master called me, in 1840, in this, Franklinton, circuit, and should he cause me to end my labor here, where I began, I am content. O, that I may be ready!

Yours in Christ,

JOSEPH NICHOLSON.

FRANKLINTON, LA., April 6, 1882.

Marriages.

MORROW—CUNNINGHAM.—At the Methodist Church, in Shreveport, La., Monday, March 27, 1882, by Rev. John T. Sawyer, Mr. Thomas J. Morrow, of Shreveport, La., and Miss Kate Cunningham, of Algiers, La.

KIRKPATRICK—RAMSEY.—At the family residence, in Homer, La., March 22, 1882, Mr. John H. Kirkpatrick and Miss Sue Ramsey, by Rev. J. A. Parker.

CRISLER—HARRIS.—At her father's residence, near Crystal Springs, Miss., March 8, 1882, Mr. Will J. Crisler, of Raymond, Miss., and Miss Lila G. Harris.

WYATT—DOSS.—At the Methodist parsonage, in Brooksville, Miss., April 11, 1882, by Rev. H. D. Howell, Dr. J. E. Wyatt to Miss Eliza F. Doss, both of Noxubee county, Miss.

Obituaries.

HAUSER—Mrs. JACOB HAUSER was born, in Stokes county, N. C., September 28, 1803, and died, near Montevallo, Ala., February 23, 1882. Of his childhood and boyhood we know but little, except that he was reared among the Moravians. But it matters not what religious sect influenced him in his youth; his latter life leaves the impression that he was directed providentially. He became acquainted with the Methodists in early life, and liked them best. And in the year 1824 he found peace with God through faith in the blood of Christ, and connected himself with the Methodist Church, of which he was a consistent, devoted member, to his death. The same year of his conversion he was married to Miss Sarah McBride, of Surry county, N. C., who preceded him a number of years to the reward of the faithful.

He moved to Shelby county, Ala., in 1836, and, unlike many, he brought his membership with him, and lived to his death in Shelby and the western part of Bibb counties. As a citizen and neighbor he observed the golden rule; those nearest him loved him most. As a husband, Bro. Hauser was as Paul admonished: loving and benevolent, always true to his trust. As a father he was tender, kind, gentle, devoted and considerate; ever ruling with authority, yet, with love and kindness, leading his children in the "Lamb of God,"—raising them "in the nurture and admonition of the Lord." His children's own language is: "We can testify to his godly walk and conversation,' and feel that we shall "rise up and call him blessed." We have no doubt our father being in heaven already joined with the heavenly hosts in the anthem: 'Glory to the Lamb which was slain to give power, wisdom, honor and glory forever.'"

As a Methodist he was true to his vows, and would never condescend to indulge in fashionable currents; "shunning every appearance of evil," "renouncing the devil and all his work," and the vain pomp and glory of the world. As a Christian he was a model; his light shone to all the world around him. He was class leader for a number of years, and held his meetings as long as he was able and could get a congregation. He much regretted the day that class meetings were left optional, because he thought they were the life of religion in the church. He was also steward for many years, and with delight would pay to and collect for the pastor. Methodist preachers had a warm place in his heart, and a comfortable room in his home. He never, unless providentially hindered, neglected family worship; thus leading his family in the path of righteousness. His seat was seldom vacant at the house of worship while in health. He suffered a great deal from affliction the last two or three years of his life. I recollect the first time the writer visited him as pastor, about twelve months ago, in company with W. H. McDaniel, we thought he was at the point of death. Uncle McDaniel asked him if his religion gave him comfort in his affliction. He replied: "It is all the comfort I have. If it were not for my religion I could not stand it." And we knelt and prayed by his bedside, and he responded with many "amens." He recovered from the attack, and was able to go to church a few times, though not well. While there he would pray with great mellowness in heart and tones for the church and people.

In his fatal illness he took his bed only a few days before his death. He was then fully ripe for eternity. During this last illness he would constantly quote such passages of Scripture as related to the Christian's triumphant state. And when he saw his daughters weeping around his bed he said: "Weep not for me; trust in the Lord, he will provide." Such was his last advice to his loving Christian daughters. His death was so triumphant that he began to shout the triumphant song before he departed. The last words distinguished were in praise—praise to the Lamb. Bro. Hauser leaves seven daughters to mourn the loss of a father. "We mourn not as those who have no hope."

A. J. COWAN.

Alabama Christian Advocate please copy.

HARVEY—JESSE HARVEY, son of Rev. John Harvey, was born in Davidson county, Tenn., June [illegible], and died in Sharon, Miss., October [illegible], being upward of eighty-five years of age.

He professed religion, when a young man, under the preaching of Rev. Sterling Brown, in this county, Tenn., and ever afterward remained a consistent, faithful believer in the gospel of the Son of God.

In August, 1826, he was married, in Lincoln county, Ala., to Miss Harriet V. Strange, who, in patient hope, still waits the summons to join him in the promised home in heaven. They raised eight children, one of whom fell in the defense of his native south during the late civil war. In 1861 they kept the Steward's Hall in Lagrange, Ala. In 1865 they lived in Washington, Miss., whence he removed, at the close of the year, to Sharon, in the same State, that his children might enjoy the superior educational advantages which, for more than a quarter of a century, that place afforded for females and females. Here he lived to the day of his death.

He was by employment a brick layer, yet maintained a fondness for literature. Few, if any, spoke, ever laid brick more smoothly or poetry more fluently than he. He carried in his mind a copious variety of the choicest poetic verses. It was surprising and pleasant to hear him mingle the music of the trowel and the rhythmic numbers of the best classic poets. His naturally cheerful disposition appeared to be sweetened by Divine grace. He seemed never to be out of humor, and was especially attractive to children. As a kind and faithful husband and father at home he was peculiarly [illegible] abroad. If he had secret faults he knew it not. Come when and as it may, death is terrible to man. A blind intruder into the domain of life, a relentless violator of the strongest ties of our nature, he comes to robe us of what we have been startled at the most of life. We can but die in the struggle to resist him, when, as in the case of Bro. Harvey, he slowly almost imperceptibly suspends our powers of life, veils the mind and steals the strength, separating us from the world, though not leaving us aught but the hope of heaven. He came, if ever, that he is shorn of his terror and we go reluctantly with him. So sank this brother to rest and he sleeps in the hope of resurrection unto life.

W. L.

VAUGHN—MRS. AEY JANE VAUGHN was born the twenty-sixth day of January, A. D. [illegible], in Pike county, Miss., and died, near the place of her birth, the fifth day of March, A. D. 1882, after a protracted affliction with what her physician called dry gangrene, with which she was afflicted. But she had the support of Divine grace which enabled her to bear the intense suffering with resignation. Sister Vaughn embraced religion, joined the Methodist Episcopal Church while young, and lived a consistent member up to the day of her death.

She had been married four times, and the children—four daughters and one son. Two of the daughters have died, each leaving a family of three, two daughters and the son still living. The children all became religious while young and joined the church.

Sister Vaughn's life has been one of many trials, these trials no doubt have been useful, under the blessing of God, in preparing her for a home in heaven. The writer was with her a great deal of the time during her last affliction and talked with her freely about dying, and she invariably expressed herself as being ready to die at any moment.

Beside the intense suffering from her disease she was deprived of her eyesight a few days after she was taken sick, and remained totally blind till death came to her relief. She was an affectionate mother, a kind neighbor, and a consistent Christian. She had been a widow for many years; had raised her own children, and saw them all with families of their own. When she was taken sick she had charge of a family of grandchildren left by one of her daughters. Frequently during her affliction her mind would be drawn out for the salvation of her children and friends, commending them to the mercy and grace of God.

She died without a struggle or a groan, and has no doubt entered into a rest that is sweet to her weary mind and body, where the wicked cease from troubling and the weary are forever at rest.

J. H. WINBORNE

MILLSAPS—WALTER CHALMERS MILLSAPS, son of H. G. and Valencia Millsaps, was born June [illegible], and died February 15, 1882, aged nearly five years. He was indeed a sprightly little boy. Three years ago he was dedicated to the Lord in baptism. The day before taking sick he began school, and, though quite young, his little mind seemed ready to receive the instruction given.

While pure through the death of Christ, and before he knew sorrow for sin, he went home to live with God and the angels. Amid all the difficulties of the family father and mother be mindful of the fact that "Walter" is there "waiting and watching" them.

R. F. BRADFORD.

HEARN—FRANK M. HEARN, of New Orleans, at the residence of his brother, Rev. W. C. Hearn, D. D., of the North Alabama Conference, at Tuscumbia, Ala., on the eighth of April, 1882, fell calmly and peacefully, trusting in Jesus for eternal life.

HIS MOTHER.

LEE—LIZZIE LEE, was born September [illegible], died, February 13, 1882. Daughter of H. R. and Rebecca T. Fletcher.

J. S. HOLT.

Christian Advocate.

THURSDAY, APRIL 20, 1882.

AT LAST.

BY JOHN GREENLEAF WHITTIER.

When on my day of life the night is falling,
And in the winds from unmanned spaces blown,
I hear the voices out of darkness calling
My feet to paths unknown.

Thou who hast made my home of life so pleasant,
Leave not its tenant when its walls decay;
O Love divine, O Helper ever present,
Be thou my strength and stay!

Be near me when all else is from me drifting—
Earth, sky, home pictures, days of shade and shine,
And kindly faces to my own uplifting
The love which answers mine.

I have but thee, O Father! Let thy spirit
Be with me then to comfort and uphold;
No gate of pearl, no branch of palm, I merit,
Nor street of shining gold.

Suffice it if—my good and ill unreckoned,
And both forgiven through thy abounding grace—
I find myself by hands familiar beckoned
Unto my fitting place.

Enough that there the door of thy many mansions,
Some sheltering shade where sin and striving cease,
And flows forever through heaven's green expansions
The river of thy peace.

There, from the music round me stealing,
I fain would learn the new and holy song,
And find, at last, beneath thy trees of healing,
The life for which I long.

—Atlantic.

Notes of Life.

BY BISHOP ROBERT PAINE, METHODIST EPISCOPAL CHURCH, SOUTH.

THE JERKS.

It was about this year—1819—the phenomenon called the *Jerks* disappeared. During twenty years it had occurred, principally in the Western country, especially in Kentucky and Tennessee. It sprang up in the midst of the "great awakening," about the beginning of the century, and for the first decade spread and prevailed wonderfully. It was marked by sudden and often very violent spasms, affecting, like a paralysis, the whole body, but confined more frequently to the arms, head, and upper portion of the body. Many fell, seemingly lifeless, and would lay silent and insensible a long time, not flinching from pain when experiments were made. So violent were the motions of others that it was necessary to restrain them forcibly from injuring themselves. At the early period, which marked the origin of the movement resulting in the organization of the Cumberland Presbyterian Church, these *exercises*, as they were called, were various and extravagant to a surprising degree. They were not confined to any particular Church, nor, indeed, to any classes of citizens—saint and sinner, grave old ministers and careless worldlings were attacked. I have been reliably informed that at a famous great union-meeting, held on the border of Kentucky and Tennessee, so intense and general was the *exercise*, that, among other wild and strange scenes, was a race at night between a noted preacher and one of his elders. The preacher could no longer suppress his feelings, and started hastily to leave the encampment, lest he might be overtaken by the Jerks, and publicly expose himself. His elder followed to take care of him. Adown the road they went—both did their best, but the elder grabbed him after a half-mile chase, and just as he had begun to climb a tree. At the foot of the tree they shouted awhile, embraced each other, and wept tears of holy joy together. Calmly and quietly, an hour, later, they returned, better prepared to instruct and soothe others. I have seen a dozen at the same time who needed to be controlled. Usually we would stop preaching when the Jerks began, and sing, or talk kindly and softly to them. Those who came to make sport of it were often its subjects. I have seen many fall from their seats in church as if struck by electricity. The less cultured were most subject to it. Of course there were many exceptions. Preachers in my time very rarely suffered. Do you ask what we thought and did about them when they happened in our meetings—the cause and moral effect? In reply, we must say, we were always sorry to see them, but did not feel it right to oppose it directly and indiscriminately, lest, perchance, we might "fight against God." Those who were affected by them appeared mortified—they seemed to try to suppress their emotions until they could do so no longer. If such could find relief in singing, weeping, or shouting, the struggle ended. I believe they were, by a great majority, sincere and good people, although usually of an excitable temperament; yet some of the gentlest and best Christians were occasionally of the number. We do not comprehend the action and reaction of soul and body, much less of God's Spirit upon the human soul and body. That both good and evil may have attended them, I doubt not. Irreligious spectators were often deeply impressed, and dated their subsequent conversion to these strange scenes. They could not account for them without reference to supernatural power. Others were offended, hardened, and hindered. Having never been very demonstrative in my religious feelings—perhaps never sufficiently so—I tried to rely for usefulness upon the faithful use of the divinely-instituted means, and commit results to God in faith and prayer. Revivals *are most here*, or the church becomes a spiritual cemetery; but for its extensive and permanent welfare its pastors must be teachers and master-builders. These duties require wisdom, patience, and earnest devotion. Spasmodic and sensational efforts are not enough. It matters not what God may do, or allow to be done, to startle and awaken the slumbering soul, if its energies are thenceforth rightfully directed. Nothing is more dangerous than indifference, especially when caused by a vicious habit; then the force of a moral earthquake is needed. The giants who figured in the "great awakening," belonging to various churches, have disappeared, and the protracted excitement has passed over like a storm-cloud. We hear only the reverberation of the distant thunder, and it is to be feared that the calm which has succeeded is lulling to repose the church and her watchmen. I prefer a storm occasionally to perpetual stupor.

—Nashville Christian Advocate.

Mormon Missions and their Results.

The story is a stirring one and the fruits are remarkable. This famous, infamous church was organized April 6, 1830, and, as one of its most learned apostles alleges, "just 1800 years to-day from the resurrection of Jesus." Six men composed it and they set forth at once to convert the whole world. The Book of Mormon relates in part to the Lamanites, ancestors of our aborigines, and so, with great propriety and within a few months, some elders were sent to the American Indians. Next year 30 elders started westward from Kirtland, Ohio, preaching as they journeyed till Missouri was reached. The year following the St. Lawrence was crossed and among others Brigham Young preached and baptized in Canada, and throughout New England, New York, Pennsylvania, and Ohio the gospel of the latter day was sounded out. Early in 1835 the twelve apostles were chosen and went forth at once to call all peoples and kindreds to repentance and faith, and also a quorum of seventies was ordained for the same work. These traversed the whole region from the Atlantic to the Alleghenies and made a tremendous stir. Two years after, during the fiery trials which befell the prophet and the saints in Missouri, two of the apostles Heber C. Kimball and Orson Hyde, with several elders, crossed the ocean, and destitute and friendless, set foot in England. Liverpool was their landing-place, but they pushed out at once thirty miles, to Preston, in Herefordshire. Great numbers gave heed to their doctrine, and by immersion were sealed saints. When called home, they had a most thrilling story to tell.

In 1840 the twelve were sent out to reinforce the British Mission, and landed at Liverpool, April 6, just ten years from the organization of the church. They entered all the chief cities in the face of furious opposition, and penetrated to Scotland and Wales. But the great harvest was gathered in Herefordshire, where whole villages and churches of United Brethren, with their pastors, went over in a body to Mormonism. Apostle Woodruff, baptized 160 in thirty days, 48 of the number being preachers. At the end of twelve months three Conferences had been formed, with some 7,000 members. In June of this year the first company of 31, sailed for America, and before it closed 1,000 more had followed.

In 1841, "by revelation," Elders Hyde and Page took their journey to Palestine; but found no room for Joseph. On Zion and Olivet they set up a heap of stones, and "with pen, ink, and paper" offered for the Holy Land a consecrating prayer. In 1843 emissaries of Smith penetrated to the Islands of the South Pacific. The year after the career of the prophet was closed by the hands of a mob; but not until he could number near 100,000 adherents and 20,000 of them in Nauvoo. During the disasters which followed most of the elders were called home, and it was not till after the saints were seated in Salt Lake that missionary work was recommenced. In 1847 "these valleys of the mountains" were possessed, and the year following, to Orson Pratt was appointed the presidency of the British mission. Then followed the glorious era for mission work in that land. Astonishing progress was made for four years, or until polygamy was proclaimed, in 1853. At that date 30,000 church-members were reckoned; but so great was the shock and the scandal that many apostatized, and some 1,800 were excommunicated for refusing to receive the doctrine. What was then lost has never since been regained.

In 1850 the elders of "Israel" entered France, Germany, the Scandinavian countrys, Italy, Switzerland, and the Sandwich Islands, and the Book of Mormon was translated into five languages. In 1852 the elders made their advent into the West Indies, British Guiana, Gibralter, Malta, South Africa, Ceylon, Hindustan, Siam, China, and Australia. In most of these countries they received little for their pains and soon retired. In 1853-4 Prussia and Austria received and with governmental violence rejected the messengers of Brigham Young. Since that date few fields have been occupied and mission-work is mainly confined to four or five regions.

During the last five years from Utah have been sent something over 800 elders, or at the average rate of about 160 a year. In 1880, the semi-centennial of the Mormon Church, the number rose to 226. Last year it was 183, and besides 70 were sent to Arizona; but for the most part not to preach, but to colonize. Of these 800 more than one-third (284) were assigned to the United States, 111 to the South; one-fourth (219) to Great Britian; to Scandinavia 114, to the Sandwich Islands 17, and to New Zealand 13. In 1880, 87 were sent to the British Isles, 33 to Scandinavian countries, 48 to the South, and 33 to the North; and last year, to Holland 1, to Germany 3, to Sandwich Islands, 6, to New Zealand 9, to the Southern States 56, to the Northern States 33, to Norway, Sweden, Denmark 35, and to England, Scotland, and Wales 89, or in all 189. Taking the average duration of an elder's term as two years, we have a total of about 400 Mormon missionaries abroad at any given date.

As to the number that "gather" year by year, or the total of conversions from the beginning, in 1830, the facts are not easy to get. In 1849 was organized the Perpetual Emigration Fund, whose design was and is to help poor saints to reach the sacred soil of Utah, by paying a part or the whole of their emigrating expenses, and taking a note for the same, with interest at 10 per cent. From this fund some $60,000 a year are expended. In those days the usual route was *via* New Orleans and the Missouri to Council Bluffs, thence across the plains. In 1851 about 3,000 were "gathered." In 1856 came the climax of emigration, and then it was that the fatal hand-cart scheme was by "revelation" devised. From 1840—54, or in 15 years, 21,911 crossed the sea and the mountains. Between 1849, and 1860, 28,740 had entered the Land of Promise. Within the next decade some 25,000 more took ship from Europe to Salt Lake, and not far from the same number between 1870 and 1882, or in all, from the first ship-load, in 1840, say about 85,000. The annual increase from emigrants is not far from 2,000.—N. Y. Independent.

Religious Intelligence.

MISSIONARY.

—The American Board was compelled to make some reductions in its expenditures last fall, and those reductions chiefly affected the native agency. We are glad to be assured by an article in the Missionary Herald that the result has not been altogether harmful. The people, it appears, are struggling along, doing their best, giving generously out of their poverty, and developing, it may be hoped, a spirit of self-reliance. In Turkey there is a combination of circumstances against the native churches, and they have not taken as long a stride toward self-support as it was hoped they might; but it has been simply impossible to raise large sums. Reports from all parts of Turkey are to the effect that the income of members has fallen off, in some cases ninety per cent., and many are even looking to the pastor for help to get their daily bread. Yet they are asked to give and do give liberally. In India the union of native churches in the Maratha mission has taken steps, in the face of only partial recovery from a disastrous famine, which, it is hoped, will lead soon to the self-support of these churches in this field. In the Madura mission, where the members earn about ten cents a day, everybody gives something, even those whose yearly income is only six dollars. In many villages the contributions of the previous year have been doubled.—New York Independent.

—The Jin-riki sha, or man-power cart of Japan, owes its existence to Mr. Goble, who was formerly a Baptist missionary attached to the American Society. In Tokio alone there are between forty and fifty thousand, giving employment to a similar number of men; and the tax upon them brings into the government treasury, from Tokio alone, a revenue of over $75,000 annually. They weigh about one hundred pounds each; yet one of these cart-men can keep pace with a horse and carriage going at an ordinary rate. These conveyances are being introduced into India, and will be found cheaper than an ordinary carriage, and more pleasant than a palanquin. Zenana missionary ladies may find them convenient in the narrow lanes which they have to visit.

AFRICA.—Of the death of Rev. J. S. Payne, of the Liberia mission, his son writes: "The scene was most touching. He said that he was about to enter the kingdom of his Lord, and that all was peace to him. Among his last words were, "This religion of ours is no myth. All is well. Glory be to God for Jesus Christ!" Mr. Payne was a highly-valued member of our mission, having been connected with it for over forty years. He has been president of the Republic, was delegate to the General Conference of 1880, and presided at the Liberia Conference of 1881. His departure will be a serious loss to our mission in Africa, where his counsels are greatly needed. Mission rooms, Methodist Episcopal Church.

—The Livingstone Inland mission was established, three years ago with a view to evangelizing, by means of industrial mission stations, the valley of the Congo, West Central Africa. It has now a chain of stations, extending 225 miles up the course of the river, the highest being at Manyanga, 135 miles below Stanley Pool, and a working force of twenty. The death of the leader, Mr. Adam McCall, occurred recently. His body was embalmed and conveyed by steamer to Liverpool, whence it was conveyed to Leicester, and interred in the cemetery in presence of the mayor of the city and a large concourse of spectators. Among the mourners were two colored youths from the river Congo.

—It is seven years since the Free Church of Scotland set about establishing the Livingstonia mission settlement on the southern shore of Lake Nyassa (South Central Africa) as a memorial of Dr. Livingstone. Not only has the Gospel been preached to the natives on the shores of the lake, but an effectual check has been put on the slave trade. Formerly, as many as 10,000 slaves were annually carried off from this region. Late last fall intelligence were received of the baptism of the first convert at this mission. About one hundred and twenty children are attending the schools.

—Prof. A. Rauschenbusch, in a lecture in the German Baptist Church of Rochester, recently gave the following statistics: "There are thirty-two missionaries. Of these, 244 were from England, 131 from Germany, 117 from the United States and 67 from Scotland. There were also 15a female missionaries who acted as teachers and visitors among the women. Further, there were nearly 400 ordained native missionaries, some of whom were preaching with great power and eloquence. There were employed by missionaries 6,500 teachers, instructing 180,000 scholars."

—The Free Church of Scotland Monthly says of Bainbridge's "Round the world tour of Christian missions:" "Having visited nearly all the missions described by the writer, who made a tour of fifty thousand miles, occupying two years in time, we can testify to his general accuracy, intelligence and fine missionary spirit. He is most fair in the references to the missions of the Free Church of Scotland, although he fails, we think, from the rapidity of his survey, to do justice to their relation to education."

—A missionary village has been started as an experiment near Zafferal, India. The converts have built for themselves comfortable little houses. They cultivate small farms or patches of ground in the neighborhood, in various ways earn their livelihood, and are living in tolerable comfort. They have their own schools, and in these are children and old men and women—fathers and mothers and grandfathers and grandmothers—all acquiring together the simplest elements of education.

—The Bush Missionary Society at Sydney, Australia, employs five missionaries, who are each provided with a wagonette and a pair of horses for traveling and the conveyance of Bibles, religious books and tracts, for sale and distribution.

—Dr. Sheldon Jackson is about to visit again the Presbyterian missions in Alaska, taking with him a saw-mill for Hydah. The four central points of the mission are Fort Wrangel, Sitka, Chilkats, and Hydah.

—A new Presbyterian Church in the Puyallup Reservation, Puget Sound Washington Territory, erected by Indians, was recently dedicated. The "Reservation" is admirably named.

Fifteen Indian youth from Capt. Pratt's school, Carlisle, Penn., were recently received into the Second Presbyterian Church at that place.

MISCELLANEOUS.

THE CINCINNATI ROMAN CATHOLIC COUNCIL.—The fourth of the Provincial Councils of Cincinnati, which was made an archdiocese in 1850, has just adjourned. Some important decrees were adopted, one of which bears directly upon the scandal growing out of the banking operations of Archbishop Purcell, who was in too feeble a state of health to be present. It is well, perhaps, to say, in this connection, that a Provincial Council can only make ecclesiastical regulations for its own dioceses, and its decrees only become binding when approved by the Pope. The Archdiocese of Cincinnati includes the sees of Cleveland, Columbus, Covington, Detroit, Fort Wayne, Louisville, and Vincennes, and has a Catholic population of 882,000, with about 1,000 priests.

On Sunday, March 19, the decrees adopted by the Council, were publicly read and solemnly subscribed by the Bishop with great pomp and ceremony. They will be sent to the Propaganda at Rome, and by the secretary of that body submitted to the *Congregatio Concilii*, upon whose approval they will have the force of law. The Catholic Telegraph gives a synopsis of the decrees, with this apology:

"Whilst it would undoubtedly be decidedly improper and dangerously premature to publish a *verbatim et literatim* statement, we can see no harm in giving general particulars, especially as more than twelve months will probably elapse before confirmatory letters will be returned from Rome and the decrees be publicly promulgated."

The first decree declares the allegiance of the Bishops to the Holy See and their adherence to the dogma of Papal Infallibility which was defined since the last Council of the Province. The second decree has reference to the conduct, dress, and training of the clergy, who are exhorted to live a godly life, to wear the Roman collar when in civilian dress, and to abstain from visiting operas and theaters. The duties of parochial priests are described, and rules are prescribed for the examination of ecclesiastical students and of priests for the first seven years. The third decree relates to the administration of ecclesiastical finance and is regarded as the most important of all.

"No priest" [we quote the summary of the Telegraph] "in charge of a congregation will be allowed to incur a debt on behalf of his church of more than $100 without the special sanction of his ordinary. Should he fail to heed this admonition, he may be deposed from his office and be unworthy of promotion for a term of five years. Every priest having the care of a congregation shall make a financial report at least once a year, which he shall read to his parishioners, after mass, on a Sunday in the month of January. In such report shall be embodied a list containing the names of all the creditors and of moneys due them, when loaned, and the date at which the notes will arrive at maturity. No rector shall receive money in his own name, nor so spend it. He shall receive a 'fitting stipend for his services, for 'the laborer is worthy of his hire.' No new churches, renovations of those existing, repairs or restorations to school buildings shall be commenced without first consulting the Bishop of the diocese in which they are situated. Every report of the administration of ecclesiastical finance shall be inspected and countersigned by the ordinary, in his own name, and shall also bear that of the priest."

The fourth decree condemns the practice of mixed marriages, as "most detestable" to the church, and insists upon the triple publication of banns and careful scrutiny of canonical impediments. The fifth decree exhorts parents to send their children to the Catholic schools, and warns them of the grave danger of patronizing the public schools. If they disregard this admonition without cause, they are to be refused sacramental absolution in the sacred tribunal of penance. The sixth decree concerns Catholic societies and confraternities, and the seventh is directed against secret societies. The eight decree commends the use of Gregorian and Cecilian music.

The Council was closed with a short address by Bishop Elder, president.—New York Independent.

—The numbers of the religious journals published by the different denominations in this country are as follows: Adventists have 14; Baptists, 73; Christians, 2; Congregationalists, 15; Campbellites, 12; Dunkers, 3; Episcopalians, 32; Evangelical Association, 12; Moravians, 7; Israelites, 16; Lutherans, 82; Mennonites, 7; Methodists, 75; Mormons, 6; Presbyterians, 39; Quakers, 6; Reformed, 10; Roman Catholics, 67; Spiritualists, 6; Swedenborgians, 3; Unitarians, 5; Universalists, 7; United Brethren, 6; Non-denominational, 11. Of the Lutheran journals there are 30 German, 27 English, 6 Swedish, 15 Norwegian, and 4 Danish.

—Dr. John Hall's Church, in New York, besides $328,597 for congregational purposes, gives more than $30,000 a year for its city mission work. It gives also $20,000 to the Presbyterian Home and Foreign Mission Boards, and to the other Boards in the same proportions; and to the general agencies, such as Bible, Tract, and City Missionary Societies, $227,984. Dr. Prime says that, while the richest body of Christians in the United States, it is not less ahead in its recognition of the principle of Christian benevolence.

—It is interesting to notice that, according to late religious censuses of numerous towns in England and Wales, the Baptists and Congregationalists keep very near together. In towns having an aggregate population of 3,-585,395 the Baptists have 274 buildings, with accommodation for 124,340 persons and a total attendance at three services on Sunday of 113,832. The Congregationalists have in the same towns 209 buildings, with accommodation for 137,524 persons and an attendance of 118,491.

—The recent Episcopal Convention in Danville, Va., in solemn council affirmed: "We believe that the time has arrived when our parochial clergy should recognize the fact that the Negroes within their parochial bounds are an integral part of their parochial work, and that such work can not longer be ignored or neglected."

—The Internal Presbyterian Conference of Australia, which is held every other year, meets in April. The meeting of the General Assembly of Australia will not, therefore, take place till March, 1883.

—The native Christians of the United Presbyterian Mission in Egypt gave last year nearly three dollars each in their missionary contributions.

—The Church of the Holy Trinity, Philadelphia, has expended $13,000 in improvements. Seven churches in the same diocese have paid off indebtedness to the sum of $75,000.

Professor Robertson Smith has received the degree of LL. D. from Aberdeen University. His lectures on Old Testment prophecy have been completed and will be published.

—Spurgeon's Pastors' College has 355 graduates preaching in Great Britian, who have gathered 43,330 persons into the churches.

—The Free Church of Scotland will be represented at the celebration of the centenary of the edict of toleration in Bohemia by Dr. Laughton, moderator of the General Assembly, and by others.

—Mrs. Dr. Talmage has a Bible class of two hundred ladies. She is said to be a very bright, intelligent woman, and a very fine Bible teacher.

—The American Unitarian Association has voted $500 to help sustain Unitarian preaching at Buda Pest, Hungary.

—Dr. E. G. Robinson, of Brown University, will deliver the Lyman Beecher lectures at Yale this year.

Our Young People.

THE BOYS.

Whatever you are, be brave boys!
The liar's a coward and slave, boys;
Though clever at cheats,
And sharp at excuses,
He's a sneaking and pitiful knave, boys.

Whatever you are, be frank, boys,
'Tis better than money and rank, boys.
Still cleave to the right;
Be lovers of fight;
Be open above board and frank, boys.

Whatever you are, be kind, boys;
Be gentle in manner and mind, boys.
The man gentle in mein,
Words and temper, I ween,
Is the gentleman truly refined, boys.

But whatever you are, be true, boys;
Be visible through and through, boys.
Leave to others the shamming,
The "creeping" and "cramming";
In fun and in earnest, be true, boys.

Shut-Eye-Town.

On the sloping side of a hill, just where the shadows fall darkest from the high peaks, is built this quaint old city of Shut-eye-town.

Indeed, the sides of the hill are so steep that the little houses must be propped up with pillars made of wood or iron. About the whole city is built a wall high and strong.

Four gates lead into the principal streets, and they are hung on hinges of rubber. These gates move back and forth so noiselessly that the people inside know nothing of it. The houses are small and lined with soft velvets and feathers; they are of the most queer shapes and sizes. The people who live there look like ghosts in their long white robes. They are exceedingly peaceable, and always quiet. I think I never heard of such a thing as a fight or even a quarrel inside the walls of Shut-eye-town. There are birds there, heaps of them, but they never sing; they are as silent as the people. They sit with their little heads twisted to one side, and their wings over their faces. There are cats and dogs and chickens and horses and cows, but they never mew, nor bark, nor crow, nor neigh. There are flowers there, too, but they hang down their sweet heads and cry great tears because the big sun never comes around that way. The boys and girls in Shut-eye-town never sing, or laugh, or skip, or go to school, or have picnics. I have visited this strange city many times in my life. Indeed, I can not remember when I first went. I like the place so much, and have become so used to going there, that I feel very much disappointed and sometimes even cross if I fail to take my usual journey to the city on the hill. I once knew four little men, whose mamma told them, one evening, that it was high time they were off to Shut-eye-town. But those naughty chaps set up such a screeching and screaming that their mamma was much troubled to know what to do. She was thinking of some plan to follow, and the lads were rolling on the floor, when in walked the great, fat, kind-looking old mayor of the city of Shut-eye. His name was Very Sleepy, Esq., and he carried a great knapsack on his right arm. All the children liked this kind old man. He stopped but a moment to whisper something to the boys, and as he spoke he dropped on eight eye-lids eight tiny weights. Those weights, though so small, held the lids down so firmly that the four little men could no longer hold them open. Directly in came the big mayor again, and gathering them up in his arms, he carried them off inside the high walls, and shut the big gates fast and safe.

He treated the boys very kindly, as he does all the people who visit his city. He took them to ride in a balloon that had wings like an eagle's; and they visited a cave with the walls made of diamonds; they saw dogs with elephant's ears, and elephants with long necks like the giraffe; they saw horses with wings; and rats with pink tails and blue eyes; there were robins with horns; and cows that could sing and dance; there were tops that would buzz by touching a spring; and rabbits that played at base-ball. Such wonderful sights and such wonderful sounds as these four lads did see and hear.

Just as the sun lighted up the high peaks the big mayor opened all the gates, and down in the town by the river the bells began to ring and the whistles to blow; and out came all the people, the birds, the flowers, the horses and cows, and Shut-eye-town was left desolate. I love this city on the hill, for it makes people who go there look brighter and happier; when they are tired it rests them; when they are cross it makes them kinder; when they are sick, to go inside this cozy city is more sure to make them well again.—New York Tribune.

Crown-Jewels.

The crown-jewels of France are soon to be exposed for public sale, and, as we learn from private letters, there is an uncomfortable apprehension felt, even by the most pronounced republicans in Paris, lest these great historic symbols of royalty should fall into the possession of rich Americans. However anxious they may be to destroy the Empire in France, they do not quite relish the thought that the regal symbols of its ancient splendors should sparkle on the breast of the wife of some bonanza king from Nevada or California, who probably began life as a laborer.

Among these jewels is the famous "Regent Diamond," valued at four million dollars. It has had a most dramatic history. It was found in the mine of Parteal near Golconda, and was stolen by the discoverer, who escaped with it to Europe, and sold it in England. It was bought for the French crown when Louis XV. was a minor, and since then has been the especial symbol of that monarch.

The mob, after Louis XVI. was beheaded, demanded to see it, and it was shown to them by their leaders, who, however, took care to carefully chain it. The communists and half-crazed women of St. Antoine cursed and spit upon it with as much virulence as though it had been Marie Antoinette herself. The Regent is the most valuable and beautiful diamond in the world.

The Portuguese crown-jewels are famous for their value and beauty. Among the crown-jewels of Queen Victoria is the Koh-i-noor, which dates back over two thousand years. It was seized by the English at the time of the sacking of Lahore. Its lustre would add more grace to the British crown if it had been obtained by some other means.

A singular story is told of the Regalia of Scotland. They disappeared for many years, and were supposed to have been stolen. Sir Walter Scott found in an old letter a hint which led him to believe that they were still hidden in Edinburgh Castle.

He obtained a search-warrant, and carefully examining the ancient crown-room, found that the wall varied in thickness. Workmen and tools were procured and an excavation made in the masonry. An immense crowd of loyal Scots filled the streets outside, awaiting the result.

A secret chamber was discovered, within which was a chest. It was forced open, and there lay the crown-jewels of Scotland. A flag was run up and a cannon fired, and a wild shout of rejoicing arose from the multitude.

So closely is the power of the kingdom associated with these its outward symbols, that when the sceptre and crown of auld Scotia were found, it seemed to her sons that her ancient glory had returned with them.

A Girl's Tact and Courage.

The Revolution of 1776 not only tried men's souls, but the women's also. Many anecdotes are still told which illustrate the tact and courage of the noble women who sacrificed much to the colonies' independence. One of these anecdotes, the scene of which is laid in Flatbush, New York, shows the strong sympathy of a girl of sixteen for the patriot's cause and her courage in exhibiting it.

King's county, Long Island, was for a long time, during the war, occupied by the British. Soldiers were quartered upon the inhabitants, to whom policy, therefore, dictated a wise reticence as to their sympathies. But one girl would not disguise her sentiments, though her mother often checked her boldness.

One day a line of artillery wagons was passing. The driver of the foremost wagon, anxious to avoid a mud-hole, turned his horses upon the side-walk in front of her house. Of course, all the other drivers would follow his lead. The sixteen-year-old girl, determined to prevent this desecration, rushed out of the house and so frightened the team which followed that the horses overturned the wagon. There was a storm, which required the presence of the mother to allay. But an old German doctor, attached to one of the English regiments, saw the girl's attack, and laughed immoderately over it.

"Ah, vat a heroine vas our leetle Femmetia!" he said, laughingly, to a Hessian officer. "She attack dese big artillery men! She attack him wis a broomstick! She's our brave leetle lady!"

Notwithstanding the presence of the British troops, the patriotic citizens of Kings county loaned large sums of money for the advancement of the American cause. An agent went around secretly collecting the money, as his life would have been taken if he had been caught. One day, the girl's mother was counting out a sum of gold to this agent. Looking up, she saw a British officer enter the door yard.

"Femmetia, she said to her daughter, "hurry out and meet that officer, and don't let him come in this room as you value your life. Don't fail us now, child."

The daughter obeyed. She met the officer and was so entertaining that he did not seek to enter the house until after the money had been gathered and the agent hidden. It was the first and last time that her mother complimented her for entertaining a British officer.

The Black Bear's Cunning.

In the Century for March, Charles C. Ward has an entertaining illustrated article on "The Black Bear," in which he describes Bruin's haunts in Maine and New Brunswick, relates several hunting incidents, and depicts Bruin's peculiarities, in part as follows:

I really think that Bruin possesses the sense of humor; at all events his actions point that way, and there is no doubt that he is extremely cunning and observing. I once had an English friend visiting me, who played the flute. He was in the habit of marching up and down, while playing, near a tame bear I had at the time. The bear had a piece of stick about two feet long, which he tossed about for amusement. After a time, he came to handle to stick very much as my friend did his flute. This annoyed my sensitive friend, and in revenge he teased the bear with uncouth noises. Bruin sniffed and winked, and waited his opportunity for delivering a tremendous blow with his paw at his enemy, whose tall hat was knocked completely over his eyes. He escaped being scalped by dropping flat and rolling out of the reach of the bear. This bear spent much of his time in the tree to which he was chained, and when climbing usually got his chain twisted over and under the branches in a most intricate manner, but never failed to take out every turn as he descended. A friend of mine who owned a tame bear told me that, for a long time, he could not account for the mysterious way in which the poultry disappeared. Observing, at different times, a good many feathers around Bruin's pole, he began to suspect that the bear was the culprit. Close watching confirmed his suspicions. When Bruin thought he was unobserved, he would seize any unfortunate hen or chicken within his reach and devour it; but if any one approached before he could complete the meal, he would sit upon his prey until the danger of discovery had passed. He was betrayed, at last, by the cackling of an old hen that he had failed to silence.

TIME KEEPERS.—Before the invention of clocks and watches, time was measured by the length of shadows. To-day, this method largely prevails in the East, where, if a man is asked what o'clock it is, he will look at his shadow, pace it off and tell the time very nearly. In the seventh chapter of Job we find, "As a servant earnestly desireth his shadow"—the shadow that will tell the hour when his labors for the day end. This led to the sun-dial, in which the shadow of a gnomon—perpendicular pin-cast by the sun, falls upon a graduated arc; the shadow pointing toward the west at sunrise, directly north at noon, and eastward at sunset. Then came the sand-glass, which noted the time by the running of dry and carefully sized sand through a minute opening between two conical glass vessels, placed one above the other and joined at the small ends. Most likely you all have seen one. It answered very well in the daytime, though when the upper vessel had become empty, it was rather inconvenient to turn it upside down; but it was of no use in the night, unless some one was employed to tend it, as was frequently the case among the wealthy.

A lady of Glasgow has promised to provide half the salary for five years of the first Corean Evangelist.

Christian Advocate.

ORGAN OF THE MISSISSIPPI AND LOUISIANA CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

LINUS PARKER, D. D., Editor.

Corresponding Editors:
REV. J. W. RUSH. REV. W. L. C. HUNNICUTT
REV. C. B. GALLOWAY. REV. C. W. CARTER, D. D.
REV. J. T. SAWYER.

THURSDAY, APRIL 20, 1882.

Notice to Agents and Subscribers.

In accordance with the provisions of our contract, the connection of Mr. G. T. Lathrop with the NEW ORLEANS CHRISTIAN ADVOCATE as publisher terminates on the twenty-fifth of the present month—April 25, 1882. Agents will facilitate settlement with the present publisher by remitting directly to Mr. Lathrop any funds in their hands up to the twenty-fifth of April. The business of the paper will from that date be under the immediate supervision of the Publishing Committee. All communications on business from that date should be addressed: "To the NEW ORLEANS CHRISTIAN ADVOCATE, 112 Camp street, New Orleans." Money orders, checks and drafts from that date should be made payable to the order of the NEW ORLEANS CHRISTIAN ADVOCATE. We ask the special attention of agents and subscribers to these directions.

FELIX R. HILL,
LINUS PARKER,
CHRISTIAN KEENER,
Sub-Committee.

About the General Conference.

By this time we imagine the questions to be considered by the approaching General Conference have been pretty well determined. Opinions, suggestions and advice have been largely ventilated through the church papers, and some conclusions may have been reached.

In regard to our relations with the Methodist Episcopal Church there will probably be no discussion, and certainly no action looking to organic union. The plan of three General Conferences, with a supreme council, for American Methodism, meets with no favor in the North, and with very little in the South. It is chimerical, impracticable. Organic union or none is the sentiment of the North, and the South is not prepared to be swallowed up and controlled by the North. The change of name may come up in some form, but we do not believe that it will receive much favor.

On the subject of fraternity there is nothing more to be done. We are fraternal, and there is the end of the matter. Fraternal, and nothing more. Fraternal messengers will be received courteously, and will have a respectful hearing. It is to be desired, on several accounts, that henceforth our fraternal communications with other religious bodies should be conducted by written correspondence. It would save much valuable time, also considerable money, and the corresponding bodies would have the opportunity of considering and adopting the message to be delivered. A platform address, by a fraternal delegate, may or may not express the sentiments of those whom he is authorized to represent. Communications of this sort should be prepared by a committee, and sent forth as the authorized words of the General Conference.

The policy or expediency of organizing a Church Extension Society will be entertained and probably adopted. It will take some time to make such an organization effective; but some plan by which the strong can help the weak, and by which the waste places, frontiers, and rapidly multiplying railroad centers, can be supplied with houses of worship, is most urgently needed. This is a work special and specific, and can not well be combined with the operations of our foreign and domestic missions. It would, however, be in some sense supplemental to our domestic missionary work, and supply the connectional bond which it lacks.

Sunday-school matters will probably receive more than usual attention, and a section may be inserted in the Discipline in which everything pertaining to this branch of church work shall be placed. It is not likely that any new policy will be inaugurated in regard to our Publishing House. As it now seems to be doing well, the General Conference will probably commend the faithful book agent and committee, and continue the present method of business. A Church Educational Board will be advocated, and we see no reason why it should not be adopted, provided its practical importance can be established. Beyond the unnecessary multiplication of machinery, it can do no harm, and it may unify and invigorate our enterprise in this most vital interest.

The subject of foreign missions is second to none, but our organization—including the Woman's Foreign Missionary Society—is effective, and will need but little if any additional legislation. If anything can be done to arouse our people for this cause, and to supply the means for larger undertakings, it will be. The past four years have been the brightest of our history in the foreign missionary department. But we must look for much greater things in the next quadrennial period.

As for changes in the Discipline, many will doubtless be referred to the proper committees, and very few adopted. Some perfecting touches here and there will be given to the old book, but nothing to much disturb the old order. We predict that the present pastoral term will remain, that the presiding eldership will not be modified, and that, for the most part, things will "remain as they were since the fathers fell asleep."

The approach of a General Conference is the signal for ecclesiastical iconoclasts to begin their work of destruction, and for all restless and venturesome spirits to see where changes can be made. Just to hear or read of these multitudinous suggestions, would make the impression that the whole economy of Methodism is about to be broken up and reconstructed. The outcome, however, is very conservative. "Non-concurrence" will be the vote in most cases. Southern Methodists need not tremble for the ark. It will not fall into the hands of the Philistines soon—probably never. Piety and good sense predominate in the church at large, and also in the General Conference. The action of such a body, as will meet at Nashville in May, is very apt to be right.

The election of Bishops and connectional officers attracts probably more attention than it deserves. It is a very important part of the work of the General Conference, but, in comparison with its other business, it is only one of many things that demands the most careful and conscientious treatment. This it will receive, and God will doubtless direct to a wise and happy issue.

Natural and right as it is that the thought of the church should be turned toward the General Conference, there is in it this danger, that we should be diverted from our great work at home of laboring for revivals and the conversion of souls. This, after all, is the main thing, and nothing that the General Conference can do can compensate for negligence in this respect. While we pray for the General Conference, let us also press the home battle to the gates of the enemy.

Christian Comfort.

The gospel is peculiarly rich in the element of consolation. As compared with the earlier and less perfect dispensations of revelation, it much more abounds. In contrast with unbelief, it shines resplendent amidst the thick darkness of infidelity. In nothing is Christianity lifted above all other religious systems, and all schools of philosophy, than in this feature of helpfulness to souls in distress. With all its other aspects of wealth this is its most regal affluence.

In a dispensation of the Spirit, the Spirit himself is described as the Comforter. The Savior charged himself largely with the ministry of hope. Providence and redemption are made to yield the greatest measure of assurance to the distressed. He is himself the consolation of Israel. The confirmation of the promise by an oath was to the end that "we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." It is emphatically a strong consolation that the gospel affords to those who seek for shelter in Christ.

It is an adequate support that it proffers, a very present help in trouble, a strength and refuge in the most trying circumstances. It explains the mystery of suffering by pointing us to the things that are not seen, and by investing affliction with the character of a gracious discipline, ennobling and purifying to the heart and life here, and bearing fruit in the realms of light beyond the grave. However suffering is connected with sin, either as a penalty or as a discipline, there is divine love in it. In the impenitent its office is to awaken and humble and draw the soul to Christ; in the believer it is to bring the heart nearer to God, and to train it in the graces of submission and faith, and to deliver from the bondage of sin. The rod is in the Father's hand, and the chastisement is administered in love, and not in wrath.

There is no conceivable trouble that can befall us that may not be met by a complete consolation. History and observation demonstrate this. It has been proved in the extreme afflictions of the devout, and in their dying declarations. Christianity claims to be the sufficient comfort in this world of tribulation, and it is.

And yet, in attaining to this comfort, Christians as often fail as they do in the performance of active duties. They do not get out of the gospel the balm that it has for them. They do not make the most of this special feature of the Divine grace. Some are comfortless because their religion has come short of a heartfelt experience of converting power. Their religion is an opinion, mechanical and theoretical, rather than experimental. In such case they are not sure of God or of a future life. To them the gospel may seem a cunningly devised fable. There is in the heart nothing that confirms the declarations of the Word. They are strangers to the felt operations of the Holy Spirit. In the hour of trial their religion yields them no support, because their hearts have never been cheered by the hope that maketh not ashamed. The love of God has never been shed abroad in their hearts by the Holy Ghost.

In better case than this are many who have some measure of light in the darkness, but it does not dispel all the shadows. The sufferings of this present time are permitted to cloud the glory that shall be revealed. They do not take in the full and gracious significance of the ordeal through which they are passing. They endure with a wavering faith, but they do not rejoice in tribulation. They lose the real comfort, the strong consolation, by failure to appropriate the promises of God, and by failure to discern the love there is in their trials.

And there are kinds of affliction, and especially the more common and trivial annoyances of life, to which we hesitate to apply the consolations of religion. It is perhaps the burden of weariness and poverty, or the worry of every day affairs. As if these were not worthy the thought of God, or the sympathy of the ascended and living Saviour.

It is so, that Christians are often strangers to the fulness and greatness of the consolations within their reach. The blessings of a perfect peace and of a joy unspeakable are within their reach, but bowed, broken and sore, they seem to decline the great happiness, and to refuse the benediction which the divine Master is ready to invoke upon them.

The Bereans.

St. Luke says that the Bereans "were more noble than the Thessalonians." This nobleness consisted in two things—"they received the word with all readiness of mind," and "they searched the Scriptures daily whether these things were so." Their minds were open to receive the preaching of the apostles, and they consulted the sacred books to learn if that preaching was in accord with the teaching of the books. The result of this process was that "many of them believed; also of honorable women, which were Greeks, and of men, not a few." Such readiness to hear preaching, and diligence to compare the preaching with the teachings of the Bible, the sacred historian characterizes as nobleness. Such practices always issue in a firmer faith. When the word of the Lord confirms and corroborates the preaching of the pulpit, the hearer listens to two witnesses giving evidence upon the same point, and whatever doubts he may have had, begin to give way, and faith begins to grow. The apostles, in their preaching, continually brought forward the Scriptures as giving testimony to the *truth* of their preaching. "Opening and alleging out of the Scriptures" was the way they preached. Hence, when the hearers were diligent to "search the Scriptures whether those things were so," faith was confirmed, and growth in grace followed. This shows clearly that preaching does not take the place of reading the Scriptures, and that reading the Scriptures can not supplant the preaching of the word.

The two have appropriate places, and each has its proper function in the gospel plan of salvation, and no person, in reach of them, can neglect either without detriment and danger to the spiritual interests. The true gospel preacher to-day appeals directly to the word of God in support of the truth of his preaching, and the hearer who is simply content to take the preaching without this corroborative testimony has simply got the truth in a diluted form. Diluted truth is not as nutritious to the soul as pure truth. Hence we account for the fact of so many *lean* Christians. They attend the preaching and the social meetings of the church, but not searching the Scriptures to see if the preaching is according to the word of God, they never come in personal contact with the truth, in its purity, and the consequence is they can not attain unto a vigorous spirituality. The Apostle Peter exhorts people to "desire the *sincere* milk of the word, that ye may grow thereby." The word means "the unmixed milk," "the unadulterated milk," "the pure milk," and, of course, this can only be found in "the pure words of the Lord." And the phrase, "that ye may grow thereby," shows very clearly the thing upon which growth in religion actually depends. The man, then, who would have a healthy, vigorous spiritual life must not simply be a "hearer of the word;" he must also be a diligent searcher into the Scriptures to find out *for himself* if the preaching is true. If our people would spend Sabbath evenings in searching the Scriptures in regard to the doctrines and exhortations of the morning sermon, they would be greatly more benefitted than by going again to hear another sermon. Hearing preaching and reading the word have got out of their relations to each other, and the result is not beneficial. The nobleness of the Bereans is commended to the people of God.

C.

The Labor Problem.

On this subject we find the following extract from an address by C. K. Marshall, D. D., in the Vicksburg Herald:

Planters are more and more disheartened in their endeavors to obtain satisfactory results from employing the freedmen. In spite of every effort, not over one hundred and twenty-five or thirty days' work are performed by them, on an average, from year to year. I mean what would be called days' work if rendered by white men. To expect independence, comfort and wealth from such dawdling pretences of industry is to seek for grapes upon thorns, and figs upon thistles.

In some parts of the South planters are importing white labor from foreign countries. This is the policy we advocate, provided they have families and may purchase the soil, settle and become citizens—not otherwise. We had a friend who brought sixty reliable laborers from a Western city. One of them had a family, and he remained the year out; all the others were gone in less than four months. They became tramps, perhaps burglars and thieves, loafers and beggars.

When a white man is brought to our soil to take the shoes and cabin of the vanishing negro he soon takes in the situation, feels degraded, thinks he has been deceived, and secretly resolves to get away on any terms, at any time, by any means. No; what we want are families—colonies of good, industrious families, and they will at one and the same time enrich us, and grow rich, useful and happy themselves.

We are in a tumble-down condition. We have relied on the negro. Cotton is a tyrant. Cotton dominates us. Cotton is our bane. A cotton-field is always near a poor-house in this palsied period of the century. To make it is no longer the pursuit of a gentleman, as once it was. It is the task of a man who in his soul feels little more self-respect than a tramp, and the sooner its culture is made a mere surplus crop to a true farm, and the owner of a hundred acres shall feel that he has land enough, the better it will be for the entire commonwealth.

But now we boast of many acres, nine-twelfths of which are adorned by the emancipation growth, known as sedge grass, and the plantation is "worked." In spots and sporadic patches, with vast reaches of untilled and barren wastes between. And many of the owners of such places have neither butter, milk, eggs, chickens, pigs or desirable gardens. Nor can they help themselves. They are manacled by iron habits. They were born on a cotton plantation, swaddled in cotton garments, learned to purchase oats, hay, mules, horses, plows and cotton baskets, with cotton; paid cotton for corn, exchanged it for rice, molasses and whisky; gave cotton for brooms, axe-handles, hoe-handles and ox-yokes; sent cotton to Illinois for hams, sides, fowls, apples and oleomargerine, a counterfeit butter; bought of New York condensed milk, preserved fruits and dried peaches—with cotton; gave lint cotton for cotton plow lines, wooden buckets, iron caskets—I name caskets, because a cypress coffin, costing twenty dollars, will last many years longer than the common one hundred dollar iron casket—willow cradles, window sashes, doors, split-bottom chairs, carts, wagons, spokes, hubs, plow-handles, pulpits, pews and cotton cloth. Cotton is to-day a double curse to the South. Let us prove to the North that we are no longer content to be the miserable hangers on upon their industry, ingenuity and manufacturing skill, but are manly enough to utilize our own raw material, and develop our own country.

But the stereotyped old people can not do it. Will the young people try, or will they go West to perish? Our early habits of rulership, mastery, the slave labor system, and now partnerships, forbid our facile acceptance of new enterprises, and fresh methods of money-making. But young men may do it.

Now, let us suppose ten young men were to unite their hands, and get planters around them who have thousands of idle acres once under the plow, to place them in pool, and open a plan for a colony, they would soon find the immigrants, and, once settled amongst us, would assist in re-creating the South, and all sorts of home manufacturing would spring up as it has done at New Braunfels, in Texas. Our cities and towns would double their populations, and the South would be regenerated and redeemed. Besides, it is easy to see how the enterprise of creating a colony would be highly remunerative to the company.

The State can not give lands. She has none to bestow. But a Legislature could greatly aid in the work, and, unless they do take the matter in hand, we shall be a ruined people. It helps us but little for farmers from Georgia, Alabama or North Carolina to come here. That is singing the same dirge of desolation. We need the crossing of blood and fresh energy to be independent of negro labor. We need skill to manufacture, habits of frugality, men of sober ways, who will not loaf around dead falls, bar-rooms and card-tables.

One of the saddest things we see is the great number of young men who are constantly leaving our State for remote and doubtful territory. This weakens the common wealth, reduces the churches, destroys the hope of families, puts merchandise, manufacture, agriculture and the grand moulding of society into the hands of transitory adventurers, and leaves the old folks behind to pine away as strangers in the homes of their birth, and die in solitude. And what can a new country do better than our own? Will a new country plow itself, and hoe its own furrows, build fences, shingle the house and grind the grist? The sons hear farming decried. Farming, the real, proper pursuit of a gentleman, the most independent, dignified and manly of all the callings of men, consecrated by God's special benediction and promise, the occupation of patriarchs, prophets, kings, statesmen. This divine vocation is undervalued in the hearing of sons and aspiring youth, who are thus misled, and taught that a clerkship, a tape-seller, a man behind a counter bickering over corsets, stockings, garters, hoop-skirts and spool-thread, the appropriate occupation of young women, is more respectable than tilling the ground, and securing God's own bonds and golden nuggets of permanent wealth. But we must close with one word.

One of our prime necessities is leaders, apostles, teachers, wise, unselfish, honorable citizens, men for the hour, men to speak to the people, to command them, rouse them, inspire them, lead them, recreate society, re-organize labor, lift up the prone masses, shame our idleness, rebuke our despondency, animate our lethargy, encourage our young men, touch the rock where the imprisoned waters await the stroke of a leader's rod, and cause the flowing stream to fertilize society, its institutions, its soil, and fill the land once more with gladness, with plenty, with song and with boundless prosperity. The wilderness and the solitary places shall be glad for them, and the desert shall rejoice and blossom as the rose.

General Conference Chronology.

From a specimen number of the Daily Christian Advocate, to be issued by the Publishing House during the approaching session of the General Conference, we copy the following interesting items of our church history:

1812. The first delegated General Conference of the Methodist Episcopal Church in America—including Canada—met in New York, May, 1812. All the members of that Conference are dead.

1816. The second Conference convened in Baltimore, May, 1816. Not a single member of that Conference is living.

1820. The third session was held also in Baltimore, in 1820. We know of no one living who was a member of that Conference.

1824. The Conference of 1824 convened again in Baltimore. We know of no one living who was a member of that Conference, except Robert Paine, now our senior Bishop.

1828. In 1828 the Conference convened at Pittsburgh, Pa. Of all the delegates from the territory now occupied by the Methodist Episcopal Church, South, only four are living: Robert Paine, F. A. Owen and Ashley B. Roszell, from the Tennessee Conference, and Peter Akers, from Kentucky. Dr. Akers is now connected with the Methodist Episcopal Church in Illinois.

1832. The Conference met in Philadelphia. The only Southern delegates of that Conference remaining are Bishop H. H. Kavanaugh and the Rev. Dr. Peter Akers; then of the Kentucky Conference, and Bishop Paine, G. T. Henderson and F. A. Owen, of the Tennessee Conference.

1836. The Conference was held in Cincinnati, Ohio. Of the delegates from the Southern Conferences at that meeting there remain only Bishop Kavanaugh, Bishop Paine, G. T. Henderson, and J. B. McFerrin, of Tennessee, and William Murrah, of Alabama, now of the North Mississippi Conference. The venerable Wesley Browning, of the St. Louis Conference, was a delegate, but was from the Pittsburgh Conference.

1840. The Conference of 1840 convened in Baltimore. The Southern delegates now living are Thomas N. Ralston, of Kentucky; Robert Paine and J. B. McFerrin, of Tennessee; William Murrah, of Alabama, and H. P. Pierce, of Georgia.

1844. The General Conference met at New York. Southern delegates still living: Jerome C. Berryman, of Missouri; H. H. Kavanaugh, of Kentucky; Robert Paine, and J. B. McFerrin, of Tennessee, Memphis Conference, Thomas Joiner; Arkansas Conference, Andrew Hunter; Alabama Conference, Jesse Boring; and William Murrah; Georgia Conference, George F. Pierce and J. E. Evans; North Carolina Conference, Bennett T. Blake; Virginia Conference, L. M. Lee.

1845. The convention of Southern delegates met in Louisville, May 1, 1845. There were present ninety-eight members; of these seventy-seven have passed away, leaving only twenty-one yet in the work of the Master. How rapidly are the ranks thinning! In reviewing the past we are pleased to say there were giants in the former years of the Methodist Church. May the strength of our ministry never be diminished.

A Short Session.

Bishop Pierce writes, in the Nashville Christian Advocate, of the approaching General Conference, in the following sensible way:

The approaching General Conference seems to be a very *suggestive* event. The papers, secular and religious, abound with statements, conjectures and prophecies about what *will* be done, what is *likely* to be done, and what *ought* to be done. All these deliverances are without authority or knowledge, and, in my judgment, are wide of the mark, and very misleading. The introduction by anybody, of any vexatious, agitating topic, will be very unwise, and will involve great waste of time without any compensating benefit. The church is quiet everywhere in our borders. No very important legislation is asked for, nor is any expected by the great body of our people.

The question of the reunion of Methodism, North and South, is not up. It will not be before us *officially*, nor is there any competent authority in the premises before the Northern General Conference. Irresponsible invitations, the published opinions and wishes of a few gushing brethren here and there, amount to nothing. We must *respect* ourselves, and bide our time. In the meanwhile I think I speak advisedly when I say the common sentiment of our people is that organic union is neither practicable nor desirable. Let us have peace by letting disturbing questions alone.

The chief business of the occasion will be the election of Bishops to fill the vacancies made by death, and to provide for the enlargement and more effective working of our missionary and Sunday-school plans. It seems to me that all needed work can be promptly disposed of. The session may be, and ought to be, a short one. Private pressing business will demand the presence of the lay members at home, presiding elders will be needed on their districts, college presidents and professors ought to be with their classes, stationed preachers and circuit preachers ought to be at their posts of duty and labor. A protracted session at Nashville would be a calamity to the church.

I am looking for a revival year. The indications are full of promise. More religion is the need of the times. Changing "ors" and "ands" in the Discipline is a very small affair compared with the conversion of sinners. I have hope of a short, useful session. May the great Head of the church preside over us, and enrich our Zion with a full salvation.

Our Numbers.

Our book editor, Dr. Summers, in his Nashville Notes, Nashville Christian Advocate, April 15, says:

I have just finished editing and passing through the press the General Minutes for 1881. I have gone through all the arithmetic with great care and an excellent accountant, Mr. Towson, one of our Biblical students, assisted me in the work—a tedious and troublesome job. But it is done, and the result makes a good showing. I give a summary: Traveling preachers, 3,704; superannuated preachers, 707; local preachers, 5,865; white members, 841,367; colored members, 193; Indian members, 5,151; total ministers and members, 860,087—being an increase last year of 12, 981. Sunday-Schools, 9,310; teachers, 62,444; scholars, 462,321—increase last year, 21,707; for Conference claimants, $77,013.88—increase $3,563 93; for Missions—not including Woman's Missionary Society, nor sporadic contributions—$161,486 70—increase, $11,724 68.

It will be seen from the above that the total increase in members in the past year was nearly thirteen thousand. This is a good showing compared with that of the Methodist Episcopal Church. The membership of that church is nearly double that of the Methodist Episcopal Church, South, and yet it has been stated that in it there was a decrease of members last year. We believe the most that has been claimed for it is an increase of four or five thousand. We ought not to be satisfied with an increase of thirteen thousand. Let us rather work for fifty thousand. Bishop Pierce calls for a revival this year. The whole church should awake to this work. The people are perishing in their sins.

Among the Editors.

Watchman, Boston.

Much has been said about the decadence of religion. So numerous and positive have been the assertions as to the diminished attendance at places of worship, and the lost hold of religious doctrines upon the people, that many have come to believe in the actual existence of an occasion for cheerless if not hopeless lamentations over the prevailing irreligiousness of our day. Neither the premises nor the conclusions are correct in regard to this matter. There is not so much neglect of public worship as is generally supposed to exist, and religious influences are vastly more potent than they seem to be, as considered by the friendly as well as the unfriendly. Many would be greatly surprised by going from one place to another, as observers of worshipping congregations, to find the average attendance so large as it is. If it has been diminishing during the past decade until recently, the tide is now turning, and the number of gospel hearers is widely, if not generally, increasing.

As much mistaken is the quite common impression that the power of religion is lessened and lessening. Truthfully does the London Guard-

ian say that "in spite of anti-religious manifestations, there never was a time when religion commanded a larger and more intelligent interest than in these days." In confirmation of this statement it is said that theological books took the lead in the literary publications of England for 1881. The fact is well-known that American publishers are unwilling to print the writings of professed atheists, because of the small demand for such publications. Biblical truth is more generally accepted than it was twenty years ago, and there is less room in the pulpit for sensationalism than there has been, heretofore, during two thirds of a generation.

Nashville Christian Advocate.

Two questions absorb our women. The first is, What did she wear? The second is, What did it cost? It is not so much a matter of good taste and of true esthetic effect, but baldly and coarsely a question of cost. Pile on the passementerie, stick on the diamonds wherever there is room for one, invent new things whose only charm is expensiveness, ransack Europe for what can not be found at home. Do not mind the cost. The husband may be lucky in futures, or something else of the sort. If he should fail, failures are fashionable—and sometimes profitable. If the father should show signs of worry because the outgo exceeds the income, it can not be helped—one must keep up with the neighbors. Put on the steam! it is a fast age, and it will not do to fall into the rear. Drive on. The crash may come, but let us have a good time first. We must keep up with the times.

Broken fortunes, debt, and bankruptcies are not the only and the worst fruits of this folly. There is something worse than squandering money. A noble woman is of more value than a colossal fortune. This rage for costly dress takes the heads and hearts, the time and the talent of a vast number of our women who were born for better things. They are ruled and absorbed by the jeweler and the milliner. They give their days and their nights to dress. It is the theme of their talk, and the aeme of their ambition. Literature, art, religion, are all sacrificed to this one burning passion for display. The women, who might have been the good angels of our homes and the lights in Christ's holy Church, sink into shiny fashion-plates and bulletin-boards of fashion. It is shameful, pitiful!

Our Nashville Sunday-school periodicals for May are equal to any hitherto sent out. The worthy and most acceptable editor, Dr. Cunnyngham, in the editorial department of the Magazine, says:

Four years more of labor and anxiety have passed away, and the great council of the church is about to convene to review the results of these years of toil, and to arrange for greater labors and conquests in the future. Much good has been done, many souls brought to Christ, and the church in all respects strengthened and built up. The reports from every field will show a healthy growth in all things good. Our domestic work has prospered; our foreign missions have increased in numbers and efficiency; and our sunday-schools have gone up from 7,917 in 1878 to 9,129 in 1881, or an increase of 1,182; pupils from 353,163 in 1878 to 440,614 in 1881, or an increase of 77,451. Our periodicals have greatly increased in circulation during the last four years; in 1878 it was 250,000 copies monthly, in 1882 it is over 400,000 copies. Our Publishing House has been relieved from embarrassment, and placed on a safe foundation. All these interests will be fully reported to the General Conference. There is much cause for thankfulness to God.

Rev. J. L. P. Sheppard writes as follows from Pineville, La., April 6. "The interest here is deepening, five more accessions last Sunday, and the services all good; a solemn awe pervading in every congregation; but little of that lightness and frivolousness which so often steel the people against the power of the gospel. Of course there are some exceptions.

Rev. A. M. Brown, writing from Minden, La., April 7, says: "We are doing well here considering the times." In my pastoral visits and in my congregations, I present the claims of the ADVOCATE, but oh! the scarcity of money! A goodly number of my members, however, are subscribers already.

Rev. Dr. Mood, Chancellor of the Southwestern University, Georgetown, Texas, writes to the Nashville Christian Advocate:

God has again visited us in great mercy. The revival has been far-reaching and deep. Fifty-one have professed faith in Christ—some forty of them students of the University, who for the first time have been brought under the religious influences of our institution during the present session. As every year, since our foundation here under the union charter, has been marked by an increase of students, so each year has been accompanied by increased moral and religious power, for which we give devout thanks to the great Head of the Church.

The Virginia Conference sets a good example of earnest interest in the mission work in Mexico. Mass meetings were held in both Richmond and Petersburg on the occasion of Dr. Patterson's recent visit there. He received six hundred dollars for the mission an Virginia children sustain in Mexico.

Dr. A. W. Wilson has just had printed a History of Missions of the Methodist Episcopal Church, South. Dr. Summers pronounces it a concise manual, and says it should be placed in every family and Sunday-school in the connection.

Valedictory.

In retiring from the ADVOCATE I desire to express my gratitude to its patrons for the forbearance exhibited over any errors of omission or commission that may have occurred during the past three years or more that I have been its publisher. Also to thank its agents for their earnest efforts and kindly aid extended, and express the hope that they will still further exert themselves to increase its circulation and widen its influence, that it may be always self-sustaining, and maintained on a solid basis. My other business interests compel me to sever my connection with the paper, but I shall always feel an abiding interest in the ADVOCATE, its editor, publishing committees, agents and subscribers.

G. T. LATHROP.

Note from Publishing Committee.

Mr. Lathrop, in retiring from the business management of the ADVOCATE, carries, with him the best wishes of the Publishing Committee, and, we may safely say, of the agents and subscribers also. During his connection with the paper the accounts have been kept with accuracy, and the paper has been issued promptly and in good style. The Publishing Committee, from the time of Mr. Lathrop's retirement, April 25, assume the business control and all financial responsibility. The Publishing Committee have employed Mr. T. J. Carver as their business manager. All communications on business should be addressed to no individual name, but "To the New Orleans Christian Advocate, 112 Camp street, New Orleans."

FELIX R. PITT,
LINUS PARKER,
CHRISTIAN KEENER,
Sub-Committee.

Business Manager's Notice.

As will be seen in the above, the undersigned has taken the business management of the ADVOCATE. This will in no wise interfere with my commission business conducted at 60 Carondelet street, this city. I shall have ample time to give all needed assistance to the Publishing Committee. The late publisher, Mr. Lathrop, has so systematized the business department of the paper that no changes will be needed. Everything will go on as if no change in the management had been made. As stated above, all communications must be addressed to the NEW ORLEANS CHRISTIAN ADVOCATE.

T. J. CARVER.

—The floods in southern Louisiana are slowly declining, but not sufficiently, as yet, to afford much relief. In the sugar regions several weeks must elapse before the fields will be dry, and, in any case, there can be no planting of cane before next fall or winter. The value of sufficient cane to plant one acre is about forty dollars, even if it can be purchased; but it is not likely that planting for a full crop will be practicable, in many cases, for two or three years to come.

The people in the cotton belt are generally much encouraged. Their lands are drying off, and in most instances some part of a crop will be made.

The effects of the great flood of 1882 will be felt for years; and the results to the business and finances of Louisiana, and to our State securities, will be specially unfortunate and protracted. To the business interests of New Orleans this flood is more disastrous than was the yellow fever epidemic of 1878.

—Capt. J. F. Lhuscott, under the auspices of the National Christian Woman's Temperance Union, is lecturing in New Orleans. He lectures every night of this week at the Unitarian Church, on St. Charles street. The captain is an earnest and most entertaining speaker, and a noble advocate of the cause of temperance. We sincerely hope that his visit here will arouse an increased interest in temperance, and that much good may be done through his efforts. He comes to us highly and fully endorsed by Miss Frances E. Willard and other well-known temperance workers.

—Rev. Dr. Ahrens lectures at the Soniparu Street, German Methodist Episcopal Church, South, in this city, Friday night, at eight o'clock, April 21, on "what I have seen during my travels in Europe." The lecture will be well worth hearing.

—The General Conference Daily—specimen copy—is excellent in form and general make-up. It is of the right size for convenient reading and also for binding. The price is $1 for the session. J. B. McFerrin, D. D., publisher; O. P. Fitzgerald, D. D., editor.

—Dr. C. B. White, a prominent physician of New Orleans, died, on Monday, April 17. Dr. White was specially noted for his untiring efforts to improve the sanitary condition of this city. In his death we have lost a good and most useful citizen.

—The NEW ORLEANS CHRISTIAN ADVOCATE, besides editorial correspondence, will contain the proceedings of the General Conference nearly in full. All that our readers will care to see will be given.

—The session of the New Orleans District Conference, at Baton Rouge, April 13-15, was a very pleasant occasion. The secretary, Dr. Carter, will give some account of the proceedings in next week's ADVOCATE.

WANTED.—Our well known and highly esteemed contributor, "Invalid," is thinking of publishing a volume of poems bearing the title of "Wood Notes." She desires those wishing to subscribe for the work to inform her by postal-card, address: Miss Maggie R. Beale, Canton, Miss. Miss Beale is a writer of decided merit, and we have no doubt that "Wood Notes" will be an attractive and valuable work. We commend the gifted author and her work to the considerate and generous attention of our readers.

Rev. W. M. Patterson, D. D., superintendent of our Central Mexican Mission, says the Western Methodist, of April 15, returned Tuesday to Memphis where he found his family in good health. Dr. Patterson, during his tour visited the brethren in Richmond, Petersburg, Fredricksburg, Baltimore, St. Louis, Louisville, Nashville, and various other places. He is much pleased with his observations and the results of his tour in relation to the work in Mexico. He found wherever he went that the brethren felt deeply interested and he is assured that they will take interest even greater in the evangelization of our neighbors. Dr. Patterson goes next to Columbus, Miss. where he is due April 16, and thence to Moldle, Macon, Savannah, Atlanta and Nashville, where he expects to spend the last Sunday in April. A few days at the General Conference he hopes to enjoy, and thence to the City of Mexico.

The good work of God prospers in Memphis among Methodists, and others too—Presbyterians and Baptists, sharing in the gracious influences. Of the results at Hernando Street Church, mention will be made hereafter. A large number of persons—we have not the figures—have been received to membership at the First Church. The revival at Sartaran-street Church increase in power—thirty-seven conversions up to Monday evening last. Brother Evans, who has been helping others, begins now a series at Central Church—may the work prosper.—Western Methodist.

Personal and Other.

—The growth of circulation of American illustrated magazines in England is somewhat remarkable. In November 20,500 copies of the Century were sold against an average of 16,230 for the twelve months preceding. The recent growth of St. Nicholas has been even greater in proportion; for while 3,000 copies were sufficient there a year ago, 8,000 and 10,000 copies are now needed every month.

—Nearly all the aged members of the peerage of the United Kingdom are Irish: The Earl of Mountcashel, aged 89, who is the oldest peer in existence, is an Irishman; and the oldest marquis, the Marquis of Donegal, aged 84; the oldest judge, Baron Fitzgerald, close on 75, and the oldest bishop, the Bishop of Kelmore, aged 81, are of the same nationality.

—The oldest son of the Russian Emperor is in his fourteenth year, of an active and lively disposition, and, for his years far advanced in his studies. Russian is always the language employed by the imperial family when they are together, but when the boys are with their teachers they speak French and English, on alternate days, six hours a day.

—Plans are on foot for the establishment in St. Paul, Minn., of a Young Ladies' Seminary of the highest order, unsectarian, under general Christian care and influence. Efforts are making to raise by subscription $50,000, for land and buildings, with furniture and school equipment. Such an institution is much needed in that region.

—The Russians intend to build in the Shipka Pass, midway between the village of Shipka and St. Nicholas, the summit of the pass, a chapel, a monastery and a seminary. The walls are to be five feet thick and to enclose the well—built by the Turks—which furnishes the sole water supply.

—The death is announced at Hastings, in his 84th year, of Rev. Samuel Dunn, formerly a Wesleyan minister, whose expulsion from the Conference in 1849, together with that of Messers. Everett and Griffith, caused a great agitation in the Wesleyan body.

—King Kalakua, of the Sandwich Islands, is fitting up the new royal palace at Honolulu, which has cost about a quarter of a million, and has sent his chamberlain to this country after the furniture, which he expects to buy in this city, Philadelphia, and Boston.

—Francis Scott Key, the namesake and grandson of the writer of the "Star Spangled Banner," is an applicant for the first vacancy in the rank of second lieutenant in the Marine Corps. His application is signed by the most prominent men of all parties in Maryland.

—The ex-Empress Eugenie is at present living in a small house within the grounds of Osborne, in the Isle of Wight, and is visited daily by Queen Victoria, who has proved a devoted friend to the afflicted lady.

—The will of the late Rev. William Morley Punshon has been proved, the personal estate being sworn under $70,000. The only legacy to a religious society is $250 to the Wesleyan Missionary Society.

—Pinot says, in one of his writings: "I cannot deny that time, and perhaps time alone, has somewhat cooled my enthusiasm, and if certain things continue I shall end by admitting nothing but Providence."

—Of the delegates from the United States to the Ecumenical Conference to be held in London next fall, fourteen are bishops, sixty-seven are doctors of divinity, and thirty-four are colored.

—The colored people of Richmond, Va., are loudly demanding that teachers of their own race should be placed in the public schools.

—Chung Tsao Ju, the new Chinese minister, is a clever diplomat and scholar, about fifty-four years old. He is a man of great wealth.

—The Grand Duke Constantine, uncle to the Czar, has taken house in Paris, and it is probable that he will reside there in future, as he is not permitted to return to Russia.

—The present Congress now sitting in Washington numbers among its members eight Irishmen, five Englishmen, four Scotchmen, and three Germans.

—John R. Buchtle, of Akron, Ohio, gave $75,000 more to the Buchtle College, Akron, making his gift nearly $200,000.

Books and Periodicals.

AUNT PEGGY, and other poems. By Rev. T. A. S. Adams, 12mo., 240 pages. Price 75 cents for single copy; three copies to one address $2; six copies $3,75; one dozen $7; twenty or more 51 cents each. Address Rev. T. A. S. Adams, Kosciusko, Miss.

The author of Enscotidion, in this work, chooses a humbler theme, and his verse will command more popular appreciation. Aunt Peggy reminds us of the simple and sparkling beauty of Goldsmith, and sometimes of the style and thought of Cowper. The measure and rhyme are musical, and the story with its incidents, scenes, humor, pathos, and religious and moral reflections, flows on smooth and clear as a brook. In Aunt Peggy the author relates several incidents, as received by tradition, illustrative of Southern Frontier life, fifty years ago. "The only deviation, from tradition," says the author, "is in bringing the heroine nearer the present date than reality." Domestic and rural life is depicted graphically, and nature, in almost every aspect and mood, is painted with wonderful power and accuracy. The author has an eye for the beautiful, and catches and describes the minutest shades and colors in a landscape, and depicts domestic scenes with striking vividness and truthfulness.

Aunt Peggy is a character well drawn—a portrait biographical, set in the frame of every day life, and exhibiting the best traits of female excellence. About this character and history are gathered abundant riches of incident, description, and wise and pertinent reflections, and the manners and customs of fifty years ago, are reproduced with masterly skill.

The style abounds in startling contrasts, the grave the gay, the humorous, the sedate, the homely and the ornate, the backwoods vernacular and the classic. There is movement, variety, liveliness, and a well sustained interest from the beginning to the end.

Aunt Peggy occupies a little more than half of the volume. The "Other Poems are of varied merit. Among the best of them, if we may judge, are: "Growing Gray," "The Island in the Future's Sea," "Old Papers," "Swift as the Shadows Fly," "The Orphan's Tear."

Doubtless there may be some faults of style in the structure of the verse, and inadequacy in the conception and treatment. If we were capable of pointing them out in detail we should not care to do so. The excellencies are many; the blemishes comparatively few. These poems are pleasing, they are also wholesome and inspiring, and calculated to make us purer and better. It may be that the author has been unfortunate in the title of his works. "Enscotidion" was certainly obscure as a fiddle to most people, and "Aunt Peggy" may sound too common place. However this may be, there is genuine poetry in the book if there be none in the name. We have a poet among us, and we commend his works to all who would enjoy and encourage merit and worth.

THE COMPLETE HOME: an encyclopedia of domestic life and affairs. The household in its foundation, order, economy, beauty, healthfulness, emergencies, methods, children, literature, amusement, religion, friendships, manners, hospitality, servants, industry, money, and history. A volume of practical experience popularly illustrated. By Mrs. Julia McNair Wright. Bradly, Garretson & Co., Columbus, Ohio; Chicago, Ill.; Nashville, Tenn.; St. Louis, Mo.; San Francisco, Cal.

The above gives the outlines of the work, and the headings of the several chapters. It is in the form of a diary, and scenes, characters and incidents are introduced in a manner to awaken interest and to illustrate the matter in hand. The book is full of wise and good things, and impresses us as a most entertaining and instructive work. It will prove specially suggestive and helpful to young parents and to house keepers. The volume is supplied with a copious index making it convenient for reference. It is an octavo of 584 pages, handsomely bound and in large clear print.

YENSIE WALTON'S WOMANHOOD. By Mrs. S. R. Graham Clark, Boston: D. Lothrop & Co. Price $1 50.

This is a story running through 362, 8x6 inches, pages. The publishers claim that it is a work of great merit. Yensie Walton is the heroine. She is depicted as a teacher, as a dutiful member of her uncle's family. Then she is courted, married, and becomes a very exemplary wife, mother, and mistress of a model home. It is a good book of its kind, religious, and may be to some minds entertaining and profitable. A woman of good taste, at our elbow, says it is a capital work.

A FRUITFUL LIFE: A narrative of the experiences and missionary labors of Stephen Payson. By his daughter, H. Payson Drury, with an introduction by Rev. C. L. Goodell, D. D. Philadelphia: American Sunday-School Union.

Mr. Payson labored for many years as a missionary under the direction of the American Sunday-School Union. His field of labor was in the west and on the frontier. He was a remarkable character, and the narrative abounds in scenes and incidents of great interest. The volume is a 12mo. cloth binding, 224 pages, illustrated. Price $1 25.

—The Arkansas Methodist is the title of a new venture in Southern Methodist Journalism. It is published at Morrilton, Ark. Revs. John W. Boswell, Julien C. Brown and S. G. Colburn are the editors. The first number is before us, an eight page sheet filled with excellent matter. May it live long and prosper.

—Travelers Official Guide of the Railway and Steam Navigation Lines in the United States and Canada, for April, published by the National Railway Publication, New York, has been received. It is a very voluminous and complete work. Price 50 cents.

—The Art Amateur, for April, has the usual excellent supplement of designs, and many very beautiful engravings. A valuable periodical for the home, and for all lovers of art. Montague Marks, editor and publisher, New York. Price $1 a year.

Advocate Calendar,

For 1882.

1882	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Jan.	1	2	3	4	5	6	7
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	31						

Publisher's Department.

☞ *We shall do our best to exclude fraudulent advertisements of every description from the* ADVOCATE, *and trust our friends, in ordering goods from the leading merchants of New Orleans and elsewhere, as represented in our columns, will mention having seen the advertisement in the* ADVOCATE. *We will also take pleasure in attending personally to any commissions for our friends in the country with which we may be favored, while endorsing our advertisers as being worthy of their patronage.*

A FEW WORDS ON PIANOS.—Mr. P. Werlein, 135 Canal street, New Orleans, is now prepared to offer the greatest bargains in the best pianos manufactured. Owing to the overflow he is overstocked with fine pianos, and also has a large stock of second-hand pianos on hand, which were rented out last winter, that he can sell you at your own price, so to speak, and on such terms as will suit your convenience. The piano-forte, as illustrated in the new Chickering, may now be said to be perfect. These pianos have been known for the past sixty years, but they were never so good as now, and never had a larger sale. The Chickering piano of to-day will wear an indefinite number of years, as they have always done, but the purity of tone and perfection of action is what now constitutes the *Chickering* piano the perfect piano of the world. The Mathushek pianos have patented features which gives them great popularity; they are also considered indestructable. Mason and Hamlin's organs—the organs of greatest reputation, are to be had at this popular house. Whoever needs anything in the music line will consult their interests by writing to P. W. Klein, at 135 Canal, in person. A representation of pianos at this establishment is called upon impolitely. Send their 1882 for your music and musical instruments of every kind, either retail or wholesale.

The following is copied from a tombstone in the church-yard at Edwinstowe, near Worksop:

"Thou little rogue, what brings thee to my house?"
Said a starved miser to a straggling mouse.
"Friend," quoth the mouse, "thou hast no cause to fear;
I only *lodge* with thee—I *live* elsewhere."

Lucilius.

CONSUMPTION CURED.—Since 1870 Dr. Sherar has each year sent from this office the means of relief and cure to thousands afflicted with disease. The correspondence necessitated by this work becoming too heavy for him, I came to his aid. He now feels constrained to relinquish it entirely, and has placed in my hands the formula of that simple vegetable remedy discovered by an East India missionary, and found so effective for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Diseases; also all Nervous Complaints. Its remarkable curative powers have been proven in many thousand cases, and actuated by the desire to relieve suffering humanity, I gladly assume the duty of making it known to others. Address me, with stamp, naming this paper and I will mail you, free of charge, the recipe of this wonderful remedy, with full directions for its preparation and use, printed in German, French or English. W. A. Noyes, 149 Power's Block, Rochester, N. Y.

A man went into a drug-store and asked for something to cure a headache. The druggist held a bottle of hartshorn to his nose, and he was nearly overpowered by its pungency. As soon as he recovered, he began to rail at the druggist and threatened to punch his head. "But didn't it help your headache?" asked the apothecary. "Help my headache?" gasped the man. "I haven't any headache. It's my wife that's got the headache."

Bountiful nature seems to have planted in every clime the proper remedies for the diseases incidental to it. Laplace's Indian Turnip Pectoral Balm is made of an herb which grows all over the Gulf region, and it has never failed yet to cure all kinds of coughs and colds.

Lawrie's mother was teaching him to add, and held up two fingers. He counted. "Now," said she, "here are three more. How many does that make?" The little fellow did not quite understand. "Why, Lawrie," said she, "if you had two apples, and I should give you three more, what would you have?" Looking up with his great speaking eyes, he said: "Why, mamma, I would have the stomach-ache."

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Agricultural.

THE OLD FARMER'S SOLILOQUY.

BY BAYARD TAYLOR.

Well, well! this is comfort now—the air is mild as May,
And yet 'tis March the twentieth, or twenty-first, to-day.
And Reuben ploughs the hill for corn. I thought it would be tough;
But now I see the furrows turned, I guess it's dry enough.

I'm glad I built this southern porch: my chair seems easier here;
I haven't seen as fine a spring this five and-twenty year.
And how the time goes round so quick; a week I would have sworn,
Since they were huskin' on the flat, and now they plough for corn!

Across the level Brown's new place begins to make a show;
I thought he'd have to wait for trees, but blessing, how they grow!
They say it's fine—two acres filled with evergreens and things;
But so much land! it worries me, for not a cent it brings.

He has the right, I don't deny, to please himself that way.
But 'tis a bad example set, and leads young folks astray.
Book-learning gets the upper hand, and work is slow and slack;
And they that come long after us will find things gone to wrack.

Well—I suppose I'm old, and yet it is not long ago
When Reuben spread the swath to dry, and Jessie learned to mow,
And William raked, and Israel hoed, and Joseph pitched with me;
But such a man as I was then, my boys will never be!

I don't mind William's hankerin' for lectures and for books,
He never had a farmin' knack—you'd see it in his looks:
But handsome is that handsome does, and he is well-to-do;
'Twould ease my mind if I could say the same of Jesse, too.

'Tis like my time is nearly out; of that I'm not afraid:
I never cheated any man, and all my debts are paid.
They call it rest that we shall have, but work would do no harm;
There can't be rivers there, and fields, without some sort o' farm.

DISEASE AMONG TURKEYS.—Under this heading there appeared a complaint from I. D. The trouble in every instance was very clearly one of roup. No doubt the birds starved to death from inability of seeing to eat. The cold season was too early, and the turkeys hatched too late, but they ought to have grown up if taken care of and fed, providing the fowls were not closely bred. Turkeys will not bear close breeding, as disease is sure to follow, and I suspect this is the difficulty with the birds before mentioned. When the cool weather came on, they were weak and immature, and contracted the roup.

The eyelids become glued together as tightly as though cemented. The head is crusted over, and a discharges oozes out from the nostrils, and dries hard and yellow, causing great difficulty in breathing. The throat is also inflamed and swollen; a cheesy matter forms, which, if not cleaned away, causes a corroding canker that destroys the victim. If the eyes are soaked open each day with warm water, and kept open, the bird will eat, and if the sores are washed in a solution of sugar of lead, the inflammation, and consequently much of the swelling, will go down. The birds should be kept on soft feed entirely, with condiments or medicine added. Give first a good dose of salts in the feed before the fowls are unable to eat. This disorder must be checked as soon as possible. It works a long time in secret before manifesting any apparent symptoms. It is a terrible scourge, and generally fatal among turkeys. They do not appear to have the ability to withstand disease as well as common fowls.

Prevention is better than any cure, or any attempt at it. Roup is not contagious, although hereditary, but where a whole flock is exposed they are more or less affected, according to the stamina of the constitution. Roup is the effect of cold on the system long after the miasms have been absorbed into the blood. It comes to the surface about the head and eyes because they are exposed. Give plenty of condition powders, and keep the blood in order. Every turkey should be out of the shell by the first of June at the latest. Broods later than this are of small value. The turkey requires a long, warm summer, and a mild autumn to round out the bodies and complete the fattening by the holidays. Late turkeys are of small value, and fit subjects for disease, no matter how bred. It is the same with all poultry. The full growth must be completed during the warm months. In all probability the cause of the trouble with the fowls of I. D., originated from a cold, damp roost, or a current of damp cold air. Sudden changes and severe weather are damaging to poultry. Highly fed birds suffer most: they are filled with fat and liable to disease, there being so much more effete matter for the poison to feed on (disease is a poison,) and their condition invite the scourge at the smallest provocation.

Some ten or fifteen years back, disease was almost unknown among turkeys, as it is now in localities where small numbers of fowls are reared. The covering of the soil so completely year after year with the tread of poultry engenders disease. Much trouble is also brought about by close breeding. Fowls that are late in moulting are especially subject to this disease, which assumes many forms, and is more or less deceptive to all but the initiated. The appetite is generally good, and the fowls are active, but there is often a difficulty in breathing and a certain explosive sound that can not be mistaken in the common fowl. The turkey takes it in the hardest manner, and enters no complaint, but suffers in silence.—C. B., in Country Gentleman.

POTATO CULTURE.—The potato will grow on a great variety of soils, but will give the best results as regards quantity and quality if planted in a rich, warm, sandy soil. The ground should be naturally rich, and if a large crop is wanted old stable manure should be used at the rate of ten or fifteen tons to the acre. The method we practiced some twelve or fifteen years ago in planting and cultivating the potato has always been successful and is quite simple. We selected a sandy soil, strongly inclining to clay, naturally rich. Old manure was hauled to the lot in winter, at the rate of twenty loads to the acre, and spread evenly over the surface. As soon as the soil could be worked we started the plough, turning the soil to a depth of eight inches and pulverizing it as much as possible. The furrows were set up on edge and not turned top side down. The surface was made fine with an old-fashioned harrow, and the potatoes planted in shallow drills some three feet apart and the tubers eight inches apart in the rows. The seed was covered two to three inches deep with fine soil. After planting we spread a half inch coat of ashes over the rows raking the surface thoroughly with a fine steel rake, and mixing the ashes with the surface soil. As soon as the plants began to show here and there we spread a coating of old rotten straw over the rows to the depth of an inch and covering the entire row with a strip of straw about eighteen inches wide. We then put a single shovel plough to work, running once only between the rows and throwing the soil as far over the straw as possible. With a long shovel, some eight inches wide, and sunk to a good depth, the soil would be thrown over the entire surface, covering and holding the straw in place. The coat of straw will keep down the weeds, and nothing more need be done until the plants are well up. We then run through the rows again with the single shovel sunk as deep as possible, and continued to cultivate near the plants with a small three shovel plough. Care was taken not to disturb the straw and rake it out from the potato plants. Late in the season only the surface soil was stirred, and in a careful manner, so as not to break the roots. From long experience we find that the potato requires a good deal of sunshine and also a good deal of moisture. A cold, wet season will not suit them, and for the best results we always prefer a warm and dry summer. To get the proper amount of moisture we use the straw mulch. It is quite important to get a strong, healthy growth early in the season.—Farm, Herd and Home.

THE SWEETS WE BUY.—I write this article and urge our farmers to thus grow their own sweets, because I am fully convinced that the common syrup—of which such large amounts are made now—are unwholesome and unfit for the human stomach. I believe that those who are manufacturing them should be prosecuted. I bought, a few days since, a gallon of the most beautiful "golden syrup;" no strained honey was ever clearer or more sparkling, but four members of my family were attacked with pains in the stomach and bowels, and with more or less of diarrhœa, the first night after using it. A few days later a friend at my table said to put a little of it into clear tea was a test; that if the syrup contained no acids the tea would remain clear, while if otherwise it would at once be discolored. On applying the test the tea at once turned an inky black. I would advise all who are using the golden syrups to apply this test, and if it proves the presence of acids, to refuse to buy them and to notify their grocer of the result of their experiment. I would not use another pint of the villanous stuff any more than I would "forty-rod" whiskey. We can better afford to use even a poor quality of home-made sorgo syrup than to risk health by the use of the dangerous chemical syrups made from corn. Doubtless many articles we buy are adulterated, which we have no means of detecting, and some of them may be harmless, such as using bran or ground peas to mix with pepper, or chickory or parched corn with coffee, but this corn syrup I believe to be worse than adulteration, worse than a fraud, for it contains poisonous acids and is detrimental to health, and the sale of it becomes a crime, I think that our readers will all be ready to apply the simple test given above, and if it turns the tea to the color that the sample I tried did, it will take away their appetite for cane syrup.

The best way for a family to provide themselves with a nice syrup is to make it themselves out of the best refined sugars; say granulated or crushed.—Correspondent Ohio Farmer.

SHEEP SHEARING.—A correspondent of the New Hampshire Patriot says: In two cases we have known of loss by early shearing, but in both cases the sheep were not in prime condition and the shearing was followed by a cold snow storm and very chilly air. Sheep will usually draw the feet a little nearer together if cold weather immediately follows shearing, but who has not seen them lie and pant in a hot May sun when unshorn, suffering with heat? One of the benefits of early shearing is that it is the best way to destroy ticks. Fowls will clean them all off if allowed to go where the sheep are—both sheep and fowls enjoy it. Another: The necessity for washing is obviated. Sheep having heavy fleeces sometimes do not dry off well after washing. Sometimes the farmer may suffer in selling unwashed wool; but not washing at all is better for the conscience than washing slightly and shearing after the grease has started again. On the other hand, don't shear early unless the weather is fine or superior protection can be given, and do not shear weakly sheep unless very ticky; when thus they may improve under such treatment. Shear before the lambs are dropped if possible, having none but men experienced in the business to handle them. A sheep a few days well over shearing is all right, if not allowed to stay out over night or through stormy weather. It is important that shearers should learn to leave from one-third to one-half inch of wool on the sheep for protection, which they may easily learn to do with coarse wooled and medium sheep, without seriously affecting the appearance of the animal, after a little time. It is not a good practice to shear too close in June, as the hot sun may cause the shedding of wool to the skin.

SOWING CELERY SEED.—Celery is often such an uncertain crop from the seed, that the majority of persons prefer to buy the plants they need, to taking the trouble to raise them. It was formerly considered necessary to start the seed in a hot-bed, but now it is always sown in the open ground. A piece of well-manured soil is carefully prepared, and marked off in drills nine inches apart; the seed is sown thinly, and covered by rolling or patting the soil down with the back of the spade. As soon as the seeds break ground, a push-hoe should be run between the rows, and the plants kept clean from the start. There are several dwarf sorts, all of which are preferable to the tall kinds. *Celeriac*, or "Turnip-rooted" or "Knob celery," the root of which is used in soups, and after boiling as a salad, is started in the same manner.—American Agriculturist.

HIGH MANGERS.—A veterinary writer condemns high mangers for horses, claiming that they irritate the throat and create a tendency to heaves. He says the manger should be on a level with the feet, as that is in accordance with nature.

Blood and refuse meat rubbed on the trunks of trees will keep away troublesome mice and rabbits.

Household.

HOW TO TRIM A LAMP.—A writer in an exchange says: "There is such a vast difference in both the quantity and quality of light promised by a common coal oil or kerosine lamp when properly trimmed and that produced by the same lamp when improperly trimmed, that it is surprising how any one of ordinary intelligence and observation can be satisfied to use, even for a single hour, an imperfectly trimmed lamp. Yet, strange to say, a large portion of the millions of kerosine lamps that are in nightly use are not trimmed as they should be. Careless housekeepers and stupid servants think 'It will do just as well,' in trimming a lamp, to break the charred wick with the fingers, to saw it with a rough knife, or to haggle it with a pair of dull shears, as it will to clip it smoothly and evenly with a sharp trimmer. But people who are fastidious enough to care for a light they can read, write, sew or do any kind of work by with satisfaction and comfort, know that such is not the fact. Since kerosine came into use as a light-producing agent various instruments for trimming lamps have been patented and placed upon the market; but after a pretty thorough examination of the most of them I incline to the belief that nothing has yet been invented for the purpose quite so convenient, cheap, and effective as a pair of ordinary, medium sized scissors. To do the work properly, however, the scissors must be sharp, for it is impossible to trim a lamp perfectly without a sharp trimmer. The belief is quite general that to prevent a lamp-wick from flaring at the corners and breaking the chimney it must be cut rounding to correspond with the cap or cover of the burner. My experience, however, coupled with close and careful observation, leads me to the conclusion that the way to trim a lamp so as to secure the very best result—to get the most and pleasantest light with the least breakage of chimneys—is to cut the wick parallel with the top of the burner. When ready to trim a lamp remove the chimney. Raise the cap of the burner. Turn up the wick, and with a pair of sharp scissors clip it even with the top of the tube. Be careful not to cut or squeeze the tube with the scissors. See that no lint or thread remains on the wick, and that it has not been pushed out of its perpendicular position and cut diagonally. Close the cap over the tube, put the chimney in place and the lamp is ready for use. If these directions are strictly followed it will, when lighted, yield a broad, straight-edged flame without a notch or indentation in it, and furnish a clear, pleasant, steady light. Try it and see."

SIMPLE REMEDIES FOR EMERGENCIES.—Very few young mothers are able to control their nerves so completely as to keep from being startled when confronted with a cut finger with dripping blood and the loud cries which announce a catastrophe. Sometimes she can not collect her thoughts sufficiently to recall any good remedies with which she is acquainted. One way to avoid this is to write out a list of help in trouble and tack it upon the door of your room, after the manner of hotel regulations. There is nothing better for a cut than powdered rosin. Get a few cents' worth of rosin, pound it until it is fine, and put it into an empty, clean pepper or spice box with perforated top; then you can easily sift it out on the cut; put a soft cloth around the injured member and wet it with cold water once in a while. It will prevent inflammation and soreness. In doing up a burn, the main point is to keep the air from it. If sweet oil and cotton are not at hand, take a cloth and spread dry flour over it, and wrap the burned part in it. It is always well to have some simple remedies in the house where you can get them without a moment's loss of time; a little bottle of peppermint, in case of colic, chlorate of potash for sore throat, and pepsin for indigestion. Have them arranged so that you could go to them in the dark and reach the right remedy, but be sure you never do it, even if you know they have not been disturbed; always light a lamp or the gas and make sure you have what you are after. Remember that pistols are always loaded, and that poison may be put in place of peppermint.

Observe that lime water and milk are not only food and medicine at an early period of life, but also at a later, when the functions of digestion and assimilation are feeble and easily prevented. A stomach taxed by gluttony, irritated by improper food, inflamed disease, or otherwise unfitted for its duties—as is shown by the various symptoms attendant upon indigestion, dyspepsia diarrhœa, dysentery and fever—will resume its work, and do it energetically, on an exclusive diet of bread and milk and lime water. A bowl of cow's milk may have four tablespoonfuls of lime water added to it with good effect.

BROOM AND CARPET SWEEPING.—I have found that brooms wet with boiling soap suds once or twice a week will become very pliable and tough, and will not cut the carpet in sweeping, and will last much longer; also that a handful of salt sprinkled over the carpet before sweeping will carry the dust along with it and cause the carpet to look bright and clean. A very dusty carpet may also be cleaned by dipping the broom in cold water, shaking off all the drops, and sweeping a yard so at a time, then wash the broom and repeat until the room is swept.—Germantown Telegraph.

THE COFFEE-POT.—Every cook who makes tea or coffee in tin pots knows that, after a few months, her results are not the same as when the pots were new. If she can afford it she throws them away and buys new ones. They can be cleansed in a very simple way, and so last a longer time. Put in enough water to nearly fill them, and drop a few live coals in the water; gases are absorbed, and the coffee, or tea-pot is fresh and almost as good as new.

TO MAKE JAPANESE CEMENT.—Mix the best powdered rice with a little cold water; then gradually add boiling water till a proper consistence is acquired, being careful to keep it well stirred all the time; lastly, it must be boiled for one minute in a clean saucepan. This paste is beautifully white, almost transparent, and well adapted for fancy paper work, or other things requiring a strong and colorless cement.

THE OLEANDER.—All parts of the oleander are deadly. A very small quantity of the leaves has been known to kill a horse. The flowers have produced death in those persons who have carelessly picked and ate them. The branches, divested of their bark and used as skewers, have poisoned the meat roasted on them, and killed seven out of twelve people who partook of it.

Educational.

MARRIED WOMEN AS TEACHERS.—The New York City School Board is considering a rule not to employ married teachers in the future, and to dispense with the services of any teacher now in the schools who may marry. The chief reason urged for the measure lies in the fact that New York supports a Normal School at a very heavy expense, and its graduates, who are anxious and also qualified to teach, are unable to secure positions. One hundred and ninety-six of the female teachers have husbands to support them, while a great number of unmarried females want the places. Few changes are made among the teachers of that city, there being no annual election—once elected, it is for life or good behavior. As a consequence vacancies are few, so that not more than fifteen or twenty per cent. of the graduates of the Normal School can find employment. The rule presumes that married men can support their families—if no exceptions are made in the case of those who can not, the rule would act with great hardship. It is not urged that married women can not teach as acceptably as those who are unmarried, so that the question is resolved into one of public economy rather than of educational benefit. The fact that there are many applicants for employment as teachers in public schools is not peculiar to New York, where salaries are liberal and promptly paid. It is equally true in smaller and less prosperous cities. It strikes us that the chief consideration is to secure the best teaching talent—married or unmarried—and when there is no inequality in this respect, then to select for the places those who need them most. If teaching qualification is regarded as the first importance there will be less danger of using the schools as charitable rather than educational institutions.—Louisiana Journal of Education.

—The experiment of co-education at Michigan University has proved to be a thorough success. Prof. Donald MacLean, of the medical department, declares that though he went to Ann Arbor ten years ago with "deep and violent prejudices" against the co-education of young men and maidens, he is now "a most ardent advocate of the system," his former objections to it seeing to him, "in the light of experience, trival, untrue, despicable and ridiculous." The sexes pursue the same courses of study "without harm to any one or to any interest, but with the most unequivocal mutual advantage." Lady students no more require a lady principal, matron or guardian than the boys need a mother or elder sister to take care of them. Female candidates for graduation in the medical department have several times gained the highest number of marks.

—The education of the English army has made marked progress. Comparing 1861 with 1880, we find the proportion per thousand to be as follows: those who neither read nor write, 190 to 40; number who read but can not write, 197 to 34; number who can read and write, 539 to 249; number of superior education, 74 to 677. Regarding the nationalities of the men, the proportion per thousand of English, Scotch and Irish, respectively, were 697, 81, and 209, whereas in 1878 they were 593 91, and 308.

—Hearing recitations, Col. Parker says, is not teaching by any means. Teaching is the bringing of new ideas into the mind through objects, classifying ideas, comparing them, and combining them into new creatures of the imagination. All that a teacher can do is to lead the child's mind to act, to acquire knowledge. Rote learning is simply inculcating stupidity, both in pupil and teacher. It will be a happy day for the public schools when all teachers are made to understand these plain truths.

—Cleveland is to have a new institution, in the form of the lately incorporated "Wade Theological School." The necessary buildings are to be erected near the park presented to the city by Mr. J. H. Wade and it is supposed that Antioch College and Meadville Theological Schools, both of which are far from prosperous, will be removed to Cleveland and united with the new institution. Rev. H. W. Bellows has been invited, it is said, to become an instructor.

—The delegates of the National Educational Association who asked Congress last week for national aid for the public schools seemed to be agreed that an appropriation of $15,000,000 would place the Southern schools on a solid foundation, for the present at least.

—The catalogue of Beloit College, at Beloit, Wis., shows an attendance of 148 students at that institution. Of this number 58 are studying the regular collegiate course, the remainder being in the preparatory school. The faculty numbers twelve, including the president, the Rev. Aaron L. Chapin, D. D.

—Arrangements have been made for the reception of Jews at Harrow. Hitherto Clifton was the only great English public school where special provisions were made for Jewish boys. From its proximity to London, Harrow is better suited to the needs of the Jewish community than any other.

—The library fund of Harvard University has received additions during the last ten years amounting to $134,435. The sum, together with the accumulation of the unexpended portion of the income, has increased the fund to the amount of $139,191 81 over what it was in 1870.

—The election of a new president at Corpus Christi College, Oxford, will soon take place. It is understood that Prof. Henry Smith will not be elected, in which case Rev. H. Furneaux is thought to have a good chance.

—43 students are in attendance at the Chicago Theological Seminary (Congregational,) 4 being graduates, 6 in the senior class, 14 in the middle, and 19 in the junior. The corps of instruction numbers 8 professors.

—The Louisiana State University intends to establish an experimental sugar labaratory and give practical instruction therein, thus materially assisting the interests of the sugar industry in the Gulf States.

—Twenty-four states and territories are represented by the students of Lassell Seminary, at Auburndale, Massachusetts. The average age is seventeen and a half years. Seventeen of the students take lessons in practical cooking.

—A department for teaching the cutting, fitting and sewing of women's garments is about to be added to the girl's normal school in Philadelphia.

—A new college for technical education has recently been established in London. It will cost $125,000.

EDUCATIONAL.

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For the ANNUAL REGISTER, or further information, address J. M. Leech, Secretary of the Faculty, or
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Christian Advocate.

Changes Wrought by the Gospel in the Fiji Islands.

Strange, indeed, is the change that has come over these isles since first Messers. Craighill and Cross, Wesleyan missionaries, landed here in the year 1835, resolved at the hazard of their lives to bring the light of Christianity to these ferocious cannibals. Imagine the faith and courage of the two white men, without any visible protection, landing in the midst of these blood-thirsty hordes whose unknown language they had in the first instance to master; and day after day witnessing such scenes as chill one's blood even to hear about.

Slow and disheartening was their labor for many years, yet so well has the little leaven worked that, with the exception of the Rel Thelos, the wild highlanders, who still hold out in their mountain fastnesses, the eighty inhabited isles have all abjured cannabalism and other frightful customs, and have *latrivi* (i. e., embraced Christianity) in such good earnest as may well put to shame many more civilized nations.

I often wish that some of the cavilers who are forever sneering at Christian missions could see something of their results in these isles. But first they would have to recall the Fiji of ten years ago, when every man's hand was against his neighbor, and the land had no rest from barbarous inter-tribal wars, in which the foe, without respect of age or sex, were looked upon only in the light of so much beef, the prisoner deliberately fatted for the slaughter; dead bodies dug up that had been buried ten or twelve days, and could only be cooked in the form of puddings; limbs cut off from living men and women, and cooked and eaten in the presence of the victim, who had previously been compelled to dig the oven and cut the firewood for the purpose; and this not only in time of war, when such atrocity might be deemed less excusable, but in time of peace to gratify the caprice of appetite of the moment.

Think of the sick being burned alive; the array of widows who were deliberately strangled on the death of any great man; the living victims were buried beside every post of a chief's new house, and must needs stand clasping it while the earth was gradually heaped over their devoted heads; or those who were bound hand and foot, and laid on the ground to act as rollers when a chief launched a new canoe, and thus doomed to a death of excruciating agony; a time when there was not the slightest security for life or property, and no man knew how quickly his own hour of doom might come; when whole villages were depopulated simply to supply their neighbors with fresh meat!

Just think of all this, and of the change that has been wrought, and then just imagine white men who can sneer at missionary work in the way they do. Now you may pass from isle to isle, certain everywhere to find the same cordial reception by kindly men and women. Every village in the eighty inhabited isles has built for itself a tidy church, and a good house for its teacher or native minister, for whom the village also provides food and clothing. *Can you realize that there are nine hundred Wesleyan Churches in Fiji*, at every one of which the frequent services are crowded by devout congregations, that the schools are well attended, and that the first sound that greets your ear at dawn and the last at night is that of hymn-singing and most fervent worship rising from each dwelling at the hour of family prayer?

What these people may become after much contact with the common run of white men, we can not, of course, tell, though we may guess. At present they are a body of simple and devout Christians, full of deepest reverence for their teachers and the message they bring, and only anxious to yield all obedience.

Of course there are a number of men here, as in other countries, who themselves not caring one straw about any religion declare that Christianity in these isles is merely nominal, adopted as a matter of expediency, and that half the people are still heathens at heart. Even were this true, (and all outward signs go to disprove it,) I wonder what such cavilers expect. I wonder if they knew by what gradual steps our own British ancestors yielded to the light, and for how many centuries idolatrous customs continued to prevail in our own isles. Yet here all traces of idolatry are utterly swept away.—From Miss Gordon Cumming's "At Home in Fiji."

A River of Difficulty.

Between us and everything bright and beautiful and useful and prosperous there is a river of difficulty that we must cross. "O!" said the Israelites to Joshua, "I wish I could get some of those grapes!" "Well," said Joshua, "why don't you cross over and get them?" The grapes are *always on the other side*. You have to cross over to get them. That which costs nothing is worth nothing. God puts everything valuable a little out of our reach, that we may struggle for it. For the same reason he puts gold deep down in the mine, and pearls deep down in the sea, to make us dig and dive. We all understand that in worldly things; would God we understood it in religious things! Nobody is surprised to read that Cornelius Vanderbilt blistered his hands rowing a ferryboat. Nobody is surprised to hear that A. T. Stewart used to sweep out his own store. You can think of those who had it very hard who have got it now very easy. Their walls blossom and bloom with pictures. Carpets that made foreign looms laugh now kiss their feet. The horses neigh and champ their bits at the doorway, gilded harness tinkles, and the carriage rolls away, like a beautiful wave, on New York life. Who is it? It is the boy who once had all his estate slung over his shoulder in a cotton handkerchief. There was a river of difficulty between Benjamin Franklin with a loaf of bread under his arm trudging along the streets of Philadelphia, and Benjamin Franklin the philosopher, entalde of Boston, playing kite with a thunder-storm. An indolent man was cured of his indolence by looking out of the window at night into another window, and seeing a man turning off one sheet after another of writing paper until almost the day-break. Who was it that wrote until the morning? It was Walter Scott. Who was it that looked at him from the opposite window? It was Lockhardt, afterward his illustrious biographer.

It is push and struggle and drive. There are mountains to scale, there are rivers to ford, and there has been struggle for every body that gained any thing for themselves or any thing for the church, or gained any thing for the world. We all understand it in worldly things; why can not we understand it in religious things? You think it is a mere accident that that old Christian knows so much about the Bible. Why, he was studying his Bible when you were reading your primer. He got strong by running the Christian race. In fifty Solferines he learned how to fight. In a shipwreck he learned how to swim. It was by pounding at the anvil of trouble he became swarthy. Then when this Christian goes on and gets across all these other rivers of difficulty, there is the river of death still. To some it seems a dreadful river to cross, but here is the Christian coming. His priest, the Lord Jesus Christ, with bruised feet, goes right ahead of him. His breath grows shorter and shorter, and his last breath is gone as he touches the wave. But then all the billows toss their plumes, and begin to sing, "O, grave, where is thy victory?"

The time will come when we will cast off these sandals which we must wear because there are so many sharp places on the road of life, and with unsandled feet we will step on the soft bed of the river. Then with one foot in the bed of the river, with the other we will spring up the bank, and *that will be heaven*."—The Rev. C. H. Spurgeon.

The Convent of the Nativity.

The Convent of the Nativity, which covers the spot where it is believed our blessed Lord was born, is situated at the eastern end of the town, and is by far the most conspicious object which it contains. It is a very extensive stone edifice, irregular in its plan, from having been constructed a piece at a time, and at various and distant eras.

The Grotto of the Nativity is under the Greek Chapel. We descended a flight of marble steps into an irregular apartment—the stable, if we credit tradition, in which the Holy Virgin gave birth to the Saviour of the world. It is a long, narrow, rather low room, fitted up and much occupied for religious worship. The precise spot of the Nativity is marked by a large star made of silver and precious stones. Golden lamps continually burn over this consecrated spot. Here the pilgrims prostrate themselves, offering up their prayers, and kissing the star and the pavement around it. At the distance of about twenty feet from the Star of the Nativity is the manger where the infant Jesus was first cradled. The manger is a block of white marble, hollowed out in proper form. It occupies a recess in the Grotto and is less than two feet in height, by, perhaps four in length.

It is not very easy to determine what degree of credit is due to the tradition which has fixed the site of the church of the Nativity as the place where the Saviour was born. It had certainly obtained a general currency at an early period in the history of the Church, and unquestionably led to the erection of the Church and the establishment of the monastery in this place. This seems to me to be one of the cases in which, in the absence of all testimony, great respect is due to a tradition so ancient and respectable. I must confess, though the admission will not add to the weight of my opinions, that I found peculiarly agreeable, in wandering over these venerable places, to surrender myself to their inspiration, and listen reverently to the lessons of faith and gratitude which they inculcate.

I felt that it was good and edifying to be upon the spot to which the eye of the prophet were directed through the long future when he exclaimed, "And thou, Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel." Here, probably, in the very place covered by the church—unquestionably in Bethlehem—was born the adorable Saviour of the world, who brought life and immortality to light. Here he was cradled in the manger, and was worshiped by the wise men, who were guided by "the star that went before them, till it came and stood over where the young child was." What stupendous events, what immense interests, what revolutions in the present and eternal destinies of our human race, were brought into their embryo existence! What lights, what new ideas, what bright hopes, have gone forth from Bethlehem to illuminate and purify the nations of the earth!—Stephen Olin, D. D.

Great Old Trees.

The age of some specimens of the great trees of California is supposed to extend back to the time of King David, perhaps to that of Abraham. In a tree which was felled, eighteen hundred annual circles were counted, without including a great multitude around the heart of the tree, too intermixed to be distinguished. So, perhaps, when "Solomon began to build the house of the Lord which was at Jerusalem, in Mount Moriah," and sent a letter to Hiram, King of Tyre, saying, "Send me cedar-woods, fir-trees, and Algum-trees out of Lebanon," the great trees of California were sturdy saplings. Some, indeed, claim that these monstrous growths are four and five thousand years old, so that they were contemporary with the Biblical creation.

Eucalyptus trees which have been found in Australia tower to even greater height than the California red-woods. They are, native to Australia and the Indian Archipelago, but the grandest specimens exist in North Australia, where there are about ninety different species of the tree. The botanist Muller says that trees of one variety, four hundred and fifty feet long have been found lying on the ground, and one five hundred feet high is stated to be still standing. This giant would then overshadow the Strasburg Cathedral and the Pyramids of Egypt. The eucalyptus has far other interest than that of possibility of immense growth. About three-quarters of the Australian trees are of this genus, and their value is varied.

All of them make splendid timber, both for building and ornamental uses, and several yield valuable medicinal gums. The sap is refreshing, and can be made into pleasant beer; and from the leaves and bark of several species properties have been derived resembling those of the Peruvian bark or cinchona. The kind known as the "blue-gum" or "fever" tree, is believed to have remarkable virtues in absorbing the malarious influences of the soil, and to exhale an odor or influence which tends to prevent fevers of a malarious sort. An attempt has been made to naturalize the eucalyptus in different regions of America, with a view to its sanitary effects, and there seems every probability that the tree, which is free growing and hardy, will soon be widely scattered through the country.

A Spanish paper expresses the hope that England will cede Gibraltar to the pope, if she will not consent to surrender it to Spain.

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	Freight and Accommodation.	Mail and Express.
New Orleans, leave		7:30 A. M.
Gouldsboro,	7:45	7:30
Gretna	7:57	7:42
Company Canal	8:27	8:6
St. Charles	10:45	9:01
St. John	11:1	9:52
Vacherie	12:4 P. M.	10:03
St. James	1:20	10:21
Donaldsonville	2:8	11:02
Bayou Goula	4:7	11:42
Plaquemine	5:0	12:01 P. M.
West Baton Rouge	6:30	12:45

TRAINS EAST.

	Freight and Accommodation.	Mail and Express.
West Baton Rouge, leave	6:30 A. M.	1:15 P. M.
Plaquemine	8:00	2:26
Bayou Goula	8:42	2:47
Donaldsonville	10:00	3:37
St. James	12:05 P. M.	4:08
Vacherie	1:20	4:26
St. John	2:27	4:58
St. Charles	3:3	5:36
Company Canal	4:30	6:27
Gretna	6:04	6:49
Gouldsboro	6:18	6:57
New Orleans, arrive		7:30

For rates and information address

H. S. MORSE, Superintendent. M. R. SPELMAN, G. P. and T. Agt.

New Orleans, October 15, 1881.

Louisville and Nashville Railroad.

The Shortest and Quickest Route to all Eastern Cities.

THROUGH WITHOUT CHANGE TO
Nashville, Louisville, Lynchburg, Washington, Cincinnati, Columbus, O., and St. Louis.

ENTIRE TRAINS THROUGH FROM NEW ORLEANS TO LOUISVILLE.

	Leave.	Arrive.
Express	7:02 A. M.	10:02 P. M
Coast Accommodation	3:32 P. M.	9:12 A. M.
Fast Mail	5:00 P. M.	10:02 A. M.

ONLY ONE CHANGE OF CARS TO NORTHERN AND EASTERN CITIES.

Ticket office corner St. Charles and Common sts., where Sleeping Car accommodations can be secured.

C. P. ATMORE,
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SULLIVAN & BULGER,

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Pumps and Gas Fixtures of all kinds, Iron, Lead and Terracotta Pipes, Bath Tubs, Sheet Lead and Cooking Ranges, also, different kinds of Gas Machines, for country use.

All Orders Promptly Attended to.

AGENTS WANTED, to sell Dr CHASE'S 1000 RECIPE BOOK. *Sells at Sight* double your money. Address **Dr. Chase's Publishing House, Ann Arbor, Mich.**

PRICES CURREN T.

REVISED AND CORRECTED WEEKLY.

ADVOCATE OFFICE,
New Orleans, Monday, April 17, 1882.

Our readers should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher prices must be paid.

SOUTHERN STAPLES.

	To-day.	Sat.
Cotton, ₱ lb.		
Low ordinary	9¾	9¾
Ordinary	10⅜	10⅜
Good ordinary	11⅛	11⅛
Low middling	11⅝	11⅝
Middling	12	12
Good middling	12⅜	12⅜
Middling fair	12⅝	12⅝
Sales to-day	2,500 bales.	
Receipts since our last	3,105 bales.	
Receipts previously	1,135,259 bales.	
Sugar, ₱ lb.		
Fair	— — @	7¼
Fully fair	7⅞	8
Prime	— —	8⅜
Choice	— —	8¾
Yellow clarified	8¾	9
White clarified	9⅜	9¾
Powdered	— —	— —
Crushed	— —	— —
Molasses, in bbls., ₱ gallon:		
Common	45	47
Fair	50	52
Prime	55	58
Choice	— —	70
Rice, Louisiana, ₱ lb.:		
Common	5¾	6
Fair	6¾	7⅛
Prime	7¾	— —
Choice	8¾	— —

GROCERIES.

Butter, ₱ lb.:		
Western	35	52
New York	— —	— —
Coffee, ₱ lb.:		
Rio, ordinary	— —	9¾
Rio, fair	— —	10¾
Rio, prime	— —	11
Cheese, ₱ lb.:		
Western factory	— —	— —
English dairy	— —	— —
Candles, ₱ lb.:		
Best brands	— —	10½
Corn Meal, ₱ bbl:		
Choice K. D.	— —	4 35
Flour, ₱ bbl:		
Superfine	— —	— —
XX	— —	— —
XXX	— —	— —
Choice XX	6 75	6 25
Choice XXX	6 75	6 90
Fish:		
Mackerel No. 1 in bbls	6 25	6 00
Half barrels	4 50	3 00
Kits	77	82
Mackerel, No. 2 in bbls	7 40	8 00
Half bbls	4 00	4 50
Kits	70	77
Mackerel No. 3 in bbls	7 30	7 75
Half bbls	3 85	4 30
Kits	64	73
Codfish, ₱ lb	— —	— —
Herring, ₱ box	— —	— —
Oils, ₱ gallon:		
Coal, in bbls	— —	— —
Coal, in kegs	— —	— —
Linseed, raw	— —	— —
Linseed, boiled	— —	61
Cotton seed	— —	64
Lard	41½	50
	75	92
Soap, ₱ box:		
Magnolia	— —	2 55
Olive	— —	3 00
Palm	— —	— —
Castile	— —	2 75
Soda, ₱ lb	— —	— —
Starch, ₱ lb	— —	3½
Salt, ₱ sack:		
Coarse	75	85
Fine	95	1 20

GRAIN AND FEED.

Corn, in sacks, ₱ bushel:		
Yellow	— —	— —
White	— —	90
Mixed	— —	1 00
	— —	90
Oats, ₱ bushel:		
Western	— —	— —
Red rust-proof	— —	70
Bran, ₱ 100 lbs:		
Choice	— —	1 45
Hay, ₱ ton:		
Prime	25 00	26 00
Choice	27 00	29 50
Cow Peas, ₱ bushel:		
Mixed	— —	— —
Clay	2 20	2 25
	— —	2 35

PROVISIONS.

Bacon, ₱ lb:		
Breakfast	11½	12½
Shoulders	8	8½
Sides, clear rib	— —	11½
Sides, clear	— —	11½
Hams, sugar-cured	11	12½
Mess Pork, ₱ bbl	— —	19 50
Dry Salt Meat, ₱ lb.:		
Clear rib sides	— —	— —
Clear sides	— —	— —
Shoulders	— —	7¼
Lard, ₱ lb.:		
Choice, in kegs	— —	12
Choice, in tierces	11½	11½

ESCULENTS.

Potatoes, ₱ bbl.:		
Irish	— —	— —
Sweet	1 60	2 00
Onions, ₱ bbl	2 00	2 50
Apples, ₱ bbl	2 50	3 75
Cabbages, ₱ box	1 00	1 00
Sour Krout, ₱ bbl	5 00	5 00

BALING STUFFS.

Bagging, ₱ yard:		
India	— —	— —
Jute	— —	— —
Baling Twine, ₱ lb	— —	15
Ties, ₱ bundle		
30 lbs and buckles	— —	1 60

SUNDRIES.

Poultry, ₱ dozen		
Grown chickens	6 00	6 00
Young do	4 00	4 00
Ducks	4 00	4 00
Geese	3 00	4 00
Turkeys	4 00	5 00
Eggs, ₱ dozen	18 00	21 00
Western	— —	20
Southern	18	20
Honey		
Strained, ₱ gallon	— —	— —
Comb, ₱ lb	50	1 00
Pecans, ₱ lb		
Louisiana	12	14
Texas	— —	14
Oranges:		
Louisiana, ₱ bbl	— —	— —
Foreign, ₱ box	1 50	1 50
Wool, ₱ lb		
Louisiana	20	21
Texas	— —	— —
Feathers, ₱ lb		
Geese	— —	— —
Hides, ₱ lb.:		
Country green	7	— —
Dry salted	10	11
Dry flint	12	13
Ox Horns, each		
Tallow, ₱ lb	7	— —
	6	— —
Cotton Seed, ₱ ton	— —	12 00
In sacks	— —	13 00
Meal	26 50	27 00
Oil cake		
Cooperage, ₱ each:		
Sugar hogsheads	2 50	2 75
Molasses barrels	— —	1 35
Half barrels	— —	1 05
Kegs	— —	75
Oak Staves, per 1200:		
Kegs	— —	80 00
Barrels	70 00	75 00
Extra claret	100 00	105 00
Extra hogshead	140 00	145 00
Extra pipes	190 00	200 00
Tobacco:		
Low logs	— —	6
Medium	— —	7
Good to fine	— —	— —
Low leaf	— —	— —
Medium	— —	— —
Good	— —	10
Fine	— —	— —
Selections	— —	— —

A PHYSICIAN'S OPINION.

A Physician, writing to The Journal of Health, in speaking of Brown's Iron Bitters, having carefully analyzed its ingredients says: "There is no other remedy in existence so harmless and yet so effective. No other compound should ever be used for general ill health and chronic diseases of the pulmonary, digestive, and urinary organs. It is mild, yet sure in its action, and gradually restores perfect health and strength to every function of the organs of life. Its action is so very mild that there is no room left for reaction and relapse, neither will its discontinuance bring on a craving for its use or renewal of past disorders.

NEWS OF THE WEEK.

DOMESTIC.

FRANKLIN, April 11.—The water has fallen one-half inch in the twenty-four hours ending this six P. M. The outlook is more hopeful. The people are cheerful, and consider the crisis as passed. The water is still running from the Teche to Bayou Salle. At Dancy plantation it is reported that about five hundred acres of cane are submerged. A fall in the bayou of four inches will relieve the Bayou Salle land, and the loss will be insignificant.

DELHI, La., April 11.—Franklin parish was visited by the heaviest wind, rain and hail storm last night, of the season. Many of the pieces of hail were as large as guinea eggs. The damage to young corn, fruit and gardens is very great. Many persons will be forced to replant their gardens.

CINCINNATI, April 12.—The cold has been steady since Monday, and has frozen the fruit and blooms of wheat. It has been cloudy, windy weather. There is now a slowly rising temperature, favorable to a minimum damage. The damage to fruit is believed to be partial. The wheat was far advanced and jointed, and the damage to it is universal in Ohio, Kentucky, Indiana and West Virginia, and is, at present reports, very alarming.

WASHINGTON, April 12.—Advices to-day indicate great damage to fruits and berries by the two days cold weather from Virginia to Kentucky and to Michigan. Louisville and Wilmington, Del., report more serious damage than points further north.

MEMPHIS, April 12.—The Avalanche's Helena, Ark., special says: The river is falling slowly, and the overflow in the city is going down also; in many places the streets are becoming free and not exceeding half the city is now under water. The scourge of buffalo gnats is somewhat lessening.

PHILADELPHIA, April 12.—Senator Hill, of Georgia, left here to-day to spend a week or ten days at Atlantic City, whence he will probably go to Old Point Comfort, Va. His physicians say he is getting along well, and they do not apprehend that he will have any further trouble with his throat.

ALBANY, N. Y., April 12.—Assemblyman Patterson to-day introduced a bill to incorporate the trustees of the John F. Slator fund. The bill names Rutherford B. Hayes, of Ohio; Morrisson R. Waite, of the District of Columbia; Wm. E. Dodge, of New York; Phillip Brooks, of Massachusetts; Daniel C. Gilmore, of Maryland; John A. Stuart, of New York; Alfred H. Colquitt, of Georgia; Morris K. Jessup, of New York; James P. Boyce, of Kentucky, and Wm. A. Slater, of Connecticut, as incorporators of the fund, to be called the John F. Slater fund. Rutherford B. Hayes is named as the first vice-president. The fund is to consist of one million dollars. Slater is a wealthy gentleman, of Norwich, Conn. In a letter to the board of trustees, Slater writes as follows:

"The general object of which I desire to have exclusively pursued is the upbuilding of the lately emancipated population of the Southern States and their posterity, by conferring on them the blessing of a Christian education. The disabilities formerly suffered by this people and their singular patience and fidelity in the great crisis of the nation, establish a just claim on the sympathy and good will of humane and patriotic men. I can not but feel the compassion that is due in view of their prevailing ignorance, and which exists through no fault of their own." Slater purposely leaves the trustees the largest liberty in making such changes in the methods of applying the fund as may from time to time seem wise. He suggests that the education of teachers for the colored race may be the wisest purpose to which the fund can be put. If, after thirty-three years, three-fourths of the trustees shall, for any reason, agree that there is no further use for the fund in the form it is now instituted, he authorizes them to appropriate the capital to the establishments subsidiary to visiting institutions of higher education, so as to make them more freely accessible to poor colored students under the present institution of the fund. He specially wishes that neither the principal nor income be expended in land or buildings for any purpose other than that of a safe and productive investment for income.

RICHMOND, April 13.—In the Senate to-day the Congressional reapportionment bill, recently passed by the House of Delegates, was defeated. Messrs. Hale, Lybrook and Newberry, Democratic Readjusters; Williams, Republican Readjuster, and Wingfield, Straight-out Republican, voted with the Democrats against the bill. If the bill had passed it would have given the Readjusters eight out of ten Congressional districts of the State. It was considered an extreme party measure.

NEW IBERIA, La., April 11.—The situation on the Teche is appalling. The height of the flood above the water is nearly seventeen feet. On the east side of the Teche, from Lorcauville to Pattersonville, one hundred miles in a straight line, north and south, is a lake extending from west to east to the high ridges of Bayou Lafourche, fifty miles wide. The losses in crops, stock, etc., are enormous. The storm of Wednesday last swept away forty-houses at Fausse Pointe. Corn cribs floated off with their contents. The destitution is great.

WASHINGTON, April 11.—The House Committee on Education and Labor directed Representative Sherwin to report to the House favorably the bill appropriating $10,000,000 for general educational purposes, and asked that it be printed and recommitted to the committee.

WASHINGTON, April 15.—A synopsis of the April report of the Department of Agriculture upon the area and condition of winter grain shows an increase of nearly one-half million acres, or two per cent. The estimated area of the previous crop was 24,340,000 acres. The condition of winter wheat is high throughout the West. Ohio alone reporting below one hundred, in the cotton States, and in Delaware, Maryland and Virginia.

HELENA, April 15.—The situation is becoming just a little brighter, and the water is falling steadily everywhere. The streets are, many of them, coming out of the overflow, but the lower places will yet be covered for several weeks. The planters think the prospect fair for a moderate crop if the water continues to fall at the present rate, and the levees are built up in time to protect them against the June rise.

MORGAN CITY, April 15.—The gauge stands at thirty eight, a fall of an inch in the past twenty-four hours. Rations were distributed for seven days this week for 1,320 people in Morgan City, and 280 in Berwick.

MORGAN CITY, April 16.—The water is falling; the guage stands thirty-six and one-half inches, a decrease of one and one-half inches in the past twenty-four hours. The agents of the relief commission issued rations to-day to several plantations adjacent to Morgan City, and to people from Bayous Boeuf, Waxia, Shaffer and Boutee. 12,549 rations have been delivered to date. Hon. J. Foster telegraphed to-day that this point would be required to supply all below Pattersonville. In this case 30,000 or 40,000 more rations will be needed.

PATTERSONVILLE, La., April 16.—The town of Pattersonville is from two to four feet under water, a fearful current sweeping through the streets at a rapid velocity. Just back of the town a settlement of colored people have built up quite a town. This place is from three to six feet under water. The houses are being washed off of their foundations by the relentless waves. To add to the horrors of our situation, a terrific storm came up last Wednesday night, causing the water to rise six inches in a few hours. During the storm many houses were washed from their places and sent drifting down the Atchafalaya.

HELENA, Ark., April 17.—Slowly as the retreat of a conquering army the water recedes and leaves us our homes. The principal streets are now clear of water and in a few days the city will be free from her visitant which, for two months, has held the floor against everything. The losses are beginning now to come to the surface, and the tumble-down condition of numbers of buildings and the loss of fencing and sidewalks tell heavily of the ravages of the stream.

MORGAN CITY, La., April 17.—The water fell one and a half inches in the past twenty-four hours. The gauge stands thirty-five inches above 1874. Total fall eleven inches. The Times-Democrat's relief boat came in this morning, and after a stay of few hours, which the officers and staff spent in examining the condition of the city, it proceeded to Franklin.

OUACHITA, La.—Most of the river land in cultivation in this parish, except the back lands, is free of water, and planters are busy plowing early corn and planting cotton. Reports from the hills are favorable, and indicate a large acreage planted in corn and small grain.

The total fall in the river at this point (Monroe) since the fourteenth of March, date of the highest water, is five feet eleven inches. At Logtown, some thirteen miles below, the fall, we learn, is scant three feet. The overflow east is falling, but rather slowly.—Ouachita Telegraph.

FOREIGN.

LONDON, April 11.—A dispatch to the Times from Paris says: The French government will dispatch eight different expeditions to take observations of the transit of Venus on the sixth of December. Four expeditions will be stationed in the Northern Hemisphere and four in the Southern Hemisphere.

ST. PETERSBURG, April 14.—Golos reports that M. Oliphant, representative of the committee to aid Russian Jews arrived at Lemberg to-day, interviewed the Governor, and afterward went to Broody to make arrangements for the emigration of 12,000 Jews to America.

Important to Delegates to General Conference.

Below is a list of railroads and steamboats giving excursion rates to delegates and their families for session of the General Conference:

Louisville & Nashville R. R. Tickets sold April 27 to May 2, inclusive; good, returning May 31.

Cincinnati, O., Nashville, and return	$12 80
Lexington, Ky., " " "	11 55
Louisville, Ky., " " "	9 25
Elizabethtown, Ky., " " "	7 15
Danville Junc., Ky., " " "	11 80
Evansville, Ind., " " "	8 25
St. Louis, Mo., " " "	11 35
Nortonville, Ky., " " "	4 80
Milan, Tenn., " " "	6 95
Humboldt, Tenn., " " "	7 50
Memphis, Tenn., " " "	11 50
Decatur, Ala., " " "	6 15
Birmingham, Ala., " " "	10 15
Calera, Ala., " " "	12 80
Montgomery, Ala., " " "	15 25
Mobile, Ala., " " "	21 85
New Orleans, La., " " "	25.00

Nashville, Paducah, & Cairo Packet Co. Nashville & Evansville Packet Co. will transport delegates and their families at one fare for the round trip.

Chesapeake, Ohio & S. W. R. R. makes rate one and one fifth fare round trip from any station on their road. Tickets good coming April 28-30, returning May 30.

Chesapeake & Ohio. Richmond, Va., to Nashville, and return, $29 25; Charlottesville, Va., do., $27 25; Waynesboro, Va., do., $26 25; Staunton, Va., do., $25 70; Clinton Forge, Va., do., $25 25. Tickets good returning till May 31, 1882.

Memphis & Charleston R. R. Three cents per mile each way.

Western & Atlantic R. R. Atlanta to Chattanooga and return, $7. Tickets good coming April 29-30, returning June 2.

Norfolk Western. Tickets five cents per mile, good to return. Sold at all points on the line. Good April 27-30 coming; good to return June 2.

Mobile and Ohio. All points between Mobile, Ala., and Columbus, Ky., three cents per mile each way. Tickets on sale April 28 to May 20, and good to return June 1.

Evansville & Terre Haute R. R. Full fare coming; and all agents instructed to charge one cent per mile returning. Delegates required to have the certificate of Secretary of Conference.

Central R. R. and Banking Co. of Georgia. Three cents per mile each way.

Georgia R. R. Co. Three cents per mile each way. Delegates on this road can use their ministerial tickets to Atlanta, and purchase excursion tickets to Nashville.

Chicago, St. Louis, & New Orleans, La. Three cents per mile each way.

Atlanta & West Point R. R. Three cents per mile each way on tickets over this road.

Kansas City, St. Joseph & Council Bluffs R. R. Five cents per mile, round trip.

Atchison, Topeka & Santa Fe R. R. Will sell excursion tickets at one fare for the round trip.

South Carolina R. R. Charleston, S. C., to Nashville and return, $30.

Nashville, Chattanooga & St. Louis R. R. Will sell excursion tickets from all points on their road at five cents per mile for the round trip, and will accept *pro rata* of through rate made by connecting lines. Tickets sold April 27 to May 2; good returning May 31.

In addition to the above list our home roads, the Louisville & Nashville, and Nashville, Chattanooga & St. Louis R. R. will sell excursion tickets to all visitors during the month of May of five cents per mile for the round trip; and the Nashville, Paducah and Cairo Packet Co. will also transport all visitors during the session at one fare for the round trip. There are other roads to hear from, and we hope to complete the list next week.

Yours very truly,

MARCUS B. TONEY,
Ch'n Committee on Transportation.

Mr. R. J. Sherwin of Concord, N. H., writes: "I have a good old aunt who keeps house for wife and baby and me. Of late she has been groaning and complaining. Our family doctor could not find out what ailed her, and yet often she would keep her bed for several days. I persuaded her to try Brown's Iron Bitters, and to my astonishment she has never complained since. She now calls it 'her medicine,' and recommends it to everybody."

DISTRICT CONFERENCES.

The District Conference, Brandon District, Mississippi Conference, will meet at Morton, July 7, at 9 A. M. I hope the pastors will have written reports. Bro. C. McDonald will preach the opening sermon.

J. M. GANN, P. E.

CAMP MEETINGS.

The eleventh annual camp meeting on Seashore Camp Ground, for 1882, will commence on Wednesday, July 12, and continue from eight to ten days.

P. HALLARAN, Secretary.
W. H. FOSTER, President.

Quarterly Conferences.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—SECOND ROUND.

Bayou Boeuf and Evergreen	Apr. 29, 30
Bayou de Glaize and Avoyelles Fr. mis.	May 2
Spring Creek	6, 7
Alexandria	13, 14
Pineville	20, 21
Colfax	27, 28
Winnfield	June 3, 4
Caspar	Tuesday, 6
Columbia	Wednesday, 7
Harrisonburg and Sicily Island	10, 11
Jena	Wednesday, 14
Little River and H. R. M.	17, 18
Simsport	24, 25
Bell Chasey	Tuesday, 27

The Alexandria District Conference will convene at Big Cane, June 29, 1882, at 10 A. M.

The District Stewards will meet at Big Cane, June 30, at 9 A. M.

15 F. G. HOCUTT, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Plaquemine Brulee at Kimball's chapel	Apr. 22, 23
Abbeville, at Prairie Greeg	29, 30
Grand Chenier, at Leesburg	May 6, 7
Lake Charles	13, 14
Sugartown, at Good Hope	20, 21
Calcasieu mission, at Hickory Branch	27, 28
Franklin	June 3, 4
New Iberia	10, 11
Vermillionville	17, 18
Pattersonville and Morgan City	24, 25
Opelousas	July 1, 2
Washington	8, 9

District Conference, for this district, will convene its session, in Opelousas, June 28, at 10 A. M.

The District Stewards will hold their meeting on Saturday, July 1, 1882.

15 LEWIS A. REED, P. E.

SHREVEPORT DIST.—SECOND ROUND.

Logansport	Apr. 15, 16
Coushatta	29, 30
Springville	May 6, 7
South Bossier	13, 14
North Bossier	20, 21
Shreveport	27, 28
Moorlingsport	June 3, 4
Caddo	10, 11
Mansfield	17, 18
Pleasant Hill	24, 25
Natchitoches	July 1, 2
Many	8, 9
Anacoco	15, 16
Sabine	22, 23

Having failed to obtain a release, by the appointment of a successor, and my health having greatly improved, I contemplate being able to meet most of the above appointments.

15 T. H. SYLESTON, P. E.

APPORTIONMENT BY THE DISTRICT STEWARDS, SHREVEPORT DISTRICT, 1882.

	PRESIDING ELDER.	FOREIGN MISSIONS.	DOMESTIC MISSIONS.	CONFERENCE CLAIMANTS.	BISHOPS.	EDUCATION.
Shreveport	$100	$150	$50	$150	$25 00	$25 00
Moorlingsport	65	30	10	30	5 00	5 00
Caddo circuit	125	60	20	75	10 00	10 00
Logansport mission	25	20	5	20	2 50	2 50
Mansfield	150	85	20	85	10 00	10 00
Pleasant Hill	100	80	15	60	10 00	10 00
Natchitoches	100	50	15	55	10 00	10 00
Anacoco circuit	50	10	5	15	5 00	5 00
Springville	50	25	10	30	5 00	5 00
Coushatta	100	45	15	55	10 00	10 00
South Bossier	75	30	10	40	10 00	10 00
North Bossier	80	35	10	35	10 00	10 00
Many circuit	50	20	5	25	5 00	5 00
Sabine circuit	50	30	10	25	5 00	5 00
Total	1300	$580	$200	$700	$125 00	$125 00

JOHN J. STOCKWELL, Sec'y.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—SECOND ROUND.

Marvin circuit, at Marvin	Apr. 22, 23
Brandon station, by preacher in charge	22, 23
Famulin, at Enlon, by preacher in charge	22, 23
Cato circuit, at Pleas Creek	29, 30
Trenton circuit, at Independence	May 6, 7
Raleigh circuit, at Union Chapel	13, 14
Lake circuit, at Centerville	20, 21
Newton circuit, at Spring Hill	27, 28
Walnut Grove circuit, at Walnut Grove	June 3, 4
Philadelphia mission, at Philadelphia	10, 11
Decatur mission	17, 18
Beech Springs mission	24, 25
Carthage circuit, at Carthage	July 1, 2
Ludlow mission	8, 9
Forest circuit, at Morton	15, 16

'15 J. M. GANN, P. E.

SEASHORE DIST.—SECOND ROUND.

Ocean Springs circuit, at Scranton	Mar. 25, 26
Moss Point, at Moss Point	Apr. 1, 2
East Pascagoula, at Cross Roads	8, 9
Woodsboro, at Biloxi	15, 16
Chime Grove, at Surtios	22, 23
Mt. Carmel, at Columbia	26
Franklinton, at Magbee's	29, 30
Covington, at Covington	May 6, 7
Pearlington, at Log Town	13, 14
Spring Cottage, at Bird's Chapel	20, 21
Whittington, at Steep Hollow	27, 28
Bethel, at Ellisville	June 3, 4
Westville, at Fairmount	10, 11
Leon	17, 18
West Pascagoula, at Tuhon	24, 25

District Stewards will please meet at Moss Point April 1, 1882.

15 T. S. WEST, P. E.

VICKSBURG DIST.—SECOND ROUND.

Vicksburg	Apr. 1, 2
Warren circuit, at Beechland	8, 9
Port Gibson	15, 16
Fayette circuit, at Cane Ridge	22, 23
Natchez	29, 30
Kingston circuit, at Washington	May 6, 7
Rolling Fork	13, 14
Clover Hill	20, 21
Mt. Olivet at Satartia	June 3, 4
Rocky Springs, at Rocky Springs	10, 11
Meadville, at Nebo	17, 18
Cayuga, at Beevys Chapel	24, 25

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Newport	20, 21
Ziphia	June 3, 4
Kosciusko circuit	10, 11
Attala	11, 18
French Camps	24, 25
Richland	July 1, 2
Lexington	8, 9
Winona and Vaiden	15, 16
West	22, 23
Winona circuit	29, 30
Walthall	Aug. 5, 6
Black Hawk	12, 13
Carrollton	19, 20
Minter City	26, 27

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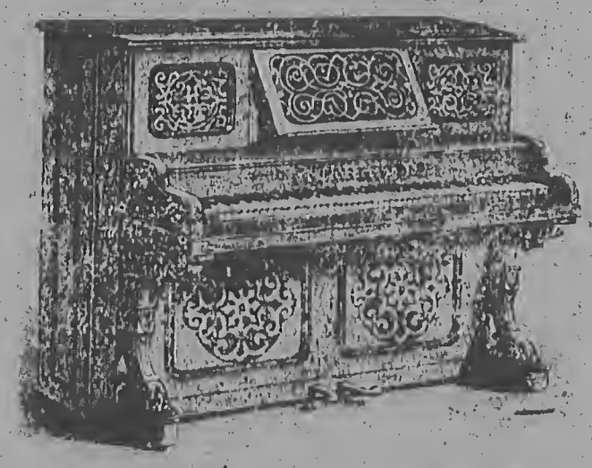

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Very few people actually know what pianos to buy. Many say they prefer an imported piano because their mothers and grandmothers used to have one of the same make. What was considered a fine piano a hundred years ago, would be called a thing now. What suited our ancestors would not suit our daughters. Music more than all other arts, is progressive, and the difference between the spinette on which Mozart, and even Beethoven, played is, in comparison with the concert pianos, say the Chickering of to-day, as great as between the mail coach of our forefathers and a Pullman palace car of to-day. While European makers adhere to their old forms and scales, American manufacturers improve year by year. Americans have improved and reached a state of perfection, that cannot be excelled. The American obtains durability by their iron plates and bars, volume of tone by over stringing, light touch by improved method of action, vibration by enlarging sounding board. If a European piano has a valuable, lasting **ERING** pianos of today, and compare them with those made fifty or sixty years ago. This progress very clearly illustrated. So have the **MATHUSHEK** pianos patented features which no other piano possess. Their plate black as of iron, the tuning pin bushed with maple, and the pins are inserted into the maple, which gives them the solidity of iron, and keeps them in tune four times as long as many other pianos. There are about [illegible] in duties. If a better tuned, better looking and more durable piano can be bought for [illegible] but that was not the time when American manufacturers made only square pianos. Since I am in business this palace, and take dealing, I have built up my business, referring with pride to the thousand families I have supplied with music.

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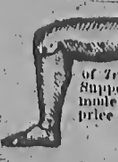

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VIA SOLITARIA.

AN UNPUBLISHED POEM.

BY HENRY W. LONGFELLOW.

Alone I walk the peopled city,
Where each seems happy with his own;
As friends I ask not for your pity—
I walk alone.

No more for me you lake rejoices,
Though moved by loving airs of June,
Nor lands, your sweet and plaintive voices
Are out of tune.

In vain for me the elm tree arches
Its plumes in many a feathery spray,
In vain the evening's starry marches
And soulit day.

In vain your beauty, summer flowers,
Yet do not greet these cordial eyes,
They gaze on other fields than ours
On other skies.

The gold is filled from the coffer,
The blade is stolen from the sheath;
I have but one more loop to offer,
And that is—death.

Yet well I know the voice of unity,
And, therefore, life and health must crave,
Though she who gave the world its beauty
Is in her grave.

Ah, O lost one! for the living
Who drew their earliest life from thee,
Who wait until with glad thanksgiving
I shall be free.

For life to me is as a station
Where I apart a traveler stands
Absent long from home and nation
In other lands.

And I, as he, who stands and listens,
Amid the twilight's chill and gloom,
Hears, approaching in the distance,
The train for home.

Death shall bring another waiting,
Beyond the shadows of the tomb,
Where sheaves of light are shining
Until I come.

Over fields are children playing,
Over there—oh, vision of delight!—
Are the child and mother straying
In robes of white.

Then, the longing heart that breakest,
Gathering the treasures one by one,
All these blessed when I am weakest
The Lord hath done.

[Nov. 15, 18—

We print our best and sweetest poet has left us, by his departure the veil of that sanctuary—most life and feeling—it may not be unlawful to do what would have been sacrilege before, throwing upon this poem, not written for the public eye, but simply to give utterance to his heart-felt sorrow over the death of his wife, in 66?, was first borne by a friend in Boston, some years after my own great affliction, and has, therefore, a sacredness to all who have passed through similar sorrow. It will be read by many with tears when they remember how long and patiently with what brave and uncomplaining heart he waited for the "change," till now, at last, "the Lord made one." H. M. GOODWIN.

—New York Independent.

China and Her People.

BY REV. C. W. LAMBUTH.

(Fifth Letter.)

My Dear Young Friends: I will now give you some account of the life, character and teachings of China's greatest man, who lived about two thousand and three hundred years since.

Confucius was born in the twenty-first year of the Emperor Ling, of the Chow dynasty, 519 B. C., in the state of Loo, now the province of Shantung. He was left an orphan at an early age. When quite young he amused himself with arranging sacrificial vessels as opposing armies, or as rulers and princes. When he grew up he had a remarkably high forehead, and for that reason he was called "Ker," or hill. At the age of forty he held the office of magistrate. It was not long before those in high places began to institute him, and he was soon appointed prime minister of Loo. At this time China was divided into small kingdoms, and the prince of a neighboring state, fearing Confucius would obtain too great an influence in the country, sent a band of female musicians to the ruler of Loo, and being accepted by that prince, Confucius resigned his office and left the country. He wandered about from kingdom to kingdom, and was often deprived of the necessaries of life, and taught his disciples under some tree. The Prince of Tsoo, hearing of the fame of Confucius, wanted to employ him as an officer; but one of his advisers said, "Confucius would never sanction our ambitious schemes," and so he was not called. He then returned to his native state, and gave himself up to teaching. At that time his disciples numbered three thousand, of whom seventy were most distinguished. His last work was a history of his own times. The greater part of his life was engaged in political affairs, and it was not until near the close of his life that he established a school of philosophy, and thus we see his system referring more to politics than religion. It is simply a scheme of ethics and politics, having no reference to things spiritual. When speaking of the government of a country, he compared it to the government of a family; and grounded the whole on the due control of one's self and right management of the heart, and gives the golden rule in a negative form: "Do not to others what you would not have them do to you."

In the teachings of Confucius, filial piety stands first. Reverence is required not only in youth; even in the latest period of life parents are to be treated with honor, and, after death, to be raised to the rank of gods. This is the origin of ancestral worship in China which exerts a mighty influence over China's millions. It is strange that, while Confucius recommended such excessive veneration for parents, he should have entirely overlooked the reverence due by man to the Creator of all things and the Father of our spirits. While he taught we should honor our parents, and thus tracing it up to our first parents, it is strange he should not have taught the people to look to him from whom all beings spring. But this reasoning of the great sage is a lamentable proof of the depravity of the human heart: that so intelligent and so learned a man, as Confucius was, should not have traced the origin of man up to the Creator of all men. But he taught his followers nothing as to the being, attributes and perfections of the one true and living God. Confucius taught nothing definite concerning God or a future world. His whole system is devoid of that great truth which forms the basis of all truth—the existence of an eternal and unwise God. When one of his disciples asked him which god he should worship, he replied: "You are mistaken; he that offends against heaven has no one to whom he can pray." At another time he said: "Life and death are decreed by fate; riches and poverty rest with heaven."

The followers of Confucius speak of a trinity—heaven, earth and man. Heaven and earth formed all things; but, as they could not speak nor instruct, man, that is, the sages, had to come to their assistance. There were but five or six sages who are said to be equal to heaven. Confucius was one. And for this reason his followers deified him. There are 1560 temples dedicated to him in China. At the spring and autumn sacrifices there are offered to him six bullocks, 27,000 pigs, 5,500 sheep, 2,800 deer, and 27,000 rabbits, making a total of 62,000 animals slain and offered annually to the spirit of Confucius. There are also 27,000 pieces of silk offered and burned in various parts of the empire. Besides these, many other offerings are made by private individuals. Thus the millions of China have deified the man who taught them that matter was eternal. The learned in China say a great deal about spirits; but they look upon them as far below man. Confucius said he did not know much about them, and, therefore, preferred to speak about other things. When one of his disciples asked how he should serve spiritual things, he said: "Not being able to serve men, how can you serve spirits." When the disciple wanted to know, "What about the dead?" Confucius replied: "Not knowing the state of the living, how can you know the state of the dead?" His maxim was, "Respect the gods, but keep them at a distance." With regard to the world to come the Chinese are as much in the dark as they are in regard to the existence of God. It is sad indeed to think that Confucius and his followers never knew anything of the love of God. And to this day his disciples follow him blindly, knowing nothing of the blessed promises of God to his people, or of the love of Jesus. If any people in the world need the blessed gospel of our divine Redeemer, it is these poor deluded followers of Confucius, who are without God in the world, and the first lesson they should learn is humility.

Confucius and his disciples taught that each man is born with a good disposition, and that by intercourse with others they become wicked; but, by studying the teachings of the sages, they are restored to their original purity. The well-know four books were written by the followers of Confucius, and contain an account of the sayings and doings of the sage and his first disciples—something like the four gospels and Acts.

It is strange that China should have given birth to two great men during the same period, and yet differing so widely in their doctrines and views. Each one founded a system of morals which spread all over China, and divided her people from their day to the present time. One was Confucius; the other was Laoutsz. They were always friendly, and respected each other's views about various things; yet they never could agree to unite their plans to instruct their countrymen. Confucius never spoke of what was strange or marvelous; but his whole aim seemed to be to get men to understand what the duties of the human relations were.

Laoutsz seemed desirous to teach the reverse of what Confucius taught. He taught his followers to have a contempt for the honors and greatness of this world and for all domestic happiness. He taught them that happiness was to be obtained by mental abstraction, and he professed to be able to communicate with spirits. Confucius was skeptical about spiritual matters, and Laoutsz was exceedingly superstitious. I will write in my next about Laoutsz and Buddha.

It is greatly to be lamented that the commentaries on the works of Confucius and his disciples are atheistical and materialistic in their character, and present a great barrier to the spread of Christianity in China. How sad to think that the man, who is looked upon by the Chinese as their pattern and guide, should have been guilty of telling a falsehood! Confucius was very fond of music, and on one occasion, while playing upon the harp, a man called to see him, and being told who he was, and Confucius knowing him to be a man who did not bear a very good character, told the servant to say he was not at home. The followers of Confucius plead that their teacher was justifiable in telling this falsehood because the man had not a good character. The style in which many of their popular books, romances, novels and such books are written have a tendency to demoralize the people, and make them untruthful and dishonest. Such books are in circulation everywhere in China, and are read and listened to by the great mass of people. Such books are great obstacles to the introduction of the gospel into China.

Pray, dear friends, that the gospel of Christ may be preached effectually and with power all over this land. May the Lord hasten the glad day when China shall be converted and saved, and when millions shall lift up their voices in praise and thanksgiving to our God. Pray for that blessed day, my dear young friends.

SHANGHAI, CHINA, March 8, 1882.

Distribution of the Conference Fund.

BY M. S. ANDREWS, D. D.

MR. EDITOR: I take the liberty of suggesting to the members of the approaching General Conference the propriety of carefully revising that part of the Discipline page 176) which refers to the distribution of the Conference fund among the several claimants. The present law dates as far back as 1851, prior to which time the fund was divided on the basis of what was called the preacher's disciplinary claim: $100 for himself, $100 for his wife, and a certain amount for each child under sixteen years of age. In this distribution all shared alike.

But now a financial board, of one preacher and one layman from each district, is appointed annually by the Bishop to divide the collection among the claimants "according to their best judgment of their several necessities." They are to report to the Conference, "which shall either approve, recommit, or amend their report." But the whole matter is virtually disposed of by this board, for their report is usually made at a late hour in the Conference session, and the money has already been counted, enveloped, and labeled to the claimants to whom any thing is allowed. To increase or to lessen one claim, or bring in a new one, is to derange the whole calculation; consequently, if a proposition of that kind is made, the members of the board at once show impatience, frown a little and tell of the hard, midnight work they did, and how earnestly they from time to time called for information; and then the Bishop looks ugly, raps the complaining brother down, and lectures him for not having gone before the board *to complain of what he did not know existed or ever would exist.* The report is then adopted.

Doubtless the Bishop does the best he can in appointing this board, and they in the distribution do the best they can with the information at hand. They know no one, and act without favor or partiality, and yet in the division, such is human weakness, there is often hardship, injustice, wrong, when all want to do right. Often members, especially laymen, know but little about the peculiar circumstances of a majority of the claimants. But some one, who is a man of will-force and also of sympathetic nature, happens to know a *very necessitous case*, a widow, possibly, of a dear old personal friend. He can't imagine a more worthy case, and with perfect honesty urges and obtains for her a liberal allowance. This is sometimes done to the detriment of the claims of others equally or more worthy.

But says one, "It is easier to point out defects in the workings of the law than to propose a suitable remedy." That may be so, but when there are manifest errors and weaknesses in every part of the church economy, it is the duty of those charged with the work of making and amending the laws to correct them as far as possible, and it is the privilege of every one who loves the church to call attention to them that they may be corrected.

Perhaps some may remember that I proposed to the General Conference at Louisville, 1871, a plan for the division of the Conference fund, based on the duration of service. It was the result of careful study of the whole matter and much conference with some of the prominent men of the church. From the secretary of the leading Methodist body of Canada I also received valuable suggestions, and conformed my plan largely to one in operation among them. They make length of service the basis of distribution. Beginning at fifteen years of continuous work, they allow each claimant $10 a year for every year of service. If one has preached twenty years before superannuating, his annual claim is $200. Those who fall before fifteen years of service have a special provision for them for a limited number of years, after which they have no claim. The idea there seems to be, if a man fails before he has preached fifteen years it is not because of the wear of the itinerancy, but because of some physical weakness for which the church is not responsible. But my suggestions were not adopted, and the old law remained in force. Since then, however, because of the difficulties of justly administering the present plan, much has been said and written about the propriety of radically changing it. Not long ago one of the Bishops said to me the matter ought to be carefully looked into by the approaching General Conference, and he urged me to give my views on it to the public, and invite discussion, that it might assume some definite shape before the meeting of that body.

I delayed writing that I might get the plans of some of the Wesleyan bodies of England for which I had written. Yesterday a letter from a highly cultivated and leading Methodist of London, whose name is not unknown in America, brought me the facts I desired.

After telling how they raise their funds, the writer adds: "The payments are determined by the number of years the claimants may have itinerated. On becoming a supernumerary (superannuate) $150 is granted for furniture with which to begin housekeeping. The same sum is allowed a widow for the same purpose. The preachers are divided into seven classes according to the number of years they have travelled, as follows: First class, 39 years or more, annuity to preacher, $250; to widow, $140. Second class, 34 to 39 years, annuity to preacher, $225; to widow, $100. Third class, 29 to 34 years, annuity to preacher, $200; to widow, $90. Fourth class, 24 to 29 years, annuity to preacher, $175; to widow, $80. Fifth class, 18 to 24 years, annuity to preacher, $125; to widow, $75. Sixth class, from 12 to 18 years, annuity to preacher, $100; to widow, $60. Seventh class, 12 years, annuity to preacher, $75; to widow, $50.

To the children of widows there is an annual grant varying from $12 to $60 for each. They have also a contingent fund to meet cases of special urgency and need, similar, I suppose, to our Preachers' Aid Fund in Alabama.

The Methodist New Connection, the oldest of the separated bodies, has a benefactory society, which divides its beneficiaries into nine classes. The first class comprises all who have traveled less than fifteen years; the second class all who have traveled not less than fifteen nor more than twenty years. Thus five consecutive years of travel make up a class till forty-five years are reached; those beyond that age compose the ninth or last, class. The allowance for the first class is $140; for the second, $150; and to each succeeding class there is an increase of $25 till the sum is $325 to the last class. It will be seen that the New Connection is more liberal than the parent body, and their provision for widows proportionately liberal. It is said they have fewer beneficiaries than the Wesleyans. Why I can't see, as the church has been organized eighty years.

With all the facts above before us I submit the following as a basis for the calculations of our financial boards. Let the preachers be divided into classes as follows:

First class, all who have itinerated less than ten years. Let the claim of each be $10 a year for every year of service rendered, to cease, however, when the number of payments has reached the number of years the claimant has traveled. Illustration: Say one has traveled six years, and superannuates; his annual claim will be $60 for the next six years, after which it will cease. Second class, all who have traveled from 10 to 15 years, allow each $100. Third class, from 15 to 20 years, $150. Fourth class, from 20 to 25 years, $200. Fifth class, from 25 to 30 years, $250. Sixth class, from 30 to 35 years, $300. Seventh class, from 35 to 40 years, $350. Eight class, from 40 years upward, $400.

Let the widow receive half the allowance of the husband, and if she have minor children let them be provided for by an annuity to each, based on the old law, until they reach sixteen years of age. Then let the Preachers' Aid Societies, or other Conference benevolent associations, look after cases of special need. Of course it would be well to increase the funds of those societies as much as possible. Before the war we had a large fund of this sort in Alabama; but, alas! most of it disappeared with the wreck of other things.

Now, I ask for this plan the careful, not hasty, consideration of the church, and especially of the ministry. Shall I indulge the hope that the General Conference will not entirely pass the matter by? If some prefer that the actual number of years of service be taken as the basis of division, as in Canada, I can see no special objection to it. The class arrangement seems to have worked well in England, and hence I suggested it. It is the principle, not the details, that some of us are after.

I am satisfied that the effect of the adoption of some such plan as I propose will be good. It is altogether likely that measures to increase the yearly collections, and also to raise a fund to be permanently invested for the benefit of the claimants, will very soon follow, and that hazy atmosphere that so often hangs like a London fog about the last quarter of a weary itinerant's life will in a great measure be removed.

In taking up his Conference collection every preacher will know how the money will be appropriated, and he can confidently and *honestly* appeal to both the sympathy and *sense of justice* of his congregation.

Of course objection will be urged to this or any other proposition that involves a change of law. No existing rule or custom can be altered without an honest protest by some. The conservatism which, in certain states, is found in all natures, is very strong and pronounced in some when something is proposed which may require them to adapt themselves to new conditions. Even extraordinary methods in bringing men to Christ they never like, because the regular order is disturbed. They would have rebuked the four for tearing up the tiling in Capernaum to let down their paralyzed friend before Christ. Faith must not show itself in any such unusual way.

It is said the present law is in the shape of a "compact" between the church and every itinerant preacher, and to materially change it will be violation of a solemn pledge. Then the change made in 1854 was a violation of a pledge, and the present law which substitutes it ought to be repealed in order to those then in the itinerant ranks. But why make this complaint if a better compact is proposed?

All the younger preachers entered on their work to continue it till providentially relieved. To think the contrary is to impeach their integrity. In not many years they will be the old preachers, and their seniors will all be sleeping. Should any one of them at an early age be disqualified for the active ministry he may plant a tree and hope to eat the fruit thereof, and he is still young enough to adapt himself to a secular calling by which a support, if not a fortune can be made. Consequently he will not need as much as a brother of seventy years, who has preached fifty years, and is too feeble now to work, and too fixed in his habits to adjust himself to a new calling. I have too high an appreciation of the intelligence and fidelity of the mass of our younger ministers to believe they would for any personal ends object to the change.

But it is said this provides equally for college presidents and professors, editors, and all manner of agents, with the poor itinerant, who was never out of what, by way of distinction, is called the regular work. Well, why not? Not belonging to these so-called privileged classes, and not expecting to, I make bold to ask the question: If a man is called by the proper authorities from the pastorate to edit a paper, or teach our children, or manage our connectional interests, who is to blame, he or the church? It is presumed he can do more there for Christ than in any other place, and certainly all desire that each laborer shall work in the field where he can be most effective in promoting the interests of Christ's kingdom. To charge him with seeking the place in an unwarranted way is as unjust and ungenerous as to say the preacher uses means to influence his appointment, which most of them will indignantly deny. But it is urged that many switch off, make their own contracts, teach private schools, or those that do not belong to the church, run insignificant local papers, etc., and yet manage year after year to have themselves appointed to these places. Ah, there is the rub! This abuse has long since been seen and complained of, but who has proposed a remedy? Who has been bold enough to stand up and denounce the iniquity? Possibly the adoption of some such plan as I propose will correct this very evil. At present it is quietly submitted to, because it is said when he gives out or dies, the financial board can discriminate against him or his family. But whoever heard of the board doing such a thing as that? Not I. But if there were no discretion as to the distribution of the funds, the Conference, in my opinion, would *exercise its discretion*, and dismiss from its membership all who persist in following a private calling. Thus many hangers-on would be relegated to their proper places.

But in some quarters another *strange* objection has been started. It is said if the length of service plan is adopted, some who have been in good appointments, fat places, and fared sumptuously every day, will share alike with those who have labored on the borders, in lean streaks, and had a hard time generally. Now, it seems to me if any brother has been envious on that account, he ought to rejoice that equality is reached at last. Certainly no one will complain when the Saviour places his more favored brother alongside of him in heaven. He will feel like congratulating him that he got in through all the temptations of a fat place.

I will notice but one other objection, which is, that the favored few have saved money, built them homes, etc., while those on the poorer charges, who have done the real work of the church and been poorly paid, when they break down, have not a dollar, and no shelter for their families. This is sad indeed, if it is so. But is it true? It would not surprise me if inquiry should develop the fact that many of those who have generally filled the so-called hard charges have saved more money and are richer in the world's goods than those who have been in the more prominent appointments. It is an open secret that stewards, as a class, know the value of humility in a preacher, and it is hard to induce them to vote a dollar beyond his necessary expenses, lest he be puffed up and proud. The man who saves money in the itinerancy is he who has his own home, keeps his family there, tethers out, and contents himself with such works as he can reach.

I have written enough. What I have said has been in the interest of a definite, and what seems to me just, plan of division of the Conference fund. If any has a better plan let him propose it. I trust something will be done.

MONTGOMERY, ALA., March 11, '82.

Good Words.

Earth's so ramified with heaven,
And every common bush afire with God:
But only he who sees takes off his shoes—
The rest sit round it and pluck blackberries.
—Mrs. Browning

God hath proposed the death of Christ for our *use* in this world; and we, think "only to enjoy it. God would have us do it over again; and we think it enough to know that Christ hath done it already.—Donne.

The example of Christ is living legislation—law embodied and pictured in a perfect humanity. Not only does it exhibit every virtue, but also enjoins it. In showing what is, it enacts what ought to be. When it tells us how to live, it commands us so to live.—John Eadie.

Till religion becomes the desire of hearts, it will not become the business of our lives.—Most of the beatitudes, which Infinite Compassion pronounced have the sorrows of earth for their subject, but the joys of heaven for their completion.—Hannah More.

It is not to be held that descent decides a man's destiny. Each soul has its own separate traits, and its own untransferable responsibility, and the grace of God is the grand agency to develop the highest powers of a man's nature.—W. H. Willmins.

Men, not having been able to cure death, misery and ignorance, have imagined to make themselves happy by not thinking of these things.—Pascal.

"The Lord is thy keeper," but not thy jailer. His keeping is not confinement. It is protection. When you commit your ways to him, he does not abridge your liberty; he only defends you against the evil.—J. M. Ludlow.

If you seek salvation from any but the Lord Jesus Christ, you will infallibly be deceived. "For there is none other name under heaven given among men, whereby we must be saved."—Acts iv, 11.

If you would relish food, labor for it before you take it; if enjoy clothing, pay for it before you wear it; if you would sleep soundly, take a clear conscience to bed with you.—Franklin.

A good conscience is the palace of Christ; the temple of the Holy Ghost; the paradise of delight; the standing Sabbath of the saints.—Augustine.

Delay not repentance one moment, for if you repent not this present day, you will have a day more to repent of, and a day less to repent in.

God has so arranged it that nothing is really ours, and only becomes ours when, by strength of will, we force it out of the world's unwilling arms.

The surest method of arriving at a knowledge of God's eternal purposes about us is to be found in the right use of the present moment.—F. W. Faber.

A sinner's time is wasted if he does not repent; a saint's time is wasted if his heart does not grow in grace.

Half the ills we heard in our hearts are ills because we heard them.—Barry Cornwall.

We may at our peril reconcile ourselves to the world, but it will never reconcile itself to us.—Baxter.

Next to love, sympathy is the divinest passion of the human heart.—Burke.

Christian Advocate.

THURSDAY, APRIL 27, 1882.

For the New Orleans Christian Advocate.

MEMORIES OF CHILDHOOD.

BY INVALID.

When years, like ocean waves, have rolled
O'er memories of the buried past,
How much is "like a tale that's told"—
Forgotten—or "in shadows cast"

And many a place where oft we've strayed,
Is but a half-remembered spot;
Even faces fair, like pictures, fade,
And even names are oft forgot.

Yet there is one old place still dear—
On memory's walls a picture fair—
Where I've not been for many a year,
Tho' memory often lingers there.

Long years have passed since last I stood
Beneath that roof so far away,
Or wandered in the shady wood
When all the year seemed glad as May.

In fancy I can see it now—
A cottage looming through the years—
Like rainbows on the evening's brow,
Seen through the "golden mist" and tears.

The old gray roof, with moss o'ergrown,
O'ershadowed by the royal trees,
They "stand the storm," tho' years have flown—
Still rustle in the summer breeze.

The wild rose bloomed in the dell,
That nestled 'neath the wooded hill,
And by the cool, deep-hidden well,
There ran a crystal, sparkling rill.

The sweetest flowers grew on its brink,
And graceful willows o'er it swayed;
How often have I stooped to drink,
Or watch the minnows as they played!

How oft my childish feet have sped
Down from the hillside to the well!
The birds sang in the trees o'erhead,
Responsive to the chiming bell.

The gentle herds in meadows green,
The bleating lambs that ran and played,
All made a fair pastoral scene,
That never can from memory fade.

'Twas there I gathered childhood's flowers,
And listened to the bird's glad song,
Thro' spring-time's golden sun and showers,
Thro' all the fair, bright summer long.

Autumn, robed in cloth of gold,
Spread garments in "the king's highway"—
King winter of the realm of cold—
And then I left that home one day.

They say the grass is just as green,
As when I gathered daisies there;
Alas, could I only paint the scene,
The master sitting in his chair,

As once he sat, and on us smiled,
Upon "we children" at our play,
In heart he was himself a child,
But now he's lonely, old and gray.

Sunday-School Lesson.

PREPARED BY REV. CHRISTIAN KEESEE.

Second Quarter—Lesson VI.

SUNDAY, MAY 7, 1882.—MARK VII. 24-37.

GOLDEN TEXT.—"*The Lord is good to all; and his tender mercies are over all his works.*"—Psalms cxlv. 9.

SUFFERERS BROUGHT TO CHRIST.

Soon after the discussion with the Pharisees Jesus leaves for the coasts of Tyre and Sidon. There arriving, he tried to keep his arrival secret, but he could not be hid. His fame anticipated him at every point; as ointment poured out betrayeth itself, so he could not be hid. People kept up with the every movement of this wonderful Physician. The personal ministry of our Lord was confined, by the terms of his commission, to the chosen race, and it was the exception to his rule when he went out of the provinces of Judea, Samaria and Galilee. The divine economy was to the Jew first and to the Gentile, and so Christ instructed his disciples, in his final charge, to preach the gospel to every creature, but beginning at Jerusalem. This visit to Tyre and Sidon was one of these exceptional journeys; not as I conceive to find rest and retirement so much as to help this poor woman. It is an instance of the kingdom of heaven suffering violence, and the violent taking it by force. This Syrophenecian woman was one of the violent. Though his ministry was restricted to the lost sheep of the house of Israel, yet he himself remarked that this order was overridden by the impetuous earnestness and importunity of some who were not the children of Abraham. Heaven overlooked this irregularity in the Saviour's going beyond the limits of his circuit.

This woman, whose daughter was possessed of an unclean spirit, was herself a child of wrath. She belonged to a race of people whom, ages ago, God had cursed, and had commanded his people to extirpate, to root up stock and branch. The armies of Israel did carry out the order, but not completely, as they let some escape. This poor woman was of this accursed stock, a spared branch, who was let live as the hunter spares the scape-goat in the mountain for the blood upon him. Her very name, Syrophenecian, kept her from going into the country of the Jews. She had heard of this famous Prophet's power to heal persons afflicted with unclean spirits, but what good could it do her poor child. She dare not show her face in any Jewish province on peril of her life. The Jews had no dealings with this accursed nation. She despaired of ever coming to where Jesus worked, and did not for a moment think that he would venture in to the coasts of her deserted and desolate country. She kept up with his movement, for many out of her coasts went over to hear and see the great worker. To her unspeakable joy, suddenly he came into her very neighborhood. He has come into the coasts of Tyre and Sidon. He had made his way into this God-cursed country, where no Jew came. Might she not go to him with her case? He had overstepped his limits. Might she not take advantage of it, even though she was a Syrophenecian, a child of wrath, who had no lawful right to live, but held her life by carelessness of his people in obeying the command to destroy them? What good fortune; what an opportunity. She had not been a mother had she failed to seize this chance for her child. I could not go to him, but he has come to me. I will name my case to him at all events. This explains her coming and earnest appeal. The first great difficulty, all but inseparable, was overcome by his own act. She was in his presence. Who can measure the infinite distance he came to save you and me? But now a greater difficulty arises, amounting to a seeming refusal. He says: I am not sent but to the lost sheep of the house of Israel. It is not meet to take the children's bread and give it to the dogs. She has come to him who has the word of life, but there is no word for her. She has found the great Physician, and stands in his presence, but for her there is no remedy offered. She has reached the well of living water, but, alas! the well is locked. The disciples plead for her, but he who was so lavish of his mercies to all seemed pitiless now. Oh! Master, help her. Her woman's wit and her desperate need came to her aid, and she caught hope from his tender eye. True, Lord, but the dogs eat the crumbs that fall from the children's table. I accept the dogs' place, but the dogs have a place in and are part of the household, and the crumbs are their living; any place will do me, for any relation in this household has its blessings. She disarmed him with his own words. She turned his nay into yea. The woman's name is not given. To be nameless in worthy deeds is better than to be infamous with and have a name. This woman, who is only known by the name of her accursed nation, lives more enduringly in praise of men than Herodias with a name. You will find her name recorded in the roll of honor along with Abraham's, Jacob's, the Prince, and with the centurion soldiers, who added to his faith virtue. Christ granted her request, and praised her faith. He pointed out its grand characteristics, its humility, its intelligence, its courage and its quickness. Now, it was worth while for the Saviour to put himself out for such a woman. It was honoring to himself and a lesson in faith to the disciples. Upon a certain occasion Napoleon was reviewing his army when, riding down the line, his spirited horse, prancing and throwing his head, suddenly jerked the reins out of the general's hand. For a moment he was in imminent peril, but a young soldier quickly broke rank, ran and grasped the fallen reins, and returned them to the hands of the general. Napoleon said: Thank you, captain. The young soldier quickly responded: Of what company and regiment? The general answered: Of the guards. The drill over, and the private, post-haste, applied at headquarters for his commission. There was some reluctance on the part of the offices to comply. When did you become captain? The general called me captain, and he knows what he says. If he called me captain I am captain. The officer sent for the general, and reported to him the demand of the private. The general said: Make out his commission.

So with this woman. She was quick to seize any word of the Master for her benefit. She won her blessing out of Christ's own word, though that word put her in the humblest relationship to the good Shepherd of the fold. Her faith was of a noble kind. Maybe the centurion himself would have faltered if "the word only" spoken had been so humbling as this *dog* of the household. That which called him to Tyre and Sidon's desolate coasts being accomplished, he goes back to his accustomed field of labor. Blessed Jesus, thou will still go out of thy way to save a poor sinner who can not come to thee; thou didst even come to me and stand at my door and knock. This trip over into the coasts of Tyre and Sidon refreshed the Master and his disciples.

From the Work.

EUFAULA DISTRICT, ALABAMA CONFERENCE.

MR. EDITOR: I have recently visited some portions of the above-named district, and, having a mind to say something concerning it, my communication naturally gravitates toward the NEW ORLEANS CHRISTIAN ADVOCATE, as I found that unexcelled organ very extensively circulated among the people, burning, indeed, like a beacon in almost every house.

This is, from all I can learn, one of the most prosperous districts in the Alabama Conference. It has for a number of years been steadily advancing onward and upward. It consists of about fourteen appointments, and every pastoral charge within its bounds, save one, has a comfortable parsonage. This district was brought into a fine condition, having new life and power infused throughout its entire bounds, by the administration of that most excellent preacher and thoroughly qualified officer, Rev. Henry D. Moore. He was succeeded by Rev. R. B. Crawford, a man thoroughly capacitated to conserve the ground already won, and to push the conquest further. He is now serving the fourth year of his presiding eldership. His administration has been, in every sense, a successful one. His devotion has been heroic; his zeal has been unbating; his labor has been unintermitting. He has advanced the district to a degree of prosperity that has made the hearts of the people rejoice, and kindled within them high hopes of still more glorious attainments. It is the prayer of the universal heart of the Eufaula district that he may long live to bless the church and the world.

At Eufaula Dr. Rivers is preaching with the force and fire of his prime, leading the people into green pastures and beside still waters, winning sinners to the cross by the beauty of his life, as well as by his matchless preaching of the gospel of love in its fulness and in its royalty.

Beulah lies west of Eufaula, and is composed of two churches, one at Spring Hill, the other at Batesville. The pastor is Rev. A. J. Briggs. He has recently moved with his family to Spring Hill, where a commodious parsonage has just been completed for his occupancy. It is a work of love, and corresponds to the spirit that fashioned it. It is compact, strong and roomy, pleasantly located, well furnished and fitted with every appliance for domestic comfort. The people gave the pastor and family a most cordial welcome—crowding the yard and the gateway with beaming faces and outstretched hands, they welcomed them with joy and gladness. It was an old-fashioned, unstudied, sincere welcome, such as many a heart has sighed for in this age of stilted forms and artificial society. Beulah rejoices in prosperity. All told, the membership are but a few over one hundred, yet they pay their pastor's salary promptly, and every claim of church and Conference is met without a public collection. One assessment includes every claim, and it is paid cheerfully and promptly. The attendance on the services of the church is earnest and excellent, and Sunday-schools are working faithfully and to a purpose. No jar or jostle disturbs the church's steady march to full strength and perfect manhood. All inquiry as to the secret of this prosperity I found the following the chief factors: The pastor is active, restless, untiring, a true propagandist, who seems determined to seek neither rest nor ease while there remains a sinner, here unsaved, or a field, wherein a sheaf may be gathered for the Master.

We find here that most essential prerequisite to success, the people realizing that they are called to be "*fellow-laborers*" in the cause of God. *They* work, feeling that each has a special mission to fulfill, a special duty to perform. As a result of this there are faith, zeal, charity, spiritual growth and a crowning prosperity.

At Spring Hill I found B. B. Carver, with his immense means, following in the footsteps of his sainted father, whose memory is like ointment poured forth in that community, leading in every enterprise of the church, and with R. E. Wright, Long, Swanson and the Alstons devising schemes, executing plans, making sacrifices for the glory of God and the good of the church.

At Batesville the corps is also efficient, strong and consecrated. A. H. Alston, Oattis, Fay, Bates, Smith, Tyson and Wilson, led on by that grand old South Carolinian, Col. E. S. Ott, whose large heart, catholic sympathies and Christian activity have won for him the love and esteem of his church and the admiration of his generation. These are men on whom the preacher can rely, and in whose hands, under the blessing of God, the weal of Zion is assured.

From all parts of this district comes encouraging news. In Eufaula I learn the Woman's Foreign Missionary Society is doing a great work. The cause of foreign missions in this country is overcoming a widespread prejudice which has militated against it, and is gaining a firm hold on the hearts of the people. This I rejoice to see, for my heart is with this great cause. I would fain live to see the last dagon hurled on the temple floor, and the kingdoms of this world become the kingdom of the Lord and his Christ. But while I rejoice unfeignedly in the efforts that are being made to save the heathen, and to gain the uttermost parts of the earth for Christ's possession, I am none the less ardent in my enthusiasm for our domestic missions, and I regret exceedingly that, in reference to this great cause, the church discharges not her duty. The collections fall far short of the demand. And, Mr. Editor, since I can not think that it is because our people are careless, indifferent, regardless of the spiritual destitution of their fellows, I have thought that it was perhaps because they had no just conception of how utter and awful that destitution is. During the last year I have traveled a great deal through the State of Alabama, from the Tennessee line to the bay of Mobile, and I have seen some sights that were appalling. I found that the old maxim, so true in social economies, "one-half the world knew not how the other half live," was still more terribly true in reference to spiritual things. It is not necessary for us to go to heathen lands to find men living without hope and without God in the world; they are right here in our own State. Shall we do nothing for them? Yes. Well, what shall it be? Education? That may help, but can not do the work that is needed. Shall we send them the manifold agencies of philanthropy? They may ameliorate their outward condition, but are futile for the work that is needed. No, there is but one efficient antiseptic for this moral gangrene that is eating out the social, national and religious life of portions of this country; it is Christianity in its official voices in the pulpit. Then let us rally to our domestic missions. Let us let the people know that there are in their own midst human beings, of their own complexion as well as of their own nature, who are as utterly degraded, lost and debased as the ignorant heathen who crouches beneath the power of the rain-maker, and trembles beneath the vassalage of hideous and cruel gods. Oh! that the universal church could be made to realize this, and, in realizing it, feel the comprehensive and awful significance of that solemn passage: "At the hands of every man's brother will I require the life of man."

VISITOR.

BURTONIA CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: Owing to this awful overflow I have been unable to go to any of my appointments since January. During all this time I have been entirely cut off from all my churches by high water. Two of my church houses, I understand, are washed off the blocks. So you may see that this country is in a deplorable condition. I have neither heard from the presiding elder nor any of the preachers on this district during all this long time. The present prospects of church affairs are very gloomy indeed, as the people in this swamp are nearly broken up, having lost their stock, and they are nearly ruined. We swamp preachers have nothing to encourage us. We can only do the will of our heavenly Father, and trust him.

The water is passing off slowly. Nevertheless, it is sure; and the falling of the water is beginning already to make quite a change in the appearance of affairs. We poor water-bound people begin to feel more hopeful. Some few of our neighbors are plowing, preparatory to planting their crops, others have re-planted their gardens. I wish to ask Bro. Moore one question, viz.: Suppose a brother joins Conference A., serves seven years, transfers to Conference T., serves eleven years, transfers to Conference M., serves nine years, one of our Bishops needs him in one of one small Conferences, and transfers him to said Conference, and he serves six years, and another brother serves the same Conference twenty years, they are both compelled to superannuate. The first has served thirty-three years in all, the second twenty years. Now, how would Bro. Moore settle with those brothers? and would Bro. Moore have this small Conference to pay this brother's pro-rata share for years which he served in other Conferences? Now, this is no imaginary case, my brother, as the history of our church proves. I think the law governing our Conference Boards of Finance is good. I hope our General Conference will make no change, and our people will be more liberal toward those worn-out servants of ours.

W. T. SHIELS, P. C.

BELZONIA, MISS., April 12, 1882.

Desirable Legislation.

From the foundation of our church education has been recognized as one of its proper functions. Institutions of learning of various grades and character have been founded under Methodistic auspices, agents appointed, large sums of money collected and large sums squandered for this object; but the subject has never been brought under the systematic control and care of the church by suitable legislation. The Discipline, Ch. II, Sec. 2, Ques. 2, Ans. 2, page 72, provides for the appointment by the Bishops of "an agent or agents for the benefit of our literary institutions;" but what constitute "our literary institutions," how they are to be established, supported, or controlled, is no where stated.

Provision is also made, Ch. II., Sec. 1, Ques. 5, Ans. 13, page 62, for the quarterly investigation "what is doing for the cause of education;" but of what is the character of this work, by whom, in what way, or how it is to be done, not a word is spoken.

No arrangement is made for the collection of authentic statistics on this subject, the absence of which was felt at the last, and will be felt at the pending General Conference. The laborers in this important field, though, as a class, among the most devoted, laborious, and useful servants of the church, have no official recognition whatever. Legislation covering these points is desirable.

Of the propriety of this legislation it is scarcely necessary to multiply words. Nothing is more carefully defined, limited, and controlled than the school-work in our foreign mission fields. No statistical items are regarded as more important, or studied with more interest, than the reports from this department of mission-labor. In the manual issued by our Mission Board to applicants proposing to labor as missionaries and teachers, the following language is used: "All instruction is to be subordinated to the truth in Jesus. It is therefore expected that all who apply for position as teachers in our Missions shall be personally devoted to Christ, and close students of his word."

Has the church one standard for home operation among youth, and another for foreign fields? Is it not an anomaly that this matter commands such deep interest and careful attention from the church when considered in reference to heathen, but receives only silence in reference to the youth of her own land?

The following legislation, or its equivalent, will cover the case, and is respectfully submitted to the consideration of our lawgivers for discussion, amendment, and adoption:

1. To secure regular and accurate information by statistics and otherwise, add another question for the direction of the Annual Conference, Ch. II., Sec. 2, Ques. 4, page 47: Ques. 31. What has been done for the cause of education?

2. To give proper official recognition to the laborers in this department of church-effort, constitute the teachers of our church-schools, who are members of our church, members of the Quarterly Conference. Add to Ch. II., Sec. 4, Ques. 1, Ans., page 56, after the words "Sunday-schools?" Teachers in our church-schools.

3. To give better security, and wiser and safer administration of school-property, add to Ch. III., Sec. 16, Ques. 1, page 118:

Ans. 3. Trustees for our institutions of learning shall be appointed, in the absence of charters, under such regulations as each Annual Conference may establish.

To the same chapter, section, and page, in Ques. 2, Ans. 1, after the words "parsonages or churches," add: Schools Colleges, and Universities.

4. For the definition, control, and—in the distant future—the proper graduation of our institutions, let the following section be added to Ch. V., page 135:

SECTION VI.
OF EDUCATION.

Ques. What directions are given concerning Education?

Ans. 1. Let the teachings of our holy religion find a place among the studies of all literary institutions owned and controlled by us: let the officers and teachers be persons of solid piety, able, by example and precept, to lead the young to Christ.

2. Let the preachers, once a year, present the claims of Christian education to their congregations.

3. Let schools for primary and elementary instruction be organized under the direction of the Quarterly Conference, in connection with each of our congregations; let these schools be aided by our people so as to afford free instruction under religious guidance.

4. Let schools preparatory to our Colleges and Universities be organized under the direction of the District Conferences.

5. Let two or more Annual Conferences unite to the maintainance of a College or University for young men and young ladies.—Nashville Christian Advocate.

Obituaries.

CAMPBELL.—MRS. SARAH ROBERTSON CAMPBELL, daughter of the Rev. Martin Ruter, D. D., and wife of the Rev. Jewell Campbell, late of the Mississippi Conference, died at her home in Jackson, La., on the ninth of October, 1881.

One so intimately connected with the church, from her birth to her death, and who has served it so faithfully, ought to have some mention made of her in the organ of her church, even though so much time has elapsed since her death. She lived to be seventy-seven years, seven months and twenty-four days old, and was up to the close of her last illness as vigorous of body and as clear in mind as a person in middle life. She was possessed of remarkable energy, and was always employed either in working with her hands or in storing her mind with useful knowledge, or in doing good to others. She took delight in working in her garden and flower yard, and their artistic culture gave evidence of her skill and taste. She was enthusiastically fond of flowers, and had gotten together in her home a great variety of rare and beautiful specimens. In their cultivation she found employment that was congenial to her taste. She was quite literary also, and spent much of her time in reading. Her literary taste was very fine, and her criticism of books was just and discriminating. She was an authoress herself, having written many sketches and pieces for books and periodicals, all of which productions gave evidence of ability and culture. Perhaps the most notable of her literary productions is the biographical sketch of her own father, published in the volume entitled "Lives of Eminent Methodist Ministers." This appears alongside of biographies and sketches written by some of the most able and celebrated writers of the church, and yet her production suffers nothing from the comparison with those of her distinguished literary associates.

Among Sister Campbell's earliest recollections was the peculiar history of the struggles and triumphs of the Methodist itinerancy, known only to those who see the inside of the experiences of a minister's family. These experiences enabled her to see, too, the best phase of the character of the Methodist ministry. Her father was a minister of the highest type, scholarly, polished, consecrated, the morality which he wielded was such as to make the most elevating impression. His sermons were attended with power, conversions happening under almost every effort. Having the highest appreciation of education himself, he set himself to make a corresponding impression upon those around him. Almost entirely uneducated when he entered the ministry, by laborious and unremitting efforts he mastered several languages so as to read them as easily as his mother tongue, and also acquainted himself with the approved mode of education of his day. It is said that he was the first Methodist minister who ever received the honorary degree of doctor of divinity. His daughter received from him appreciation of learning and habits of study, which, clinging to her throughout life, proved the source of great pleasure and profit to herself and a benefit to her friends. Her conversational powers were of a high order, and when the theme happened to be the Methodists of earlier days the life sketches were the imagery flowing, and the narration full of interest.

In the death of Mrs. Campbell we feel that a link which binds us to the past has been severed. Her association with her father and with our husband—a man of mark and a leader in his day—together with her own striking individuality made her an historical personage. Uniting the simplicity and fervor of the last generation with the culture and progress of the present, she made her impression upon all possessing a type of character peculiar to herself. We look around in vain for some one to expend to the demands which her going makes, and yet among us have others been intelligent, others may be as literary and tasteful, while still others may be as connected to the church, but, aggregating the beautiful proportions peculiar to herself, and then to bring to this combination of character just enough of eccentricity to create additional interest we may not expect to find again. Her usefulness as an example upon the sick bed has been demonstrated throughout her entire life. When her spirit required, she would leave her own home to go and take charge of a patient, and her soothing fingers and unfailing management would do "good like a medicine." Many of those now living, as well as of those who have crossed the flood to whose sickness she has ministered with tireless and successful skill, will rise up to call her blessed.

Her life furnishes a remarkable illustration of the power of religion to sustain and even the deepest trials. Her husband was stricken with paralysis, and suddenly taken away in the midst of a useful and honored life. Our eldest son fell, while gallantly fighting the battles of the Confederacy as the sergeant of his regiment, and was buried by the hands of strangers. She watched by the bedside of two daughters and one son, while consumption did its slow but sure work, and finally laid them away in a permanent grave. Of a numerous and accomplished family only one son was left her. Many a heart less courageous than hers would have succumbed under the deadening strokes and have failed out a crushed life with its stunned, feeble feelings, but she continued as before to devote herself to life's duties with undiminished fortitude, and to gladden society by the brightness of her intercourse. Many a Christian would rather have lost faith, and declared that not a merciful God but pitiless chance ruled the world, or became rebellious, and said to his soul "Dost thou still retain thine integrity? Curse God and die!" But not so she; no word was ever known to escape from her lips that would indicate a want of confidence in God or of a ready acquiescence in all his providences. On the contrary, she frequently declared her appreciation of the goodness of God in giving her assurance of the salvation of her loved ones, and was fond of narrating incidents from their death-beds that made their experiences, in her estimation, to have been privileged beyond even the walks of common Christian life.

She lived death as she had lived life—self-poised, resolute. Remonstrated with by her kind friends for their faithful attention to her, even bidding her skillful physician not to trouble himself on her account. She, who had never spared herself when others were sick, now preferred to suffer rather than be a burden to her friends. On the Lord's day, in the bright but blighting autumn time, her soul peacefully returned to God; and on the next day, after a glowing eulogy from Rev. D. M. Rush in presence of a congregation of her friends, her lady was laid away to await the resurrection of the just.

C. C. ANDREWS.

CALLER.—FRANCIS MARION CALLER, son of James S. and Jane F. Caller, was born in Clarke county, Ala., on the 16th of August, 1857. In 1870, while a student at Mount Sterling High School, he joined the Methodist Episcopal Church, South. Gaining, by three years' ardent application to duty, the laudatory "well done" from that eminent instructor, Prof. S. S. Mellen, in the fall of 1878 he entered the University of Alabama, and his noble spirit and manly conduct won the confidence and esteem of the professors and students of that institution. In July, 1880, he was graduated master of arts, and bore from our university two prizes—one for Greek, the other for oratory. On the thirteenth of February, 1880, in Tuscumbia, Ala., he breathed his last. His death was altogether unexpected. Possessed of a constitution apparently strong, he seemed eminently fitted for the labors of a long life. Among the finest specimens of manhood, and endowed with rare virtues, he was considered the embodiment of health and promise. Typhoid fever grappled him; his vital energies soon gave way, and his spirit returned to God.

His mission on earth has been accomplished. The seeds of his life are sown; the fruits are to be gathered in the great eternity.

We are prone to estimate men by what is seen of men. The unfolded results of the soul are known only to our Heavenly Father; and the good and true who die young are often his most useful ministers. Death is the common heritage of all; but when the young, and strong, and promising are taken from us, we can see the providence of God, and we feel the solemn warning that even in the midst of life we are in death.

To discharge faithfully our duties is the noblest work of life. Though not rational when summoned to death, Frank has left us his past life as an assurance that God has rewarded him in the other world. He was a man, socially, intellectually, religiously. Being one of his most intimate friends I knew him well. He had a warm, tingling heart, and a generous, sympathetic nature. His faith in God and religion was manifest in his words and works. Inspired by lofty purposes, an ardent lover of everything tending to the elevation of the character, he was loved by all who knew him. May God comfort those who loved him most, and make us all more zealous in our Christian labors.

JOEL C. HUDSON.

Resolutions of the Uniontown Methodist Episcopal Church Sunday-school on the death of Prof. F. T. Caller:

Whereas, In the providence of Almighty God, we have been greatly bereaved in the death of our friend and brother, F. T. Caller, and desiring to give some public expression of the tender ties which bound us to him in life, and which even death can not sever: We, the Sabbath-school of the Methodist Episcopal Church, where he held his church relationship, do most earnestly

Resolve, That in the loss of Bro. F. T. Caller we have sustained one of the saddest bereavements ever met with in our community, and our hearts stand still while we ask, Who shall fill his place? Not alone in the Sabbath-school and church, where his familiar form and gentle Christian character won all hearts, but away at the home of his childhood, where the gloom of this great shadow is settling down upon a mother's heart, and chasing the sunshine out of the lives of sisters and brothers, on whom his young life was so needful.

We shall miss him, and weep over his grave. But the tears of a mother for her boy, and of sisters and brothers for a brother, will flow on to mingle with that ceaseless stream of human woe that grows deeper and wider as the ages roll on.

Resolved, That we tender to the bereaved family our deepest sympathy, and the most earnest expression of admiration for the modest, manly, pure, unselfish character of the deceased, whose influence for good will be long remembered in our midst. Though he is dead, yet he shall live in our minds and hearts as a fit exemplar for the young men of our community. May the memory of his spotless purity, self-sacrificing life, and his deep faith in God be taken upon the hearts of those among whom he has so recently come, to prepare a welcome for those who shall miss him most.

Resolved, That this Sabbath-school wear a badge of mourning for thirty days, and that the usual privilege of decorating his grave with fresh flowers, during this period of mourning, be accorded his Sunday-school class.

T. C. TOWER, for Committee.

LUM.—BRO. WILLIAM J. LUM was born in Noxubee county, Miss., October 14, 1821, and died at his residence, in Claiborne county, Miss., on the 21st of September, 1881. He was married to Miss Lucretia Erwin January 6, 1847. The exact time of his uniting with the church is not known to the writer. Having been raised by a Christian mother his young mind was early impressed with the great importance of a change of heart, and in 1841, while attending a camp-meeting at Laurel Grove, he realized his change of heart, and from that time until his death he was a consistent and spiritual member of the Methodist Episcopal Church. Bro. Lum was one of the most substantial citizens. As a husband and father he was always true to his obligations. His Christian life and character had such an influence upon children as to cause the most of them to unite with the church early in life. His moral influence in the community was great. He commanded the respect of old and young. Though naturally timid, he served he was always willing and ready to cast his burden that the church and community had upon him. Soon after his conversion he was appointed class-leader, which position he held for a number of years, and was ever faithful in watching over the interest of Zion. He was a steward in the church thirty-two years, and recording steward twenty years. And thus often became secretary of the Quarterly Conference. The very quiet manner in which he discharged the duties of his office will long be remembered by the different members of Rocky Springs circuit, often a delegate to the District Conference, and more than once a delegate to Annual conference. Always at his post ready to do the bidding of his Master. Just half of his child-hood preceded him over the river of death. Although death came upon him suddenly and unexpectedly, we feel assured that all was well. We saw that it was enough. He had been ripening for heaven fifty-seven years, and at three P. M. he entered the city that awaits the faithful. Many of his servants, with a united mother, hailed his welcome as he entered the pearly gates of the Jerusalem. He leaves a widow and four children. They will greatly miss his prudent counsel and fatherly care. Blessed are the dead which die in the Lord; yea, saith the Spirit, that they may rest from their labors, and their works do follow them.

W. W. SIMMONS.

HUNTER.—Died at Waterproof, La., on the 9th of the eighth, 1881, MRS. AGNES SMALLEY HUNTER, wife of Peter Hunter, Esq. She was born in Bertie county, N. C., August 6, 1804, being at the time of her death the her eighty-th year. She was married in 1822. While quite young she joined the Missionary Baptist church. In 1838 she moved to Waterproof, La., when she connected herself with the Methodist Episcopal Church, South, in which society she remained a faithful member till the summons for her departure came. She lived to see her children's children unto several generations, and left a numerous family of descendants, scattered amidst the busy scenes of life, who toil, and bow their heads in sorrow, and mingle their filial grief around the grave of their dear departed parent. And she also leaves her aged, enfeebled and broken hearted husband to linger a few more years, or months, or days it may be, on the shore. He too, as she was, is ready, waiting the summons to meet her with whom he so long and so tenderly trod the path of life.

Sister Hunter died suddenly, but peacefully and resignedly conscious to the last, and entered the valley of death comforted by the rod and the staff that had been her stay for so many years of her pilgrimage. May all those who mourn her loss be already and equipped for the journey, and join her in that better land.

C. C.

JACKSON.—WILLIE JACKSON, only son of J. H. and Lucy Jackson, was born at Trenton, La., August 14, 1867, and died at Columbia, La., March 2, 1882, aged fourteen years, seven months and fifteen days.

He was a member of the Sunday-school, and was loved by his teachers and all that knew him. His kind heart and manly qualities won him many friends. He was an affectionate son and brother, studying his fathers wishes.

A short time before he died he told his father that he was going to join his little sister (Hearlie) who died last summer. He leaves a devoted father and mother and one little sister to mourn their loss.

Three children have crossed over and joined each other in that bright world, where they await the coming of the dear ones they left here.

What a blessed religion is ours, which teaches us that our dead live with Jesus.

F. G. MOCUTT, P. C.

Christian Advocate.

THURSDAY, APRIL 27, 1882.

THE WORLD FOR CHRIST.

BY MRS. O. D. STONE.

O church of God, awake, awake,
Did you not hear the trumpet call,
Bidding you now your armor take,
And marshal your battalions all?

Too few have brought their wealth to Christ,
Too few enlisted for the war;
The enemy leads such a host,
And dark and deadly is his power:

Think not that you must move so slow,
And win a tardy victory;
Hasten, that all may Jesus know,
Before shall close this century.

Muster the youth, with purpose firm,
Boldly to wield the sword of truth;
Seize the strongholds, with mercy's arm,
And plant the standard of our faith.

Let pastors tried and true go hence,
To fill the ranks of those who fall;
And a new era now commence,
Of loving sacrifice from all.

Let rich and poor their offerings bring,
And lay them at our Captain's feet;
And let all Christendom now ring
With songs and prayers for warfare meet.

Our Leader is the mighty Lord;
His presence makes a valiant host;
Trusting his guidance and his word,
No battle fought can ever be lost.

Would that his zeal might fire all hearts,
To undertake this world to win,
By speedy conquest in all parts.
For Nineteen Hundred shall begin.

—Standard.

Notes of Life.

BY BISHOP ROBERT PAINE, METHODIST EPISCOPAL CHURCH, SOUTH.

The year 1819-20 was a memorable period. It was such to the country, to the church, and in my own personal history. Politically it was eventful. It marked the opening of a great struggle, which, like the low muttering of a distant storm, had been occasionally heard by prescient statesmen, but now assumed a definite and visible form of a portentous cyclone, overspreading the fairest and happiest land beneath the sky. I allude to the admission of Missouri into the Federal Union by Congress, when for the first time the the question of slavery divided the country by a geographical line. The culmination of that storm was the four years civil war of 1861-65. The deplorable results of that fratricidal struggle are too well known to require repitition or comment. The evils of it are inconceivable, and the responsibility for it must be decided by the only court of *supreme* jurisdiction. If I felt in any degree responsible for it I think it would craze me. Think God I do not!

Among other important events of that period were the promulgation and establishment of the "Monroe Doctrine" of non-intervention of foreign powers with the South American States and Territories; the right of the Federal Government to make internal improvements; the admission of Missouri, Mississippi, Illinois, Alabama, and Maine into the Union; the cession of Florida, East and West, and adjacent islands, to the United States by Spain, and the approval of the act establishing the Bank of the United States by Congress. The discussion of these topics in the Congressional and Legislative halls of the United States was like so many volcanic outbursts, threatening the very upheaval and destruction of the political frame-work of our Government. Fortunately Congress never was filled by so many great men. It was the war of giants. The tremors of that antagonism are not over, but occasionally throb in the body politic.

Some of these questions—the first named especially—was such as naturally and almost of necessity produced a great sectional sensation in Church as well as State relations. And thus the most delicate and dangerous of all moral, political, and economic questions, which might possibly have been peacefully and ably adjusted in the calmness of fraternal debate by patriotic, Christian statesmanship, became a wedge in the hands of impassioned partisans and uncompromising fanatics to rend and nearly destroy the boasted fabric of our National Union. The darkest page in Protestant history is that which records the Civil War in 1861-65. Great men, like powerful locomotives, are dangerous without a corresponding controlling power. An archangel would be a safe custodian of a nation, but without purity he would wreck and ruin it. Unfortunately our statesman proved unequal to the crisis.

To the church also this was an era of unusual importance. Our Methodism, in common with other Protestant denominations, had made gradual and decisive advances in every department of Christian enterprise. Revivals had been extensive, accessions of members unusually great, the number of candidates for the ministry had multiplied, and withal, their gifts, grace and usefulness indicated a higher grade of qualifications. Led and stimulated by her able and consecrated chief pastors and experienced preachers, and by the cooperation of the laymen, there was a forward movement all along the church-line. The watchmen had long prayed and anxiously looked out from their watch-towers; had responded to the cry "What of the night?" "The morning cometh, and also the night."

A crisis was at hand, but the promised day had not burst. The yearning heart and the eye of faith wistfully turned to read in the signs of the times the realization of a brighter era. Heaven had been preparing the church and the world for a great advance-step. As in the age after Julius Cæsar passed away the temple of Janus was shut: so when Napoleon Bonaparte, whose character and history strikingly resembled the Roman usurper, had been dethroned, white-robed peace seemed to have come down to dwell again among the nations.

This turbulent spirit, at once the terror of Europe, and the pride and scourge of France, having risen from obscurity by the combination of extraordinary political events, controlled by a masterful mind, had been chained, like a caged lion, in a lonely island of the ocean since 1815, and the world looked on and breathed free. By the treaty of Ghent England and America had made peace, while Spain and the tribes of Indians upon our frontier had joined us in new treaties of amity. Even theological warriors beat the "drum ecclesiastic" less long and loud, and Christians looked into each other's faces, and began to ask if the points in which they could agree were not as many and more important than those about which they differed. It soon appeared that while the different Protestant denominations had been at war among themselves about the unending romance of this part of missionary experience can be appreciated by every American lady. Then Mrs. Lin's Chinese breakfast has to be brought very early in the morning, and the people also come early to be taught, and the door has to be opened, so that my day begins about daylight and ends sometimes late in the evening, without my rest from the questions and the inspection of the people. As I could not stand such a life very long without intermission, I usually come home to Chefuh on Saturday and remain till Monday. Next year it will be much easier, for I shall be known in the places which I have already visited, and this will make a great difference."—New York Independent.

INDIA.—The Moratha mission last fall celebrated the fiftieth anniversary of the occupation of Ahmednagar as a missionary station by opening a new building for the girls' boarding school. This school was opened in 1838, "the number of students not to exceed twenty." It has, after forty-three years, one hundred and forty-five pupils, and is now devoted to the education of the daughters of native Christians. Of the one hundred pastors, teachers and preachers connected with this mission, the greater part are indebted to this seminary for their intelligent and excellent wives.

The appointment of a Vice-Regal Commission in India "to inquire into the working of the dispatch of 1854, and to consider the question of the education of the masses, and the encouragement of higher education by private enterprise," is made the subject of a lengthy and able article in the "Church Missionary Intelligencer." The dispatch provided for the maintenance of governmental schools in which no direct Christian instruction was to be given, but where the Bible was to have a place alongside the Vedas and the Koran. The idea was to continue this aid for a time in the hope of stimulating a desire for education which would lead to a popular demand, to be met by flourishing private institutions. As administered, it is claimed that the plan works for the benefit of the few, and they the rich: *e. g.*, it is said that "the educational department in India is expending as much on educating one rich Brahman as would support a village school of eighty pupils"; hence the Vice-Regal Commission.

JAPAN.—Rev. M. C. Harris and wife, of the Japan mission, accompanied by Mrs. Soper and her children, were to sail from Yokohama, March 9, in the "City of Tokio," the return of the ladies being necessitated by the state of their health. "Bishop Bowman's visit," writes Mr. Harris, "was in every way a delight and blessing to us and the native church. His charming lectures and addresses in Japanese, and cordial friendly manner towards our native brethren, greatly endeared him to them, and they will never forget the kind-hearted Bishop and his helpful counsel."—Zion's Herald.

—There are now in Utah twenty-six church organizations, besides the Romanists, with buildings worth $24,000. There are 30 ministers; 32 Sunday-schools, with 180 teachers and 2,250 scholars; 31 Christian day-schools, with 129 teachers and 3,820 scholars. The real estate belonging to schools cost $145,000. The Presbyterians have 10 churches and 31 schools; the Congregationalists have 2 churches and 15 schools; the Episcopalians 4 churches and 7 schools; the Methodists 8 churches and 5 schools.

—Gray Cloud, a chief among the Dakota Indians, was sentenced to be hung for his part in the outbreak of 1862, but was pardoned by President Lincoln, and is now one of the most active Christian ministers in that region. These Indian Churches have a membership of 800, with ten pastors. Their contributions average nearly a dollar a month from each individual.

—Mikuwai Shimpo, edited by Aibara Hidekata, is the first Methodist paper ever published in Japan. It is run wholly by natives. The Methodist Episcopal, Canadian and Evangelical Methodists unite in its publication as they have done also to establish a Union Theological Training School at Tokio.

—The universities' mission has now in Africa a well-equipped staff of thirty-one missionaries under Bishop Steere, and has three branches of work, one on the island of Zanzibar, one at Magliar on the mainland north of Zanzibar, and one South in the Rovuma district between the coast and Lake Nyassa.

—The Gospel is winning its way in the New Hebrides. Ten years ago there was but one island in the group that could be called Christian, and now they are all open to the Gospel. In one place the people contributed $8,500, in arrowroot, to pay for the printing and circulation of the Scriptures.

—The Foreign Missionary gives the following as the present statistics of missionary work in China: Ordained missionaries and physicians, 270; ordained natives, 53; native helpers, 1,639; communicants, 18,707; pupils, 6,247.

Archdeacon Macdonald, of the Canada Episcopal Church, has a field of work on the confines of the Arctic Circle, and extending over about 20° of longitude. About 1,500 natives have been baptized, and more than 100 are communicants.

—The wife of the head chief of an Alaska village does the washing of the missionary without charge, saying, "He is teaching us freely, and I will wash for him in like manner."

—The Woman's Baptist Missionary Society at its tenth annual meeting, held in Philadelphia, reported over 50,000 dollars, an increase of three thousand dollars over last year. They have established a home for missionaries' children in Massachusetts.

—The American Home Missionary Society has relinquished to the New West Education Commission the further prosecution of the work of establishing and maintaining Christian common schools in the southwestern territories.

—Rev. J. W. Sanborn and the Rev. Joseph Tarkey ("Spitted Arrow") are completing a translation of a hymn book and the Book of Psalms into the Seneca language for the use of the Cattaraugus Indians.

Wm. E. Hooper and sons, of Baltimore, have started a library in the Theological school at Tirnova, Bulgaria, with $200 to be invested for the purpose. Let others help who can. Our Bulgaria work moves.

—In 1850 there were about 15,000 people under the influence of the various missions in Ceylon. In the approaching census it is expected that the number will be increased to 75,000.

—The schools for the blind at Beyrout, Damascus, and Tyre, have been made the channels of spiritual blessings to thousands who have hitherto been strangers to the gospel tidings.

—Mr. Sit Moon, the pastor of the Chinese Church at Honolulu, Sandwich Island, reports that 248 of his countrymen in those Islands are Christians.

—The Christians of America gave, last year, to foreign missions, one dollar for every $25,000 worth of property owned by them.

—It is estimated that 800,000,000 heathen, or two-thirds of the human race, are now open to the labors of Christian missionaries.

—Fifteen women's boards raised $800,000 for foreign missions last year.

MISCELLANEOUS.

—The demonstration at Inverness by Dr. Rainy in favor of disestablishment of the Church of Scotland has been followed by another on the other side, called by Drs. Kennedy and Begg. It is said great preparations were made and strenuous efforts put forth for a large attendance. The Presbyteries nominally represented contain 147 ministers, of whom only 42 were present. A correspondent writes:

"When we look closely at the names given in the newspapers, we find: 1, That at least three presbyteries did not send a single man; 2, that from Caithness there came but one man out of nineteen; and 3, that twenty-three of the whole forty-two, or a clear majority of the entire conference, consisted of ministers coming from localities, one of the localities being the district immediately around Dingwall. Eight out of the ten men who form Dr. Kennedy's own presbytery were there. The fact speaks for his personal influence, although there are circumstances which might incline one not to think very much of that either. Altogether, the impression has been distinctly created here that the demonstration has missed fire."

The agitation appears to be spreading. Dr. Rainy was not permitted at a meeting at Danse to state the case of his party. A lot of rowdies took possession of the hall.

THE COLONIZATION OF PALESTINE.—The Jewish Chronicle states that the Zion Society at Galatz (Roumania) has voted 10,000f. towards the project for the colonization of Palestine. At Jassy a committee, comprising the most influential members of the Jewish community, has been formed to collect subscriptions for the same object. The Palestine Colonization Society at Berlad, another Roumanian town, has sent a delegate to the holy land to confer with the governor on the subject of the purchase of land. In the event of his being able to make a satisfactory arrangement, it is proposed that a beginning shall be made during the ensuing summer, when ten well-to-do Jewish families from Berlad will settle in Palestine.

—At a recent meeting of the English Curates' Alliance a resolution affirming the principle that "the people should have a distinct voice in the appointment of their ministers" was lost, the majority regarding the step as being likely to lead to Congregationalism. The report suggested that, for the information of the Bishops, formal registers of the assistant-clergy should be kept in every diocese, recording their antecedents and attainments. This suggestion was adopted. From a statement of facts appended to the report it appeared there are 5,300 assistant clergy in work and between 4,000 and 5,000 unattached.

—On a recent Sunday there was a public disturbance in Exeter, England, when a detachment of the Salvation Army undertook to march through the town in procession. The mayor had previously issued a notice forbidding the procession, on the basis of sworn statements that such a demonstration would lead to a breach of the peace. The Army was pelted with stones and mud by a rabble. The police broke the procession up and arrested the captain.

—The average income of the clergy of the Scottish Episcopal Church is $1,015. Besides this, the parsonages are considered to be worth $100 a year. The average salary of the Bishops is $3,280. The total membership of the church is 57,483, an average of 334 to each congregation. While the strong congregations are mainly confined to the large towns, there are some striking exceptions to this, such as Forfar, with 900 members, Johnston, with 1,000, and Stonehaven, with 800.

—Fresh disturbances and outrages against the Jews are reported from Russia. The Austrian Government has issued positive orders forbidding all meetings avowedly for the purpose of anti-Semitic demonstrations and maintaining the duty of the government to protect the rights of every subject, regardless of politics or religion.

—Surrey Chapel, famous by Rowland Hill's ministry there, is to be converted into an engine factory. But the great and eccentric preacher's name and fame will not die with the disappearance of his chapel from the list of places of worship.

—The friend of India says there is a wonderful religious movement in Eastern Bengal, and that several thousand native Christians have seceded from the Catholic communion and become Protestants.

—The Salvation Army has opened a building, formerly used as a rink, in the West End of London. It accomodates 2,300 persons and is rented at $5,000 a year. An admission fee of a shilling was charged to non-members of the Army.

—Western Texas has 31 Protestant Episcopal parishes and missions; communicants, 838; Sunday-school scholars 728. The contributions for the past year were $9,175. Value of churches and chapels and other church property, $77,425.

—During six years 41,630 volumes have been distributed by Mrs. C. H. Spurgeon's book fund, "mainly to ministers who could not afford to purchase for themselves."

—Rev. Thaddeus Saltors, the first colored man ever admitted to the Protestant Episcopal ministry in South Carolina, was ordained in Charleston, S. C.

—The late census shows 25,053 Protestant churches in the United States with 74,052 ministers and 9,003,000 members.

—Syria has 80 foreign preachers, 300 native helpers, 1,000 Christians, and 120,000 church-goers.

—A Presiding Elders' Convention will be held in Chicago June 6, 7, and 8. Questions of vital interest to the Methodist Church are to be discussed.

—Quite a number of merchants in Madrid have determined to close their places of business on Sunday, whereat the International Sabbath Observance Society rejoices.

—The entire business of the Methodist Episcopal Church, South Publishing House at Nashville, last year, amounted to $178,748.72.

—The Christian Instructor of Chicago has been removed to Philadelphia.

Our Young People.

THE MOON IS A LADY.

BY NELLIE M. GAGNANT.

The moon, the moon, the silver moon!
The moon is a lady fair;
She has a great room I, sailing free,
And long, bright shining hair.

I think way up amid the clouds
She lives in a palace bright;
She keeps the curtains drawn all day
And opens them by night.

And while she at her casement sits,
And spins with her fingers airy
A long white veil of *moonbeams* bright
To float upon the sky.

And then behind her flying steeds
She rides in her golden car
O'er fields where grows my flower
In just a twinkling star.

—Our Little Ones.

From Aunt Loretta.

DEAR NIECES AND NEPHEWS: "Once upon a time." Is that the right way to begin? "O yes," you say we like to read or hear a story that begins with "Once upon a time." But this is not a story, it is only an incident that occurred when I was a little girl.

As you like it I will begin then with "Once upon a time," I went to spend the evening and night with one of my playmates, whose name was Rachel. Her mother and mine were good friends and we were well-pretty much the same, thank you.

We had a grand time both before and after supper, just such times as you often have when you visit each other as I presume you all do sometimes.

After prayers Rachel's mother took us to her room where we were to sleep in a trundle bed. Dear little old trundle beds where are you now?

When we disrobed and were ready to lie down, Rachel knelt and repeated her prayers, but I laid down without kneeling, and *said* my prayer under the bed quilt. When Rachel laid down I felt a hand on my forehead, and throwing back the cover I saw Rachel's mother standing over me, she stooped over and said in a low sweet voice:

"Loretta, did thee say thy prayers?

"Yes ma'am," I answered.

"But thee did not kneel down; rise up now and kneel before thy Maker and say thy prayers."

There was no alternative for me but to obey the gentle command. I arose and knelt, and repeated my evening prayer in a whisper, and was in the act of rising from my knees when Rachel's mother, who was still standing by me, placed her hand on my head and said, "Kneel down again my child, and say thy prayers out loud." I did so, but all I could say was the little prayer, beginning with "Now I lay me down to sleep," and the "Amen" was pronounced with one foot on the floor and the other in the bed, for I had conceived a sudden fancy for that friendly quilt, and manifested considerable haste to get it over my burning face once more. Before I could carry out this design, that sweet woman stooped and kissed me on my forehead, and as the quilt went up, I heard the same sweet voice say:

"Loretta, thee must never be ashamed to say thy prayers when thou art away from home."

AUNT LORETTA.

From Leesburg, Mississippi.

DEAR MR. EDITOR: I see so many little letters in the young folks column, I have decided to write one and see if you thought it worth publishing.

I have one brother two years older than myself. And one in heaven, younger. Precious little angel! we still miss him so much, though he has been dead eight months. We speak of him often, and hope to meet him over on the other shore. I have one little sister four years old. We make a great pet of her, as she is the youngest. We have no Sabbath-school out here, but recite a lesson to papa or mamma every Sabbath morning, and read a chapter in the Testament every night, unless we have company, and sometimes then.

Our faithful pastor, Mr. A. H. Miller, generally calls on us once a month, and we are always so glad to have him come. You may know he suits us well, for this is the fourth year. We would regret so much to give him up. Our presiding elder, Uncle Gam I call him, calls on us occasionally also, and I know there is no little girl prouder than I to see him. I could say more, but am afraid this is too long. Your little friend, OLA B.

April 8, 1882.

More Promises for Mexico.

MR. EDITOR: I noticed a letter in the ADVOCATE sometime ago from Annie and Olive Sorrest, and since then one from another correspondent, who wants all the little folks to help them out in their "Big Idea." I have been thinking ever since how I would make my money, so I could write and tell them. I have three sisters and two brothers that are going to give something. Sister Ora is going to make her money by raising pears. Sister Maddie has a missionary hen. Brother Charlie and myself are going to have a cotton patch. My little brother, Oscar, says "he is going to hire his sister to pick cotton this fall to get some money for the missionaries. Sister Sallie has not decided how she will make hers yet; but she will make some "somehow." And among us all we expect to raise five dollars. Now let us hear from some of the rest. We must not let Annie and Olive's "Big idea" fall through, it is too good a work. So let us press onward. Respectfully,

FLORENCE ROBINSON.

CROKANSAW, MISS., April 12, 1882.

About A Queer Man.

Many hundreds of years ago lived a very strange man whose name was Diogenes. His home was in the city of Athens, in Greece. The people of Athens are very polite, but this strange man took pride in being very impolite. He made himself very disagreeable. People started at him and laughed at him. This was just what pleased Diogenes. Many people called him a great man. This pleased him more yet. He was so odd, and behaved so strangely, that after a while a good many tried to imitate him and to act as strangely as he did. This pleased him, perhaps, most of all. Sometimes Diogenes slept in the sand and sometimes on the verandas of houses or in doorways. Sometimes he used to take a tub around with him. When night came he would curl himself up like a kitten and go to sleep in the tub. One bright, sunny day, when the city was full of people, he took a lighted lantern and walked down the street. He looked as if he were hunting for something. 'What are you looking for with your lantern in this bright daylight?' the people asked. 'I am looking for an honest man,' growled Diogenes.

At this time there lived a great warrior and emperor who had made himself more famous than any one else in the world. Great crowds followed him and threw up their hats, and cheered. His name was Alexander. Perhaps he was really the greatest man in the world. So he was called Alexander the Great. One day Alexander marched by where Diogenes sat sunning himself in the sand. The people were cheering as usual and making a great noise. But Diogenes sat quite still, caring nothing about the emperor. When Alexander passed by Diogenes he noticed this. He wondered why this poorly clothed man paid him no attention. Then he turned to Diogenes with a frown, and said in a very haughty manner, 'Do you know that I am Alexander?' Everybody thought that Diogenes would turn pale and be very much confused. But he only looked up and answered with as much pride as if he were an emperor himself. 'Do you know that I am Diogenes?' Perhaps we may all admire his independence as much as Alexander is said to have done. Diogenes always lived this queer sort of a life. He was an old, old man when he died.—Our Little Ones.

"Stop-A-While."

There is in Africa a thorn called "Stop-a-while." If a person once gets caught in it, it is with difficulty that he escapes with his clothes on his back, for every attempt to loosen one part only hooks more firmly another part.

The man that gets caught by this thorn is in a pitiable plight ere he gets loose. You would not like—would you, boys, to be caught in this thorn? And yet many, I fear, are being caught by a worse thorn than "Stop-a-while." Where do you spend your evenings? At home, I do hope, studying your lesson and attending to your mother's words; for if you have formed a habit of spending them on the streets with bad boys, you are caught in a thorn worse than "Stop-a-while." If you spend your evenings at home, do not allow any of your playmates to persuade you to go out and join them for one evening only, for if you do, the desire to go again will be strong; you will have laid the foundation of a bad habit, and you will have a harder struggle to escape with life than if in the brambles of "Stop-a-while."

Boys and girls who disobey their parents, who loiter about on the Sabbath instead of going to Sabbath-school, who take the name of the Lord in vain, are caught in the worst of snares, from which it will be more difficult to extricate themselves than from the African thorn; for bad habits are strong, and constantly lure on their victims to pleasures which satisfy not.

The boy who roams the streets at night has fallen into one of the worst of habits. It soon teaches him to neglect his studies, adopt evil practices, and to corrupt his heart; while he who spends his evenings at home escapes evil and grows wiser, and better, and happier.

Mr. Longfellow's First Poem.

When our great poet was nine years old, his master wanted him to write a "composition." Little Henry, like all children, shrank from the undertaking. His master said,

"You can write words, can you not?"

"Yes, was the reply.

"Then you can put words together?"

"Yes, sir."

"Then," said the master, "you may take your slate and go out behind the school house, and there you can find something to write about, and then you can tell what it is, what it is for, and what is to be done with it; and that will be a composition."

Henry took his slate and went out. He went behind Mr. Finney's barn, which chanced to be near by, and seeing a fine turnip growing up, he thought he knew what that was, what it was for, and what would be done with it.

A half-hour had been allowed to Henry for his first undertaking in writing compositions. In a half-hour he carried in his work, all accomplished, and the master is said to have been affected almost to tears when he saw what little Henry had done in that short time.

MR. FINNEY'S TURNIP.

Mr. Finney had a turnip,
And it grew, and it grew,
And it grew behind the barn,
And the turnip did no harm.

And it grew and it grew,
Till it could grow no taller.
Then Mr. Finney took it up
And put it in the cellar.

There it lay, there it lay,
Till it began to rot.
When his daughter Susie washed
And she put it in the pot.

Then she boiled it, and boiled it
As long as she was able.
Then his daughter Lizzie took it
And she put it on the table.

Mr. Finney and his wife
Had but one dish to sup,
And they ate, and they ate,
Until they ate the turnip up.

—Southern Churchman.

The corner-stone of an English church, to be called All Saints, was laid Sunday in the Via Barberini, Rome.

Christian Advocate.

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LINUS PARKER, D. D., Editor.

Corresponding Editors:
Rev. J. W. Rush. Rev. W. L. C. Hunnicutt
Rev. C. B. Galloway. Rev. C. W. Carter, D. D.
Rev. J. T. Sawyer.

THURSDAY, APRIL 27, 1882.

Notice to Agents and Subscribers.

In accordance with the provisions of our contract, the connection of Mr. G. T. Lathrop with the New Orleans Christian Advocate as publisher terminates on the twenty-fifth of the present month—April 25, 1882. Agents will facilitate settlement with the present publisher by remitting directly to Mr. Lathrop any funds in their hands up to the twenty-fifth of April. The business of the paper will from that date be under the immediate supervision of the Publishing Committee. All communications on business from that date should be addressed: "To the New Orleans Christian Advocate, 112 Camp street, New Orleans." Money orders, checks and drafts from that date should be made payable to the order of the New Orleans Christian Advocate. We ask the special attention of agents and subscribers to these directions.

Felix R. Hill,
Linus Parker,
Christian Keener,
Sub-Committee.

Hating Covetousness.

This was to be one of the qualifications of those whom Moses, by advice of Jethro, was to appoint as subordinate rulers. The term is at least forcible and suggestive, conveying, as it does, the idea of repugnance to the dominion of avarice. To hate covetousness is to be as far as possible from countenancing it, and this not in others so much as in ourselves. A ruler's danger would not arise from covetousness in others nearly as much as it would from inordinate desire of gain in himself. Covetousness is a hateful thing to the upright and devout in whatever form it may appear. It is repulsive as seen in our friends, in our neighbors, and it is something to be dreaded as possibly threatening our own integrity. Christ warns us to "take heed and beware of covetousness," and Paul describes it as "idolatry." It is, therefore, one of the worst and most degrading sins that can overtake us, and it is probably one of the most difficult for men to detect in themselves.

It does not usually stand alone. The love of money is a root of all evil. There is scarcely any vice, or kind of wrong doing, that it does not foster. It is one of the strongest factors in the wide-spread evil of intemperance. It promotes licentiousness, gambling, fraud, and seems to be accessory to almost all wickedness. But, apart from outward vices, it may dwell in the heart. The sober, honest, industrious may be idolaters, and the love of money be in them the ruling passion. When connected with corruption, in magistrates and rulers, it excites our loathing, and also when it is revealed by dishonest and infamous practices. It is more readily recognized in the character and conduct of others whether it has these manifestations or not.

The most difficult achievement is for a Christian man to discover this mammon worship in his own heart. Possibly it may excite our aversion in others, while we unconsciously tolerate it in ourselves. It is in the number of those secret faults from which David prays to be cleansed. In the penitent sinner it is likely to be the last sin to be exposed and renounced; and in the believer it is the most dangerous temptation. If there be in justified persons any residue of sin it is likely to be this sin of covetousness. In many it seems to be the last stand of inbred sin. It appears the most difficult of errors for grace to uproot.

It is often charged that there is much covetousness in the church. There is reason to fear that this is the case. To a great extent it is a sin of the heart, in many it may be exclusively so, and therefore beyond the reach of Discipline. We can not well accuse the brethren specifically, or by name. God only reads the heart, and knows what is in man. When we consider how little of their substance even Christians consecrate to God, and how difficult it is to carry on the religious and benevolent enterprises of the church, the suspicion is raised that there is covetousness in the camp of Israel. There is talk and preaching about Achans, and buried wedges of gold, but we can not certainly tell in whose tent the spoils are hid. There are other things that keep religious people from giving to missions, as lack of intelligence and lack of faith, and overmuch devotion to pleasure and luxury. But, with all charity, we may safely say that covetousness is at the bottom of most of this hard-shell opposition and indifference.

The most subtle, the most pervasive, the most secret, the most difficult of detection of human sins, it is among the worst in enormity. To hate covetousness, rightly and thoroughly, is to detect it in ourselves, and to cast it out. It must be recognized as a dangerous intruder, as a serpent whose venom is surely fatal. To hate it is to give it no quarter, to fight it until it is exterminated, and to seek for the blood that alone can cleanse the heart from the foul pollution. To hate it is to realize that it is idolatry indeed, more degrading to character, and more offensive to God than the pagan worship of stocks and stones.

To hate covetousness is the more delicate test of character, because covetousness is itself almost beyond detection. It almost defies definition. There are so many right things that resemble it, we can not easily distinguish the false from the true. We have it clothed as such angels of light as economy, justice, enterprise, lawful accumulations and necessary capital. "Money answereth all things." It is right to seek it, to make it, to save it. Everybody needs money. Abraham and Job and David were rich. Where are we to draw the line, and what is covetousness? It is the idolatry of money, the supreme love of it, the inordinate desire for it. Men hating covetousness are not perplexed with any obscure casuistry about it; they are not the willing dupes of a devilish sophistry. They hate it as they hate darkness, and as they love light; as they hate Satan and as they love God.

"Men hating covetousness" describes in a sordid age, those who are the farthest possible from selling their souls or soiling their consciences for gain. They stand out in strong contrast with the prevailing mania for the accumulation of riches, and with the spirit that adopts the most reckless expedients, and tramples upon every principle of rectitude. Such men are the sound material of the social fabric, the kind of men that are needed for rulers, legislators, magistrates, and as the leaders in the marts of trade, as merchants, financiers, and men in all business enterprises.

Hardened Hearts.

In the storm the disciples seemed not to know that the eye of their absent Master was upon them. Nevertheless, "he saw them toiling in rowing." Their affright in the tempest was not lessened by any remembrance of the miracle which they had witnessed only a few hours before. The new miracle, of stilling the winds and the waves, filled them with amazement and wonder. Somehow the feeding of the five thousand was not laid to heart. It ought to have been fresh in their minds, and the recollection of it should have quieted their fears, and prepared them for the deliverance which the Saviour brought. The fault was in not considering the recent miracle. For the lack of this consideration, they were overwhelmed with amazement and trouble. Hardness of heart was exhibited in this way. It was unbelief, doubt, springing from this source. "For they considered not the miracle of the loaves; for their heart was hardened."

This particular illustration of hardness of heart was afforded by the disciples of Christ. As far as it has application now, its lesson may be directed to those who claim this character. Our proneness to forget, or our failure to recall what God has done, is manifest in the time of sudden trial. In other days he has wrought signal deliverances. The whole past life has been a miracle of loaves. Not miraculous, possibly, in a technical or theological sense, but providential care has been displayed. There have been answers to prayer, there have been unexpected ways opened of escape. These experiences should fortify against distrust in any pressing emergency, and sustain and cheer under sudden calamities. The disciples, toiling in rowing, seem to have been strangely forgetful of Christ, and of his power and love. Just when they should have thought of him, and of his tender care over them, he seems to have been altogether out of their minds.

This is the trouble with many Christians still. There is a certain hardness of heart that takes this shape. And not alone in reference to God's providence, but there is also failure to consider the promises. Depravity is manifested in the memory. There is a tendency to forget the things that should be most remembered. There is a moral quality in our forgetting. A bad memory about some things indicates that there is something wrong in the heart. The appropriate promise eludes us when everything naturally tends to help us in recalling it.

It may be that the failure to consider is not always forgetting, but rather a failure to rightly interpret. The disciples did not penetrate the meaning of the miracle of the loaves. While remembered, they had not thought much about it. Beyond the momentary sense of something wonderful, it seems to have made no definite and strong impression. They had not given the subject the deep reflection it merited. There was in it a wealth of comfort. It was a revealing of Christ in his benevolence, in his power, and as the bread of life to all hungering souls. His glory as Creator shone in the miracle; and, as the Lord of nature, he multiplied the loaves. After that there was nothing too hard for him to do. It was not a greater thing to calm the troubled sea, nor a more beneficent. The miracle, while possibly not forgotten, was not adequately interpreted. Its deep meaning, as unfolding the character of Christ, had escaped them.

It is not altogether then the remembering, but it is the understanding, that determines the value of the works and the words of God. Herein is our failure also. Our studies of them are on the surface. They stand as declarations, or as events barren of such deep meaning as to shed light upon our trials, or to cheer us in the time when, boisterous seas threaten. This aspect of the hardened heart, so often seen in the history of the disciples, up to the resurrection of their Lord, is not unfrequently seen in ourselves. Christians, respecting many things in the providence and word of Christ, do not remember, or they do not understand.

It is hardness of heart, not manifested in crime, not exhibited in cruelty or vice, nor displayed in infidelity, but such hardness as sometimes overtakes those who aim to be true to their divine Master. It comes to notice especially in seasons of peril, and under stress of conflicting and discouraging circumstances. Where the life is mainly right, where the conscience is tender, where the chief elements of Christian character are unchanged, this defect crops out. It is perhaps the one flaw, the single blemish, the infirmity that stands alone among qualities of great beauty and excellence. Presence of mind in sudden danger is an admirable trait. But this moral presence of mind, this power to consider, what is needed for our strength and comfort in trouble, is much more admirable. It is a grace to be sought and to be cultivated.

"The Spirit of Faith."

There appeared in Demorest's Magazine, not long since, a beautiful steel engraving, entitled "The Spirit of Faith." It is a copy of an admirable work by Matthew Noble, the eminent sculptor. Faith is a lovely figure standing on the rock of Truth, one hand clasping the cross, the other pointing heavenward. The composition is almost as beautiful as its inspiring lesson. The cross, the emblem of mercy and victory, is entwined with the olive and the passion flower. Above her head shines a single star, showing that in this vale of tears there are shadows and darkness, while her hand points far above, with the exultant confidence that there is no night in faith's eternal home. This is faith's hope and triumph. It is the victory that overcometh the world. Out of all earth's worry and care, it points the soul to the land of rest and peace, where the smile of the Lord is the rapture of love. Faith makes "angel-ladders out of clouds." In every dark night of sorrow or trial it plants a star in the skies, and robes it in fire.

Faith is *the strongest, grandest element of character.* It has given to the world its heroes and apostles, its patriots and martyrs. There has been no brilliant achievement without it. All the saints of God, canonized in Scripture, were splendid examples of faith. It gave heroism to their characters and immortality to their memories. Kings and princes have passed into oblivion, but the fame of humble faith shines on bright as the eternal fires of heaven.

Faith *cheers the heart of despair.* We sorrow not as those who have no hope. Beyond this weeping and parting there will be reunions without separation and joys that have no end. Thus we are encouraged never to despair. Weeping will endure for a night, but joy cometh with the morning. The hand of faith is ever pointing upward. Leaning upon the cross here, it looks aloft to brighter worlds and sweeter pleasures.

Faith *exalts us to fellowship and kingship with God.* Out of worms of the dust, it makes us kings and priests. Abraham was honored with the double title of "father of the faithful" and "friend of God." Every child of faith, however humble, is God's chosen friend. What a companionship! And this is the glorious inheritance of faith. Throughout the eternal years we may enjoy such an association.

Faith *ennobles life's aims.* Every soul has a purpose, and every day has its duties. We are not here to breathe a few years and die, but to labor and never die. To faith there is no death. We live in the accomplishment of God's plans. To achieve goodness, if not greatness, is faith's aspiration. No history, however little known on earth, is a failure, if written by the hand of faith. We may step from earthly obscurity to heaven's glory and felicity. Possessions and titles do not make character. Moses left the pomp of Pharaoh's court to be an exile and homeless wanderer. But his life of faith has rendered him immortal, while the great Egyptian monarch is remembered only to be despised.

This spirit of faith may be the possession and inspiration of all. None so poor it will not enrich; none so fallen it will not exalt; none so prodigal it will not bring back to the Father's house; none so timid it will not embolden with dauntless heroism; none so lost it will not find and crown with song and praises. What a heritage and hope! For this blessed spirit of faith let us earnestly pray, and, when given, let us carefully watch and diligently cultivate.

C. B. G.

Alabama Notes.

Our prospects in these parts seem to be better in almost every respect than they were this time last year. The oat crop is larger and more forward, many fields being now all headed out, and some even ripe enough to feed on. This will relieve the country of the necessity of buying so much corn, which, at $1 and $1.25 per bushel, would soon run the people hopelessly into debt. An unusual amount of wheat also was planted last fall, which is said to be unusually good. The mild winter and early spring permitted the grass to grow so constantly that the hogs and cattle are all looking well. The fruit crop is more promising than for years past. Indeed, the trees are loaded, and we are looking forward with deep interest to the coming of old-fashioned peach pies and apple dumplings. The blackberry pickers are already at work and are fetching in this delightful fruit at five cents a quart. The chicken crop, too—*a crop of immense importance*—is exceedingly interesting. The hens have done their best, both in laying and hatching. The corn has nearly all been planted, and much of it has been plowed and hoed out to a stand. The prevailing purpose is to raise supplies at home, and hence more corn and less cotton will be cultivated this year than for several years past. Some cotton is coming up, but most of it is yet to be planted. There seems to be a spirit everywhere of cheerful, hopeful industry among the farmers.

The merchants were nearly all hurt by their business last year, and have very generally determined to do business less on credit than heretofore. Hence, while they are not selling so much, yet their bank accounts are better. If they will stick to this policy they will do much to restore prosperity. Manufacturing interests are all doing well. Prattville is a manufacturing town. The best gins in the world are made here, and Bro. Pratt, the owner of the shop, is one of the cleverest men in the world. The other shops are all doing well. Cotton mills are multiplying in the State, and, when they become as numerous as they should be, wealth will accumulate with great rapidity.

A revenue officer told me the other day that the prohibition of the liquor traffic, which is only in certain counties, had diminished "*Uncle Sam's*" income, in the northern district of Alabama, at least $10,000 per annum. Now, think of that! If $10,000 were paid by the liquor dealers to the government as tax, how much was paid by the buyers of the stuff to the dealers? Certainly not less than $750,000. Then see how much crime this $750,000 would cause, and how much money would be spent in its prosecution and defense in the courts! Oh! for the day when there will not be a dram-shop left in the land.

Under these circumstances, as might be expected, the church seems to be looking up. I believe there is a general expectation of a good year in religious matters. The missionary spirit is a true index to the state of the church, and this spirit is evidently reviving. The Woman's Missionary Society is doing much to awaken and sustain this feeling. These societies are on the increase, both in number, in knowledge and in zeal. Their own excellent paper, together with the letters of our missionaries, and other kindred matter to be found every week in the whole family of Advocates, furnish the knowledge necessary to spring their energies. And they communicate their zeal to the entire church. It is reported that a gentleman in Montgomery has given the society of that city $200 for the education of Chinese children. The society here has undertaken to educate one to be called Esther Pratt, in honor of the sainted Sister Pratt, formerly of this place. The Greenville Society already is engaged in this noble work. Doubtless other societies will do as much. There has never been a time in our history when we have had such opportunities as are now presented in China, Brazil, Mexico and our own frontier. Dr. Allen's Chinese College ought to be endowed. Dr. Patterson should have all he wants in Mexico, and Dr. Ransom all he asks for in Brazil. The church *can* meet all these demands, and all at home, too, if she will. May God give us eyes to see our duty, and heads and hands to perform it.

We are looking forward with interest to the General Conference. Dr. Finley, in the Texas, and Bishop Pierce, in the Nashville, stated the general feeling of the church when they said that the main business would be to look after the missionary matters and elect new Bishops. The church needs, or will need in the next quadrennium, at least *four* new Bishops—*wise* and *devoted* men. We also need a better adjustment of our missionary and educational functions, and a few words taken out of our sacramental services. But about change of name, and organic unity with other churches, and Dr. Searrit's plan and Dr. George's plan, the less said the better for us all. It would be a calamity to the best interests of Zion should these matters, any of them, agitate the church at this time.

J. W. H.

Shreveport Letter.

Mr. Editor: Yesterday was a grand day with the Baptists of Shreveport. Their church, erected at a total cost of $21,500, was dedicated, Rev. W. W. Landrum, of Augusta, Ga., preaching the sermon. The Presbyterian and Methodist congregations, no services being held in their churches, were with their Baptist brethren, and the auditorium was filled to overflowing. Bro. Landrum was the pastor of the Shreveport Baptist Church during 1875, and is a son of Rev. S. Landrum, D. D., of your city. When last in New Orleans I listened to a clear, strong, searching discourse from the father, and now, having heard the splendid effort of yesterday, I am sure that the Landrum name will not lose its luster in the keeping of the son. At four in the afternoon there was held in the Baptist Church a mass meeting of the Baptist, Presbyterian and Methodist Sunday-schools. We had a profitable time. Rev. J. A. Hackett, the Baptist pastor, has engaged the services of the Purser brothers, who are expected to-night on the John D. Scully. They are the evangelists who have been lately preaching and singing with success at Pike's Hall, in Baton Rouge. They will at once open fire upon the sinners of our city, and my ardent prayer is that they may reach them and get them *converted. Truly* converted people will let go of "the world, the flesh and the devil." Churches of all denominations, so far as I can see, here and elsewhere, stand sorely in need of people so converted that they will not only renounce, but *forever let go* of the triple enemy.

This dedication reminds me of another, and the more I think it over the more convinced am I that there is no good reason why we Shreveport Methodists should not have a dedication also before the year has gone; or, at latest, in the early spring of 1883. I respond with a hearty amen to what you said in a late Advocate: "May the good work go on auspiciously and promptly in spite of floods."

At our quarterly meeting a committee was appointed to buy suitable lots, and they promptly purchased 80x150 feet at the head of Texas street, thus securing a site which is almost unanimously conceded by our church members, and by our citizens generally, to be the best for the purpose in Shreveport. A committee on plan and a building committee were also appointed, and nothing remains but for them to break ground and build. The people have a "mind to build," and the building committee, so soon as they shall begin, will find not only our own members, but members of other churches, and the citizens at large, Jew and Gentile, full of sympathy, and ready to help on the work to completion. I believe our building committee are men of that sort of faith which is seen in works, and that they will push the matter with proper energy.

I heard from Bro. Borden last week, and his labors in the cause of Christian education are meeting with much success. Mansfield Female College must surely prosper more and more, as the years roll on, and the Methodists ought constantly to pray and labor to this end.

Let us not forget the circulating for signatures of the temperance petitions prepared by Bro. Pipes and endorsed by unanimous vote of the Conference. My heart goes out in sympathy for our Bro. Galloway in his not seeing the result he hoped for in the vote had in the Mississippi Legislature. May we have many such noble temperance workers throughout the connection. The battle lost in Mississippi, Louisiana, Texas or elsewhere must be at once renewed and fought straight on, for victory must come at last.

J. T. SAWYER.

Shreveport, La., April 3, 1882.

New Orleans District Conference.

This body met in the Methodist Church, in Baton Rouge, April 11, at nine A. M. Bishop Keener was present, and presided during the session. The attendance of ministers was good; but the laymen were scarce—there being only two present besides those belonging to the church in which the Conference was held. The reports, in regard to the spiritual interests of the church, indicate some improvement since the last session. While there have been few revival seasons in the churches, in several instances there is manifested a deeper work of grace and power. Some remarkable conversions have been noted. The subject upon which the Bishop laid special emphasis, and concerning which he propounded very searching questions, and delivered unequivocal words, was the subject of missions. The burden of the missionary talk during all the session was, how to devise and put in operation a plan that would provoke *all* our members to contribute to this cause? No conclusion was reached, and no plan adopted. The Conference, however, put in execution the resolution, adopted by our last Annual Conference, in regard to sending a special deputation to the district "to hold mass meetings, deliver addresses, distribute tract papers etc., in order that our people may come to understand fully and strongly the vitality of the great principle of the gospel of the Son of God." A deputation of two—a minister and one layman—was appointed to visit each pastoral charge in the district in the interest of the missionary cause. Each deputation by correspondence with the pastor of the charge to which it is sent, is to arrange for the time, etc., of the meeting. It is thought that the execution of this plan will result in benefit to the church in various ways. The missionary mass meeting was held Sunday evening. There were addresses by Bishop Keener and Dr. Walker, and spirited singing by the choir, and then the inevitable collection which amounted to $130.

The Sunday-schools were reported in good condition; some of them having grown largely in number since the last session. Our own Sunday-school literature is used in all the schools, and it was the pleasure of the Conference to adopt this resolution:

"*Resolved*, That this District Conference heartily commend and approve the action of our Sunday-school secretary in the adoption of a supplemental catechism on the articles of our holy religion, appended to the International lessons."

The finances received a good share of attention from the Conference. In some charges the church keeps up, but in most of them she follows at a great distance. The overflow has poured its drenching flood even through the fair fields of the church. This finance is the old, old trouble, and we reckon that when the work comes to an end the church will still be in debt for the gospel, and the future alone can reveal how the account will be settled.

A most interesting report from the trustees of the Seashore Camp Ground was presented to the Conference. The trustees reported a large gathering at the last camp meeting, and a work of great grace and power among the people. They also reported that the debt which had hampered them in the past was cancelled, and the future was bright. The following gentlemen were elected trustees for the ensuing year: J. H. Keller, O. L. Rayne, J. H. Campman, W. H. Foster, G. W. W. Goodwyn, P. Hallaran, Capt. J. H. Pharr, T. Carver.

At the Saturday evening session there was an election for delegates to the next ensuing Annual Conference. The following brethren were elected: E. P. Muckle, Rev. Thomas J. Carver, J. D. Nettles and W. H. N. Magruder. The alternates elected

are: A. J. Louden and J. H. Campman.

Religious services were held morning and evening during the session, the congregations being attentive to the word, and evidently appreciating the preaching of the truth.

It was this writer's privilege to look many old and true friends in the face once more, and to feel again the thrill of a renewed Christian friendship. The steamboat J. H. Hanna, Capt. J. W. Blanks, received the unanimous thanks of the Conference for delicate and unobtrusive favors. The Conference resolved, by vote, to hold its next session in the Carondelet Street Church, New Orleans.

C. W. CARTER, Sec.

An Important Message.

President Arthur's recent message to Congress, April 1, on the improvement of the Mississippi river, will be exceedingly gratifying to the people of the Mississippi valley. It is a clear, just and timely deliverance. The message is as follows:

To the Senate and House of Representatives.

I transmit herewith a letter dated the twenty-ninth ultimo, from the secretary of war, inclosing a copy of a communication from the Mississippi river commission, in which the commission recommends that an appropriation may be made of $10,000,000 for closing existing gaps in the levees in addition to a like sum for which an estimate has already been submitted.

The subject is one of such importance that I deem it proper to recommend an early and favorable consideration of the recommendations of the commission.

Having possession of and jurisdiction over the river, Congress, with a view of improving its navigation and protecting the people of the valley from floods, has for years caused surveys of the river to be made for the purpose of acquiring knowledge of the laws that control it and of its phenomena. By an act approved June 28, 1879, the Mississippi river commission was created, composed of able engineers. Section 4 of the act provides:

That it shall be the duty of said commission to take into consideration and mature such plan or plans and estimates as will correct, permanently locate and deepen the channel and protect the banks of the Mississippi river, improve and give safety and ease to the navigation thereof, prevent destructive floods and promote and facilitate commerce, trade and the postal service. The constitutionality of the law making appropriations in aid of these objects can not be questioned, while the report of the commission submitted and the plans proposed for the river's improvement seem justified as well on scientific principles as by experience, and the approval of the people most interested, and also desire to leave it to the judgment of Congress to decide upon the best plan for the permanent and complete improvement of the river and for the protection of the valley.

The immense losses and widespread suffering of the people dwelling near the river induce me to urge upon Congress the propriety of not only making an appropriation to close the gaps in the levees occasioned by the recent floods, as recommended by the commission, but that Congress should inaugurate measures for the permanent improvement of the navigation of the river and the security of the valley. It may be that such a system of improvement would, as it progresses, require the appropriation of twenty or thirty millions of dollars. Even such an expenditure, extending as it must over several years, can not be regarded as extravagant in view of the immense interests involved.

The safe and convenient navigation of the Mississippi is a matter of concern to all sections of the country; to the Northwest, with its immense harvests needing transportation; to Alabama and to the inhabitants of the river valley, whose lives and property depend upon the proper construction of the safeguards which protect them from floods. It is of vital importance that a well-matured and comprehensive plan of improvement should be put into operation with as little delay as possible.

The cotton product of the region subject to devastating floods, is a source of wealth to the nation and of great importance in keeping the balance of trade in our favor.

It may not be inopportune to mention that this government has imposed and collected $70,000,000 by tax on cotton, in the production of which the population of the lower Mississippi is largely engaged, and it does not seem inequitable to return a portion of this tax to those who contributed it, particularly as such an action will also result in an important gain to the country at large, and especially so to the great and rich States of the Northwest and to the Mississippi valley.

CHESTER A. ARTHUR.

Executive Mansion, April 17, 1882.

Address all mail matter to NEW ORLEANS CHRISTIAN ADVOCATE, New Orleans.

At the Council of the Protestant Episcopal Church, of the diocese of Louisiana, held in New Orleans last week, the following items on the state of the church were reported:

The Rev. Dr. Dalzell, on the part of the Committee of the state of the church, reported that the work of the church in Louisiana was steadily, though perhaps slowly, progressing. An increase of 7 per cent, in the number of baptisms occurred during the year over the previous one. There are now 3782 communicants. In the diocese, against 3556 for the year previous.

During the present year the sum of $80,850,86 may be credited to the church against $61,013 27 for the previous one. There were 391 confirmations in 1881 and 426 in 1880.

The Committee urges, as was done by the same committee last year, the necessity for more earnest missionary work in the diocese, and especially in the city of New Orleans. Missionary enterprises in New Orleans are now more few and feeble than they were some few years ago.

After referring to the fact that the Bishop had assumed charge of Christ Church as the Bishop's Church and appointed a clergyman to carry on the services of this, the mother parish of the diocese, the committee expressed themselves as gathering hope for the future of that large outlying portion of this city which properly comes under its jurisdiction, and in which it has, at times in the past done much good and successful work in the diocese.

On motion of the Rev. J. F. Girault Mr. William Wright was re-elected Treasurer.

The committee on procuring a residence for the Bishop reported slow progress, and strongly advocated the necessity for greater liberality in order to attain the object in view.

Address all mail matter to NEW ORLEANS CHRISTIAN ADVOCATE, New Orleans.

Wm. F. Booth, Esq., son of our brother, Mr. Edward Booth, of this city, writes as follows to the New Orleans Times-Democrat, concerning the Sunday law agitation in San Francisco, Cal. The communication is dated San Francisco, April 8, 1882:

I notice in your columns an interesting article in the form of an interview with Judge McGloin, of New Orleans, on the subject of the Sabbath and the proper observance thereof. Thinking it might interest some of your readers who take thought on such matters, I will state the condition here of the same question, as it is creating quite a furore in San Francisco.

Twenty years ago the Legislature enacted a "Sunday Law," requiring the cessation of all secular business upon Sunday, excepting certain transactions businesses and callings therein enumerated. The law lay dead for twenty years, when some enterprising fellow swore out a warrant under it and the case was finally carried to the Supreme Court, which, both in Department and in Banc, affirmed the decision of the lower court, sustaining the constitutionality of the "Sunday Law." A "League of Freedom" was organized consisting of those whose special business—as liquors, cigars, etc.,—demand a Sunday trade. Of course the press is divided. The Daily Report, a bitter Republican sheet and the city organ, naturally lifts its sonorous voice on high in support of the "League." On the other hand a counter organization entitled the "Home Protection Society," was formed, consisting of clergymen and old temperance men. The latter society is pushing matters. More than 500 arrests have been made in this city alone. But a swell of business hampers the court, and jurors can not be obtained. Out of a venire of forty only one was yesterday obtained. The others were excused by the prosecution because they said law or no law they would not convict a man for doing that which they considered no crime.

So it stands. The "Home Protectionists" have the law, the police, and the courts; the "League of Freedom" has the people, the money, and the means for successfully violating the law. As the Hon. Tweed used to say: "What are you going to do about it?" The League says it will elect the next Legislature and repeal the law, and there is no doubt this will happen, for those composing the League are here as elsewhere, all-powerful. In the meantime in San Francisco no convictions are likely to be secured. Gentlemen will continue to violate the law, suffer arrest and enjoy immediate cash by the League's Secretary.

Such is the *status quo* in Sabbatarianism in California.

Rev. J. P. Drake, writing from Bolton, Miss., April 22, says:

Still the clouds pour out water. Scarce a single week since the first in January without a few heavy rains. Sometimes every day for a fortnight; a very light frost, April 16. Warm weather again. Forests and meadows suggest Bowery May. But planter's fields remind us of March. Some sickness lingers among us. Parsonage debt fully paid. Interest in religion advancing. Our church lifting up her heart and eyes to "The hills whence cometh our help."

Rev. W. C. Black writes from Natchez, Miss., April 22, 1882, as follows: Your types make me say "There has been during the last *four* years a remarkable development of the grace of liberality." I wrote *few* years.

On the night of the nineteenth our city was visited with a storm of wind, rain and hail. Fences were blown down, trees uprooted and a few houses seriously damaged. No lives were lost. Great damage was done to crops and gardens by the hail. You can form some idea of the fury of the gale from the fact that six hundred and sixty panes of glass were broken in one side (the west side) of our church. As the windows are of stained glass, the cost of repairs will be considerable—probably not less than $150.

Thirty-six names have been added to our roll during the present year—eighteen of them by certificate. Next week we will commence a protracted meeting, assisted by our beloved presiding elder, Bro. Woodward, *beloved* everywhere, but especially so here where he recently served out a pastorate of four years. We hope to have the Spirit's presence.

Rev. Robt. Randle, writing from Natchitoches, La., April 7, and remitting seven dollars for expenses of delegates to General Conference, says: "The health of the community is good. The planters are rather behind with crops, but progressing well now. The overflow has affected us only sympathetically, as it has produced a general depression of financial and spiritual forces. My work is doing as well as last year, and I believe is in better spiritual condition. I am expecting a gracious revival of God's work during the year. Pray for us, my own family is well."

A REMINDER.—*Mr. Editor:*—It may be well enough to say to the advocates of temperance throughout the State, that those petitions asking an amendment to the constitution ought to be well filled with names, and sent into the Legislature by the second week in May. This ought to be considered a gracious opportunity for the cause of temperance and humanity.

J. P.

MANSFIELD, LA.

DEATH OF A VETERAN.—Rev. Thomas S. Abernathy, a superannuated member of the Alabama Conference, died at Dayton, Ala., April 13. Bro. Abernathy was born in Virginia, March 26, 1803. He had entered his eightieth year at the time of his death. He was a faithful and most earnest preacher, and we believe there was no break in his long itinerant career. Rev. J. G. Jones, of the Mississippi Conference, who knew him intimately and was associated with him in their earlier ministry, has furnished a very interesting biographical sketch of Bro. Abernathy, which will appear in the next number of this paper.

—We regret to learn that Mrs. A. E. Young died in Selma, Ala., on Thursday, April 13. Sister Young was for many years a resident of New Orleans, where she was known as an exemplary Christian, and a devoted member of the Methodist Episcopal Church, South. She had been ill for more than a year, we believe, and, during her protracted sufferings, was always patient, and filled with the peace of God which passeth all understanding. Calmly and serenely she passed away surrounded by her children who now rise up to "call her blessed." We tender to them our sincere sympathy. We knew the mother, whom they all revered, well, and would bear testimony to her great worth as a model Christian matron.

—Charles Darwin, the famous naturalist, died April 20, in the seventy-third year of his age. No scientist of the age was better known, and none has left a deeper impress upon the thought of his times. "The origin of species by means of natural selection," and "the descent of man and selection in relation to sex," were the two most important and best known of his works. The doctrine of evolution is associated with his name, and "the survival of the fittest" is a term of his which has become familiar to all classes of readers. He was a patient and industrious investigator, and whatever may be the fate of his theories, his immense accumulation of facts can not fail to be of great service.

—Rev. Philip Diefenwerth, a superannuated member of the Louisiana Conference, passed through the city with his family last week on his way to Florida. Bro. Diefenwerth has resided for many years in Tensas parish, La. His home has been ruined by the overflow, and in his old age he seeks a new home in Florida. He has long suffered from Chronic Bronchitis, and his health is quite infirm. His postoffice is "Clearwater Harbor, Hillsboro county, Fla."

—On Thursday night last, a lecture on talking and talkers was delivered at the St. Charles Avenue, Methodist Episcopal Church, South, by the pastor, Dr. J. B. Walker. The lecture was highly entertaining, the audience good. After "the feast of reason and the flow of soul," refreshments were furnished in the chapel by the Ladies Aid Association. It was altogether a very pleasant occasion.

OUR ADDRESS.—Persons writing on business will greatly oblige us by addressing their communications to "The NEW ORLEANS CHRISTIAN ADVOCATE, 112 Camp street, New Orleans." Matters designed for publication can also be addressed in the same way, or "to the editor." No personal address is necessary.

OMITTED.—In the list of delegates to General Conference which we published last week, in the list of the Louisiana delegation, the name of A. E. Read, Esq., of Baton Rouge, first lay reserve, was left out through error in copy.

—The Protestant Episcopal Diocesan Council of Louisiana, held its annual session at the Church of the Annunciation, in New Orleans, during the past week.

Address all mail matter to NEW ORLEANS CHRISTIAN ADVOCATE, New Orleans.

Mrs. Young J. Allen, wife of Dr. Allen, is expected says the Western Christian Advocate, to reach New York by the first of May. She is now en route with her younger children, Miss Millie remaining in China with her father, whom she is helping nobly. Mrs. Allen will remain two years or more, making her home in Oxford that she may look after the education of her children, as she could not do it in China. Our honored sister will receive a warm welcome to Oxford, where her eldest son, Edgar Pierce Allen, has been for nearly three years "getting ready to help his father do missionary work."

Address all mail matter to NEW ORLEANS CHRISTIAN ADVOCATE, New Orleans.

WANTED.—Our well known and highly esteemed contributor, "Invalid," is thinking of publishing a volume of poems bearing the title of "Wood Notes." She desires those wishing to subscribe for the work to inform her by postal-card, address: Miss Maggie R. Beale, Canton, Miss. Miss Beale is a writer of decided merit, and we have no doubt that "Wood Notes" will be an attractive and valuable work. We commend the gifted author and her work to the considerate and generous attention of our readers.

Books and Periodicals.

—"Missions of the Methodist Episcopal Church, South," is the title of a neat 18mo, 144 pages, by A. W. Wilson, D. D., published by Southern Methodist Publishing House, Nashville, Tenn.

It is a succinct and detailed history of our missions, and a statistical exhibit of what the Methodist Episcopal Church, South, has done, and is doing.

The titles of the chapters are: Preliminary; Missions Among the People of Color; Indian Missions; German Missions; French and Cuban Missions; English Speaking Missions; China Missions; Mexican Border Missions; Central Mexican Mission; Brazil Mission; Woman's Missionary Society.

This is a most valuable and much needed work, and our able secretary, Dr. Wilson, has rendered to the church a timely and important service in preparing it. The volume is now ready, and is sold at fifty cents a copy. We hope there will be a prompt and wide demand for it. It is a work that every preacher, and every Southern Methodist should read.

—The Quarterly Review of the Methodist Episcopal Church, South, April 1882, contains the following articles: "Halieutics." This, it will be seen by reference to Webster's Unabridged, means a treatise upon fish, or the art of fishing. Dr. Summers, the author of the article, appropriates the word ecclesiastically, and he says it means "the cause of missions." Just as well to have made that the title of the article, but in that case every body would have understood it. It is a very clear statement of the object, methods and reasons for missionary enterprise.

"Dr. Adam Clarke and his biographers," by George John Stevenson, M. A., gives a summary and estimate of the rather numerous biographies and memoirs of Dr. Clarke. A very readable and instructive article.

"The Ecumenical Conference," by Rev. David Morton. This is a condensed account by an eye-witness. It tells in a concise manner what we have already heard *ad libitum*. "The late Bishop Wightman" is the discourse on Bishop Wightman, delivered by Dr. Summers in the chapel of Vanderbilt University. The Bishops life, character and work are portrayed by one who knew him long and intimately, and who loved him sincerely. The portrait is well done.

"The approaching General Conference," also by the editor, Dr. Summers, outlines the work which this body will have prominently before it. The election of Bishops occupies much space in the article.

"John Wesley, neither an autocrat nor a bigot," by Rev. H. M. DuBose, is a vindication of our founder from charges which have but little currency or significance at the present day.

"The first duty of the church," by H. C. Kelley, D. D. This first duty is in the support of foreign missions. It is argued with care, and the authority of scripture is adduced, and most forcibly exhibited. Our pastors will find in this article much helpful ammunition for their assaults upon the ignorance and covetousness of their anti-missionary hearers.

"The New Revision Reviewed," is another blast by Dr. Summers against the New Revision. This work goes bravely on. The most part of the Christian world will hold on to the authorized version. The new will be used for reference. "Literary Notices" and Notes and Queries are lengthy and generally good. The Quarterly, the publication of which was inaugurated at the last General Conference has, we believe, been self-supporting. It has proved a success, and will of course be continued. Under all the circumstances the committee, publisher and editor are to be congratulated and commended.

—The Theological and Homiletic Monthly, R. N. Sledd, D. D., editor; James and Sledd, publishers, Ashland, Va., in its April number, has the following articles: The Bible in India; A Tentative Venture, Theological; Be Still and Know that I am God; Unconditional Benefits of the Atonement; A Sketch—Paul and Silas in Prison; The Faithful Ministers Toil and Reward; An Exposition; Christian Cradlehood; Sermon Outlines; Miscellany. Published at Ashland, Va. Price $2 a year.

—The Southern Pulpit, April, 1882, has a good table of contents. Among the sermons is one by Bishop Wightman on "David serving his own generation by the will of God," and one by Dr. A. A. Lipscomb on "Discipline of the Virgin Mother." This is one of the best numbers of this able monthly. Jackson and Lafferty, publishers, Richmond, Va. Subscription $1 50 a year.

—The Louisiana Journal of Education, for April, is a good number of this valuable monthly. Rabb. M. Lusher and Wm. O. Rogers, editors and proprietors. New Orleans, La. $1 a year.

—Nicks Illustrated Monthly Magazine, for April, is as tastefully illustrated as usual, and contains much useful information. Published by James Vick, Rochester, New York. Price $1 25 per annum.

—American Agriculturist, for May, is one of the best numbers of this splendid monthly. Published by the Orange Judd Company, New York. Terms, $1 50 a year.

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Publisher's Department.

We shall do our best to exclude fraudulent advertisements of every description from the ADVOCATE, *and trust our friends, in ordering goods from the leading merchants of New Orleans and elsewhere, as represented in our columns, will mention having seen the advertisement in the* ADVOCATE. *We will also take pleasure in attending personally to any commissions for our friends in the country with which we may be favored, while endorsing our advertisers as being worthy of their patronage.*

—Two millers this
Called Home and Skin.
Would starve us all or near it;
But be it known
To Skin and Bone,
That flesh and blood can't bear it.

Address all mail matter to NEW ORLEANS CHRISTIAN ADVOCATE, New Orleans.

—At the conclusion of the harvest home at Slaugham, Sussex, the chairman asked permission of Dean Hook to print "the magnificent sermon" which the latter had delivered on the occasion, offering to copy it legibly for the printers. "That will never do," answered the dean. "I will copy it in a slovenly hand myself," remarking, with a twinkle of the eye, that if the copy were legible it would be given to the worst compositors, whereas, if it were written indifferently it would be put into the best hands, and the work would be well done.

A FEW WORDS ON PIANOS.—Mr. P. Werlein, 235 Canal street, New Orleans, is now prepared to offer the greatest bargains in the best pianos manufactured. Owing to the overflow he is over stocked with fine pianos, and also has a large stock of second-hand pianos on hand, which were rented out last winter, that he can sell you at your own price, so to speak, and on such terms as will suit your convenience. The piano-forte, as illustrated in the new Chickering, may now be said to be perfect. These pianos have been known for the past sixty years, but they were never so good as now, and never had a larger sale. The Chickering piano of to-day will wear an indefinite number of years, as they have always done, but the purity of tone and perfection of action is what now constitutes the *Chickering piano* the perfect piano of the world. The Mathushek pianos have patented features which gives them great popularity; they are also considered indestructable. Mason and Hamlin's organs the organs of greatest reputation, are to be had at this popular house. Whoever needs anything in the music line will consult their interests by writing to P. Werlein, or calling in person. Any representation of goods at this house can be relied upon implicitly. Send there also for your music and musical instruments of every kind, either retail or wholesale.

How beautiful is the exhibition of humanity in the young. A little boy found a poor, half-frozen wasp in the garret and placed it upon a chair before the parlor fire to thaw out. When sister Mary's beau called that evening, he glanced at the chair and seating himself in it, murmured, "Ah, bless her heart, how thoughtful she is of my comfort!" Two minutes later there was as much noise and racket in that parlor as if it had been turned into a den of demons. The wasp had thawed out; this is why Mary isn't married yet.

Dr. Bloomfield, Bishop of London, was once caught napping while listening to a lengthy sermon. A companion, seeing his reverence nodding, and fearing that he might snore, which would be quite unepiscopal, gave him an occasional nudge. When the discourse was ended, the Bishop shook his neighbor warmly by the hand and said, "One of the most awakening sermons I ever heard!"

Beneficent nature seems to have planted in every clime the proper remedies for the diseases incidental to it. Laplace's Indian Tonic Pectoral Balm is made of an herb which grows all over the Gulf region, and it has never failed yet to cure all kinds of coughs and colds.

A young curate having preached before his vicar for the first time, asked that worthy at the close of the service which passage in his sermon he thought the best; to which the vicar made reply: "Your passage from the vestry to the pulpit was very fine; but commend me to that from the pulpit to the vestry for downright, heart-relieving effect."

"Isn't that a beautiful color?" said the fish-dealer, as he cut into a large salmon. "Yes, said Folsom, "I suppose he is blushing at the extravagant price he is getting for himself."

Address all mail matter to NEW ORLEANS CHRISTIAN ADVOCATE, New Orleans.

They were out sleighing. "Gussie, dear," said she, as she leaned a tender cheek on his manly checked ulster, "why are these snow-flakes like your mustache?" This pleased him even to have it noticed. "I don't know, pet," he murmured innocently. "Why are they?" "Because they are slow coming down." He drove with both hands after this.

The delicate, emaciated and infirm find perfect health, new strength and youthful buoyancy in Brown's Iron Bitters.

"You haven't opened your mouth during the whole session," said a legislator to a fellow-member. "Oh, yes, I have. I yawned through the whole of your speech," was the complimentary reply.

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NEW ADVERTISEMENTS.

HOUSE ON CAMP GROUND FOR RENT.

The two story house fronting on the beach and near the Springs, known as Fush's tent, will be for rent this summer, with furniture and cooking utensils. The place has an enclosed yard, and drove well with pump. For further information address,

CHAS. M. FUSH,
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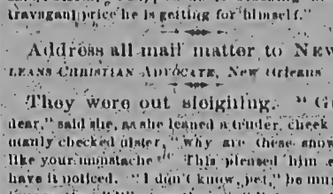

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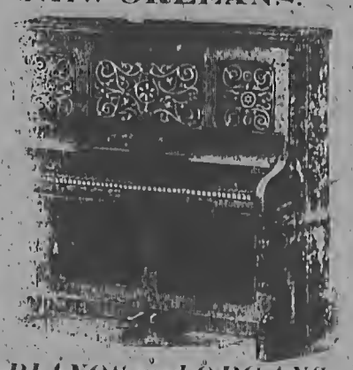

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Agricultural.

FOR MY HANDS.

BY MRS HATTIE L. PEET.

I know many a page has been written,
And the gifted have sung, in the praise
Of lily-white hands and fingers,
In a score of poetical ways;
This is all very well for a lady
Who lives among diamonds and silks,
But sometimes in life a farmer's wife
Is obliged to do housework and milk
And woman's best mission thro'out our dear land
Is fulfilled in the strength of the little brown hand.

When the roses are idyssling the sweetest,
And the vines climb up to the eaves
When the robins are rocking their birdies
To sleep 'mong the maple leaves,
The sunshine smiles down 'cross the thresh'old
When the labor of love seems but rest,
Whether rocking the household birdies
Or keeping the dear home-nest
Oh! I pity you all who can't understand
The wealth and worth of a little brown hand.

If I were a man with a fortune,
A million laid by on the shelf—
If I were a youth—if I wasn't, in truth,
If I wasn't a woman myself.—
I know what I'd do in a minute
While fingers have often misled,
I'd seek after those whose rich thinking shows,
Acquaintance with puddings and bread.
I'd use all the eloquence words could command,
And be proud might I win a little brown hand.

—Rural New Yorker.

HOW TO CARE FOR CHICKENS.—In order to obtain the greatest success young chickens should be colonized. They should be placed where they are to grow up and remain, and this saves an abundance of trouble in after days. Like other farm stock, the poultry should have grounds and buildings devoted to their use exclusively. They become a nuisance if allowed the run of all the farm buildings, the yards and gardens, and oftentimes do much damage. They frequently soil the water that farm stock are compelled to drink, as well as the hay and feeding troughs. Give them a place by themselves, and raise the chickens in their own habitation, where they are to remain. Where many fowls are kept they require a large range, and where the farm buildings are so situated that the fowl-house may occupy a position nearly in the centre, it is better for them. Fowls are great foragers, and some are quite given to rambling. Among the latter class may be reckoned the Dorkings. In this respect they resemble the turkey, going to long distances, but always coming home.

Young chickens should be colonized and kept separate from the adult birds. Each colony should be as nearly of one age as possible. This saves much time and trouble. They are then all ready to eat at the regular feeding time, and it requires little more time to feed one hundred than twenty-five. There should never be more than twelve chicks in a brood at night. They may all mingle together during the day, but at night each dozen should have a separate mother. Their yard should be enclosed with a good fence, either long pickets or wire, thus protecting it from the intrusion of animals, and of sufficient height so that the fowls from the outside may not scale it. The yard requires plenty of shade—close, dense shrubs and trees, either ornamental or fruit trees. These form hiding places and protection from hawks, as well as grateful retreats from the scorching rays of sun. Chickens require equally sun and shade, and while they can not exist without the full rays of the sun, as it is their life and strength, still when kept where it is constantly pouring its fierce heat from rising to setting, in the middle of summer, it becomes unbearable. For this reason they must have shade.

All poultry requires the morning sun. An hour of the first rising beams is worth the whole day to the young. The coop should be a substantial miniature building, which will turn off the wind an rain. They should have a good substantial flooring, and be cleaned each day, and some kind of litter, either sawdust or ashes, strewn thereon, for the sake of cleanliness. These materials act as absorbents, and hold the moisture as well as the odor of the droppings. Chickens raised out of doors in this way, are to be preferred before those reared entirely in buildings, as they make stronger, hardier birds, mature earlier, and are more vigorous and profitable. After they are a week or ten days old they will take care of themselves, in respect to rain or wet weather, either by seeking refuge in the coop where the mother hen is always confined, or beneath the dense shrubbery.

Regularly trained cats should always have access to the yards, and be allowed at all times to go about the coops. When this allowed there will be found little danger from rats or weasels, if the coops are so fashioned that they are rat proof at night when closed up. Cats which have been brought up with the chickens and well fed, will not catch or disturb, but protect them. I frequently lock my cats in with the fowls at night. They never disturb the eggs, and the fowls suffer no fear from them, and when the old cat catches a mouse the hens often take it away from her and eat it themselves.—C. B., in Country Gentleman.

A DURABLE WHITEWASH.—A correspondent of the Scientific American gives the following directions for a good wash: For one barrel of color wash, half a bushel white lime, three pecks hydraulic cement, ten pounds umber, ten pounds ochre, one pound Venitian red, quarter pound lampblack. Slake the lime; cut the lampblack with vinegar; mix well together, add the cement, and fill the barrel with water. Let it stand twelve hours before using, and stir frequently while putting it on. This is not white, but of a light stone color, without the unpleasant glare of white. The color may be changed by adding more or less of the colors named, or other colors. This wash covers well, needing only one coat, and is superior to anything known, excepting oil paint. I have known a rough board barn washed with this to look well for five years, and even longer, without renewing. The cement hardens, but on a rough surface will not scale.

WORK AFTER SHOWERS.—A cotemporary says farmers do not always form a proper estimate of the advantage of stirring the soil unless too wet after showers, before it hardens. The field, the garden and the truck-patch should be worked over after every rain as soon as it is in proper order—"quick movement is worth a good deal at such times." It is a great saving of time, labor, patience, wear and tear. The weeds are or should be killed and kept down before they make much growth, or before they grow, and the crop is soothed and nourished by the moist, crumbling soil; and, if roots and spongioles are broken they heal rapidly, and their growth and extension is greatly facilitated.

The wear and tear of plow points, harrows and cultivators in hard, dry soils, especially if they be clay, is not to be considered, and the expenses of keeping tools in order when compelled to be used in such soils are items of considerable magnitude.

Plants that are worked in moist seasons, if the roots are broken, do not faint or wither, and require reaction, but proceed in luxuriance and growth. After showers there is generally a pleasant coolness, and the men and teams do more and better work and with increased ease and comfort perform the day's labor. "While there is season, plow and stir." The stirring and pulverization is then more complete, and the crops receive the full tillage. All this being true, and a great deal more that might be said, the motive for prompt exertion must be apparent, and no good farmer or gardener would neglect the use of opportunities that add so much to the reduction of expenses and labor.—Mobile Register.

FORCING RHUBARB.—Outside of places, where there are professional gardeners, the forcing of vegetables is very little known in this country. People in general are content with "things in their season," and do not trouble themselves to force or retard. Perhaps the easiest vegetable to force is rhubarb; and by taking a little trouble, material for pies and sauce may be had some weeks in advance of the supply from the open ground. The things needed are clumps of rhubarb roots, soil, and a dark, warm place. The roots should be dug before the ground freezes, but in most places there is usually an "open spell" any month when it may be done. As fine rhubarb as we ever saw was forced in a barrel or cask; the roots packed in on a layer of soil, and surrounded by it, the cask covered tight, and set near the furnace in the cellar. A box to hold the roots, and set in a cupboard or closet in the kitchen will answer; or a box or barrel may be placed in the kitchen. Keep moderately warm, and see that the roots are sufficiently moist. A few roots will give an astonishingly abundant supply much more tender and crisp and less violently sour than the out-door crop.—American Agriculturist.

SEED-POTATOES.—Dampness undoubtedly favors the growth of the potato disease; and therefore where there is any chance at all of the disease existing in the roots, they ought to be stored as dry as possible. Those which are to be kept in this general way should be especially seen to in the case of seed-potatoes. Since the potato-beetle came among us, it is clear that we have had the very best results from early planting, and by the use of the earliest varieties. Now, these early kinds are more easily affected by warmth than the late ones. They sprout easily; and coolness is, therefore, more essential for them. Some people think that it makes but little difference whether seed-potatoes sprout or not before planting. We have known people to tear off sprouts several inches long, and cut up the tubers in full faith that they will sprout again, and be none the worse for it. They do generally grow; but there is little doubt that they are constitutionally weaker and much more liable to disease than those which do not sprout until ready to go in the ground.—Germantown Telegraph.

GIVE THE BOYS A CHANCE.—Martin Parvis writes to the Ohio Farmer of a farmer who gave his boy the use of a quarter of an acre: The boy was wide awake and set it to strawberries; in two years he owned two acres, and now, three years from the beginning, he owns five acres of land, and last season he cleared $500 above all expenses on strawberries alone. It is a pity that more farmers do not give their boys a chance to follow their bent in farm management. If he likes stock raising give him a few sheep or cattle; if gardening or grain raising suits him, let him have a piece of land for his own use, and don't after he has got his produce ready for market, sell it for him and pocket the money, for if you do, ten to one your boy will be filled with ambition to figure behind a counter or study law or medicine, or go into some other business where a dozen are waiting for an opening, while millions of acres are being slowly but surely robbed of their fertility for want of just such men as these bright boys will make to handle them skilfully.—New York Herald.

THE PEPPERMINT CROP.—The peppermint crop of the United States has for the past few years reached the amount of 70,000 pounds per year, of which about 30,000 pounds were annually exported. Two-thirds of the peppermint oil of this country is produced in New York, and about one-third in Michigan. The plant is a perennial one, and is planted in the spring. The next year it is ready for cutting, and generally may be cut for three years. The best yield is given in the first and second years of cutting; in the third year the plant becomes bitter. After the plant becomes four years old it is not cut, and the field is plowed over and a new crop planted. The usual method of planting is in rows, and in August the plant is ready for cutting.

TWO-YEAR-OLDS.—It is thirty per cent. more profitable to premature and dispose of fattening cattle at two years old than to keep them up to three years. On an average it costs twelve cents for every additional pound of flesh added to the weight of a two or three-year-old fattening steer. In this country the market value of store cattle can be increased thirty per cent. during six months in finishing by good feeding. In order to secure a safe profit no store cattle beast, well done to, can be sold at less than four cents and a half per pound live weight.—Prof. Brown, Canada.

MULCHING THE SOIL.—The Germantown Telegraph says that many old pear and other fruit trees in Germantown are kept in a fine growing and bearing condition by earth ashed over the roots. The journal recommends drawing earth and spreading or scattering it over the surface of the ground and about the trees, requiring but little labor and costing nothing else. The benefit appears to be two-fold; the earth serves as a mulch and it covers the roots when they are too near the surface. If, in addition to the earth, ashes, slops, &c., were added, they would do no harm. The autumn application of manure should depend on the fertility of the ground as shown by the annual growth. If this growth is short and feeble the tree needs a a fertilizer spread over the whole surface.

Household.

LEG OF MUTTON.—The following two modes of cooking a leg of mutton may be acceptable to economical housekeepers: 1. Boiled Shank.—Cut the leg of mutton cleanly across the meat and bone from the shank down, with as much meat as will suffice for the meal. Rub it and flour it all over, but specially the cut meat surface. Plunge it at once into a sauce-pan or pot of boiling water to cover it, together with some salt, a few grains of pepper and a bunch of parsley. Draw away from the fire and allow the water to cool almost completely; then put once more on the fire and cook slowly according to weight till quite done to taste. Serve with parsley, onions, caper, sorrel or any sauce preferred; garnish with meat or potato rissoles. The flour and the plunging into boiling water will prevent the juice from escaping and the meat will cut just as finely as from a whole boiled leg of mutton. 2. Mutton Steak.—From the rest of the leg of mutton cut cleanly and evenly a slice from the full round of from two to three inches thick. Pepper and flour both sides at once and insert a piece of shallot onion into the bone eye. Broil the meat slowly on a beef steak griddle or pan, covering the upper surface with chopped beef marrow, butter or mutton kidney fat. Prepare a brown gravy with fried shallots, brown stock, a few peppercorns, two cloves, some lemon rings or juice or a spoonful of tarregon vinegar. Strain, add a few split cloves or pounded anchovies and serve with pats of mashed potatoes, turnips, parsnips or any suitable vegetable.

The following three recipes Daisy Eyebright contributes to the Country Gentleman:

Delicate Pudding.—Butter a mold or basin and line it with Sultana raisins; then put in a layer of sponge cake, cut in inch thick slices, and the raisins alternately, until the mold is filled. Beat two eggs to a stiff froth, and turn in a pint of milk, a tablespoonful of sugar, and a grated lemon peel. Pour it over the cake, and put the mold into a steamer or a large pan of boiling water. Cover the pudding closely and steam twenty minutes. Serve with whipped cream, or any kind of pudding sauce.

Pudding Sauce.—Stir a teacupful of white sugar and two tablespoonfuls of butter smoothly together; add the juice and half the grated peel of a lemon, and the well-beaten yolks of two eggs; beat well together and set it on the fire to become well heated. Beat the whites to a stiff froth, and stir in quickly for one minute; turn into a sauce-boat and serve at once.

Mince Veal and Eggs.—Take some slices of roasted veal, trim off all the browned edges and mince finely. Chop one small onion very fine. Put a tablespoonful of butter into a sauce-pan, and fry the onion to a light brown. Shake in a little flour from a dredging-box, and add two or three tablespoonfuls of the gravy left from the roast, with pepper and salt to taste, and a tablespoonful of chopped parsley. When boiling hot turn in the minced meat. If not sufficiently moist add a little boiling water. When it has simmered five minutes on a hot platter with small diamonds of wheat bread fried in butter for a garnish, and three or four poached eggs upon the top of it. It makes an excellent breakfast or lunch dish.

ROAST MEAT.—An "Old Housekeeper" writes: "I would like to tell "Young Housekeeper" my way of cooking rib roast, which is a very good piece to bake. Have your butcher take out the ribs and roll up the meat nicely and keep it together by tying a piece of clean cord around it; skewers are in the way and prevent carving nicely. Have your oven about as hot as to bake bread, and keep the same heat until the meat is done. A five-pound roast requires three-quarters of an hour in the oven if you like it quite rare. Pepper and salt your meat and put it in the dripping pan without any water or dripping; to be perfect it must be basted with the drip from the meat. When done, remove the meat, set the pan on top of the stove, and stir in as much flour as you need to thicken the gravy. When brown, thin with boiling water."—New York Tribune.

TO MAKE LIGHT ROLLS.—I have tested the following recipe for two years, and I know it to be good: Take from your light dough on baking day the amount required, and shorten as for biscuit, adding a tablespoonful of sugar. Knead well, and let it rise; knead again and let it rise. Now roll out as you would baking powder biscuit, or a little thinner, and grease well with butter. Cut out with cake-cutter, and fill your pan just full enough to not more than touch when baked. Moisten on top, and bake in a quick oven from eight to ten minutes. These rolls are delicious for tea.

CUCUMBER CATSUP.—Three dozen full grown cucumbers, eight white onions, peel both and cut as fine as possible, on this sprinkle three-fourths of a pint of fine salt, then put the whole in a stove and drain for eight hours; then take a teacupful of mustard seed, half a cup of ground black pepper, mix them well with the cucumber and onion; then put the whole in a stone jar and cover with strong vinegar, closing it tightly. It is fit for use in three days, and will keep a long time.

When cucumbers are scarce take half green tomatoes and cucumbers, and it will make an excellent catsup.

LEMON SYRUP.—Take the juice of twelve lemons, grate the rind of six in it, let it stand over night, then take six pounds of white sugar and make a thick syrup; when it is quite cool strain the juice into it and squeeze as much out from the grated rind as will suit the taste; a tablespoonful in a goblet of water will make a delicious drink on a hot day, far superior to the stuff commonly sold as lemon syrup.

FOOD FOR DYSPEPTICS.—Beat up an egg in a bowl; add six tablespoons of cold water, mixing the whole well together. Add two tablespoons of farina of potatoes; let it be mixed thoroughly with the liquor in the bowl. Then pour on enough boiling water to convert it into jelly and mix it well. Take it alone, or add a little milk where the stomach is debilitated or the person is consumptive. It is a light, delicate and nourishing dish, and excellent for dyspeptics.

POTATO BALLS.—Use mashed potatoes left from the dinner, or mash them for the purpose; add the yolk of an egg, and make it into flattened cakes. Dip these in egg and cracker crumbs, and fry, or place upon a greased griddle and brown evenly on both sides.

Scientific.

DANGERS OF IGNORANCE.—Nitro-glycerine itself is a dense, yellowish liquid, but, in order to diminish the danger attending its use, fine earth, ground mica, sawdust, or some similar powder, is saturated with it, and thus the various blasting-powders known as dynamite, mica-powder, giant, rend-rock, etc., are formed. These compounds can be transported with comparative safety. But the nitro-glycerine easily drains off from the powder and oozes from any crevice in the vessel in which the compound is kept. Drops of it thus bedewing the edges of a box may very easily be mistaken for oil escaping, and if workmen ignorantly endeavor to nail the box tighter or to open it for examination there will be a disastrous explosion. Several have occurred in past years in this way. The victims knew, no doubt, that nitro-glycerine (or the compounds) may be exploded by a blow (contact with fire is not needful,) but they did not suspect that the innocent-looking oil was nitro-glycerine. Why should not youth be taught in schools somewhat of the practical dangers of these substances which are coming into such common use? They would pursue the study with interest, especially if there were judicious experiments. A Missouri story is that a teacher confiscated a small metal box which a pupil was playing with in school hours, and, thinking it contained chewing-gum, tried to break it open with a hammer. It was a dynamite torpedo of the kind used on the railroad track as a danger-signal, and large bits of it had to be cut out of the lady's cheek. Would it not have been well if she had known somewhat of the aspect of torpedoes? Was it not more important to the journeyman plumber who threw the lighted match into the pan of camphene, mistaking it for water, by which the great printing establishment of Franklin Square was burned some twenty-eight years ago, to know camphene by sight than to have memorized many of the matters prominent in a public-school course? Surely workmen, especially "raw hands" in establishments where these things are used, should be systematically instructed in advance, and the courts are now enforcing this principal.—Benjamin V. Abbott, in Popular Science Monthly.

—Mr. Huggins, of London, has recently secured a photograph of the spectrum of the nebula of Orion, showing new bright line in the invisible ultra violet. The picture was made on March 6. He was just in time to save anticipation by Prof. Henry Draper, of this city, who only a few evenings later also succeeded in getting a photograph of the same thing, before the news of Mr. Huggins's success had reached this country. There is a curious difference, as yet unexplained, between the two pictures. Dr. Draper's photograph does not show Mr. Huggins's *ultra* violet line; but it does show a line in the violet ("h" of the solar spectrum) which is missing on the English picture. Probably some difference in the sensative plates or in their development is the cause of the discrepancy, which, however, must not by any means be regarded as a contradiction. Dr. Draper would have been earlier in his spectrum photography had he not been earnestly occupied with the much more difficult task of photographing the nebula itself. He was the first to obtain a photograph of the nebula, two years ago, and during the past season he has got several new negatives, one of which far exceeds anything ever done before, showing nearly everything that can be seen by the eye with a large telescope.—New York Independent.

—Many plants either droop their leaves or close their upper surfaces at nightfall. In all cases the motion of the same plant is either always in one direction or another. Mr. Meehan records in the last issued volume of the "Proceedings" of the Academy of Natural Sciences of Philadelphia that *Robinia hispida*, that common rose acacia, has a double motion. Toward nightfall the leaflets, at that time horizontal, commence to droop. By dusk opposite leaflets almost touch each other by their under surfaces. At daylight they resume their horizontal position, rising, however, till by noon, on a warm day, they almost touch by the upper surfaces. Each leaflet, in fact, makes half the revolution of a circle in twenty-four hours, instead of but one-fourth, as in the ordinary cases of the "sleep of plants." It was further noticed that some leaves became paralyzed, from some cause, and, though apparently healthy so far as color indicated, wholly lost the power of motion. The whole observations confirm the suspicion already extensively entertained of the analogy between plant and animal motion.

—Mr. W. H. Harrington, of Ottowa, Ontario, in a recent address called fresh attention to the depredations of insects. The chinchbug, no larger than a grain of wheat, destroys millions of bushels of that and other grain annually. The damage wrought by them in 1864 was estimated at $100,000,000. The cotton-worm causes a yearly loss of $50,000,000, representing an amount raw material sufficient to furnish cotton to clothe our whole population (Ontario) for at least five years. The phylloxera, a species of plant-louse, has ruined 700,000 acres of French vineyards, and entailed a loss greater than the German indemnity paid at the close of the Franco-Prussian war.

—A German Chemist proposes the following as a serviceable water-resisting cement: Dissolve five to ten parts of pure dry gelatine in a hundred parts of water, and then add 10 per cent. of a concentrated solution of bichromate of potash. The articles united with this glue are exposed to the light of the sun when, the bichromate becoming reduced, the gelatine thus attains great strength and flexibility. Glass ornaments and utensils when broken may be neatly and efficiently repaired with this mixture. Of course the cement must be kept in the dark in order that it may act as desired when used.

—Mr. P. W. Sheafer estimates the production of anthracite coal in Pennsylvania at 20,000,000 tons per annum. At the present rate of increase the annual production will reach 50,000,000 tons in 1900. Keep that rate up, and the anthracite fields will be exhausted in the year 2065. There is no cause for immediate alarm, however. The area of the bituminous fields is four-hundred times the anthracite area, and so there is fuel enough for a population of 50,000,000 souls to last about 75,000 years.—Popular Science Monthly.

—M. Hauhourg, a French engineer, claims to have devised a means of transporting large vessels over isthmuses, however steep, and an experiment is shortly to be made at Argenteuil by lifting a 2,000-ton ship from the river, and taking it on rails to another point on the river.

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BY A. M. JONES.

A WITCH STORY.

I am not responsible for the following strange story, nor for the incredulity of my readers. Neither do I believe the remarkable phenomenon, the result of witchcraft. There is more superstition in the country than is generally supposed, but none in my nature. As to the *facts*, the evidence is conclusive, they being known to the entire community, a dozen physicians having been consulted from time to time, three of whom, personally known to the writer, who freely conversed with him on the subject. After a few commonplace words at the gate, the old gentleman selected a handsome copy of the Testament, and, handing me the money, said: "I have a daughter in a strange condition." In answer to my question, he continued: "When she was eighteen years old a young lady came to the house one day, and for some cause the two girls disagreed, which resulted in a quarrel, during which my daughter ordered her from the place. Very indignantly she dashed through the gate into the public road, and then turning round said, in an angry tone: 'I will have revenge on you this before six months.' In a few days the unpleasantness seemed to have passed away, and apparently the girls were as friendly as ever. It was a month or six weeks, perhaps, after the difficulty when L.'s friend came in late one afternoon, and said: 'I have brought you all something nice,' and handed each of us a cake. When she came to L. she said: 'Yours is better than the others; you must eat it all yourself, and let no one else have a bite.' About two hours after my daughter had eaten the cake she became suddenly sick, which resulted in a severe spasm. The spasms continued for several weeks, until she had more than five hundred. When the spasms ceased she sunk into a long, lingering spell of sickness, which lasted for years. Finally, we discovered hard substances, just under the skin, on her throat, arms, hands, and other parts of the body. We immediately called a doctor, who split the skin, and, with tweezers, extracted pins, needles, fish-hooks and pieces of wire. This was several years ago, and up to the present various doctors have taken, in different parts of her body, one hundred needle, six hundred and forty-six pins and needles, four fish-hooks, and two pieces of wire, one more than twelve inches in length, and the other more than three. These pieces of wire were extracted from her side." By this time I had become much interested, and, having an opportunity, asked if his daughter were yet alive. "Yes; her health is as good as usual, but she is not at home now. She and her mother went out visiting this afternoon." I was amazed that she was living, and equally as much so to learn that she could walk. He then produced a dozen or more of the pins and needles, and the two pieces of wire, which are still in my possession. After examining them for a moment, and pitying the poor woman in my heart, I asked the cause of this dreadful affliction. "The doctors are not agreed. Some say she swallows the pins, others contend she puts them under her skin, and one asserts she is bewitched. I was in my shop, some months ago, when a stranger walked in and said: 'Good morning, Mr. ——.' Good morning, sir; but I do not know you. I know you don't, but I know you and your daughter, too. I know what is the matter with her, and have come to see her.' On entering the room, and asking him to be seated, he said: 'No; I have work to do here, and put six new pins.' Having placed two of the pins in a perpendicular position, with heads up, in the seam of the floor, in front of the fire-place, he stuck the point of the other in the end of a rocking switch, and, kneeling down, held it on a coal already prepared on the hearth, and blew it three times. Without rising from his knees he then took the pin between his thumbs and forefingers, and bowed his head toward it three times. Placing it on the coal again, he blew it twice, and then examined it carefully. I was watching him with all the attention possible, and, while the pin was on the coal the third time, all of a sudden it expanded to the size of a lead pencil, and a woman, whom I immediately recognized, stood before me, face to face. I was on the eve of speaking, but the doctor motioned silence." Just at this point I interrupted him, and asked if his wife saw the woman. "No." Did your daughter see her? "No; no one saw her except the doctor and myself." That was exceedingly unfortunate, as a little proof seemed so important. That doctor, having called up the cruel woman, and failing to exhibit her to the entire community, deserves a public rebuke, and the censure of all the *witch-believing* people in the land. What a pity! He continued: "The woman vanished in a moment, and the doctor informed me she was the *witch*, and the seeds of the pins, needles and other articles were in the cake my daughter had eaten so many long years before. He could not give immediate relief, but promised that she would gradually improve until his second visit, when the cure would be final and permanent. The spell will return to the *witch*, and, when my daughter recovers, she will begin to pine away, and finally die." Up to the time I left the community the witch doctor had not returned. The old gentleman was not less than sixty years of age, conversed well, used good language, rather intelligent, and, while relating this remarkable story, *seemed* to be uttering what *he* believed to be the truth. What is more astonishing still, I was impressed that he expected *me* to believe it. A drive of a few miles, where the night was to be spent, gave me time for reflection, and in my perplexity I confess to have felt much anxiety to know something more of this wonderful woman. As to the *witch*, and the seeds of the metalic substances being in the cake, I did not believe a word. But where all those articles came from, how they got into her flesh, and how she lived after enduring such suffering, were the questions continually suggested to my mind. We were scarcely seated in the parlor, after supper, when I asked the gentleman of the house if he know Mr. ——. "Yes; I've known him for years." Do you know his daughter? "Yes; I have known her ever since she was a child." The old gentleman related a remarkable *story* about her as I came on this afternoon. "Yes, that's his hobby; and I told him, years ago, if he would stop the morphine and opium the pins would stop coming. When she first grew up she was a nice, pretty, intelligent girl, as much so as you will find anywhere, but she has ruined herself by the use of opiates. It takes most of the money her father can make to keep her supplied, and for ten or twelve years they have been trying to create a sensation about the pins. At first the people were much interested, and hundreds went to see the pins cut out, but the excitement has long since passed away, and none except strangers ever give it a thought. The visit of the witch doctor, of which you speak, is something new, but years ago the old man drew the picture of the *witch*, and shot it with a silver ball. He has always been a curious man, and full of superstition." This threw light on the mystery, and, while passing the road the next week, to satisfy my curiosity, I called and conversed with the afflicted woman and her mother. She was at that time thirty-nine years of age, tall and slender, with a grief-stricken, sorrowful face, the very picture of sadness and dejection. During my short stay she seemed entirely at ease, deliberately answered my questions, exhibited a good deal of intelligence, and related, almost *verbatim*, the cake and spasm story I had heard from her father the previous week. The pins, though not so numerous, were still coming, but some were so deeply buried in the flesh that the pain deterred her from having them cut out. Her father was then gone for a doctor to have two extracted. One of those, which appeared an inch long, was just under the skin, on the knuckle of the forefinger, and the other on the back of the same hand, a short space below the wrist. Placing my finger on those hard spikes, which almost made me shudder, I asked if she know how they got into her flesh. Very deliberately she replied: "No more than you do, sir." Do you think it possible to swallow them while asleep? "I think not; they would kill me." Do you think you could put them under the skin during your sleep? "I think not. They would make a sore, and I would see it next morning." Then, how do you account for them getting there? "I don't know." I hesitated, but finally said: "Do you suppose you are *bewitched*?" "Yes, sir; I think I am." To say the least, this is a strange phenomenon. The two pins or needles, to be cut out that day, first made their appearance just below the elbow, and for months had been gradually moving to the present positions. A physician who had treated the case, said: "The sensibilities having been lulled by the continued use of opium, without giving the least pain the pin may be inserted, and, by the application of the skin of an egg to the fractured part, it will heal within twenty-four hours, not leaving a scar." Why it is that this unfortunate young woman submits to being mangled in such a style is wonderful beyond all comprehension. The medical books contain records of similar cases, but none more astonishing. My readers had better endure all manner of pain, and quietly go down in peace to an early grave, than contract the terrible, the fearful, the destructive, the ruinous and the almost incurable habit of using opium. Having found so many of these unhappy opium wrecks in my humble travels, "I speak that I do know, and testify that I have seen."

THE LAW DOWN.—Prof. Phelps thus rebukes aesthetic ministers who look down upon the working classes. One of them wrote to him:

"I am throwing myself away in this shoe-town."

To whom the Professor replies, "Very well; he could not make a better throw. If he saves a 'shoe-town' morally, he lifts it up intellectually to an immense altitude. In the process of doing this he lifts his own mind to a level of culture and of power which no conservatism or refinement ever overlooks. Do not the first ten inches of an oak from the ground measure as much in height as the last ten of its topmost branch? When will the ministry learn that the place *where* has very little concern with the intellectual worth of the work done? The uplifting anywhere is essentially the same, but with the chances of success all in favor of lifting low down. To the mind of Christ the whole world is a 'shoe-town' intellectually. To give it a lift everywhere is the intellectual glory of the pulpit. Deliverance from the pettiness of a select ambition is essential to the power to lift it anywhere."

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The capital of the Company is TEN MILLION DOLLARS, to which there must be added the unlimited liability of the proprietors.

STATEMENT OF THE COMPANY.
JANUARY 1, 1881.

Gross fire assets	$12,167,838 44
Fire liabilities, including paid up capital	5,876,057 54
Net surplus	$ 6,291,780 90

STATEMENT OF THE U. S. BRANCH.
JULY 1, 1881.

Assets	$4,592,248 18
Liabilities	2,550,166 52
Surplus	$2,042,081 66

Fire risks of all kinds respectfully solicited. The Board of Directors is fully empowered to adjust and pay all losses from this city, thus placing the Company on an even footing with the local companies chartered under the State laws.

BOARD OF DIRECTORS.

J. F. SCHRODER, Esq., Chairman of L. Christ & Co.
NEWTON BUCKNER, Esq., of Buckner & Co.
PERRY NUGENT, Esq., of Nugent & Lallande.
PETER ANDERSON, Esq., of Anderson & Simpson.

HENRY V. OGDEN,
Resident Secretary.

JULES P. ROUX, Assistant Resident Secretary.
CLARENCE F. LOW, Deputy Ass't Resident Sec'y.

New Orleans, October 20, 1881. novcom

New Orleans Pacific Railroad.

TRAINS WEST.

	Freight and Accommodation.	Mail and Express.
New Orleans, leave	7:30 A. M.	7:30 A. M.
Guildsboro	8:45	8:40
Gretna	9	8:49
Company Canal	9:15	8:55
St. Charles	10:1	9:01
St. John	11:5	9:42
Vacherie	1:30 P. M.	10:05
St. James	1:55	10:21
Donaldsonville	2:35	11:02
Bayou Goula	4:05	11:42
Plaquemines	5:00	12:01 P. M.
West Baton Rouge	6:30	12:45

TRAINS EAST

	Freight and Accommodation.	Mail and Express.
West Baton Rouge, leave	7:30 A. M.	2:45 P. M.
Plaquemines	8:30	3:30
Bayou Goula	9:15	4:15
Donaldsonville	10:1	5:2
St. James	12:45 P. M.	6:08
Vacherie	1:20	6:28
St. John	2:30	7:38
St. Charles	3:30	8:40
Company Canal	3:50	8:55
Gretna	4:30	9:41
Guildsboro	4:55	10:5
New Orleans, arrive	5:30	10:40

For rates and information address

H. S. MORSE, Superintendent. M. R. SPELMAN, Gen. Pass. and Ticket Agt.

New Orleans, October 15, 1881.

Louisville and Nashville Railroad.

The Shortest and Quickest Route to all Eastern Cities.

THROUGH WITHOUT CHANGE TO Nashville, Louisville, Lynchburg, Washington, Cincinnati, Columbus, O., and St. Louis.

ENTIRE TRAINS THROUGH FROM NEW ORLEANS TO LOUISVILLE.

	Leave.	Arrive.
Express	7:30 A. M.	10:02 P. M.
Coast Accommodation	1:42 P. M.	8:12 A. M.
Fast Mail	8:10 P. M.	10:02 A. M.

ONLY ONE CHANGE OF CARS TO NORTHERN AND EASTERN CITIES.

Ticket office corner St. Charles and Common sts., where Sleeping Car accommodations can be secured.

C. P. ATMORE,
General Passenger Agent;
J. H. SMITH,
Ticket Agent;
J. T. HARAHAN,
Superintendent.

BEE CULTURE.

MANUAL OF THE APIARY.

By A. J. COOK,

Professor of Entomology in the Michigan State Agricultural College.

THIRD EDITION.

Revised, enlarged, mostly rewritten, and beautifully illustrated. Being new it is fully up with the times on every conceivable subject that interests the apiarist.

It is not only instructive but intensely interesting. This work is a masterly production, and one that no bee keeper, however limited his means, can afford to do without. It is printed in the best style on fine book paper. Price, bound in cloth, $1 25 post paid.

G. T. LATHROP,
142 Camp street, New Orleans.

$72 A WEEK. $12 a day at home easily made. Costly outfit free. Address TRUE & Co., Augusta, Maine

PRICES CURRENT.

REVISED AND CORRECTED WEEKLY.

ADVOCATE OFFICE,
New Orleans, Monday, April 24, 1882.

Our readers should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher prices must be paid.

SOUTHERN STAPLES.

	To-day.	Sat.
Cotton, ₱ lb.		
Low ordinary	9¾	9¾
Ordinary	10¾	10¾
Good ordinary	11⅛	11⅛
Low middling	11⅝	11⅝
Middling	12	12
Good middling	12⅜	12⅜
Middling fair	12⅞	12⅞
Sales to-day	2,230 bales.	
Receipts since our last	2,341 bales.	
Receipts previously	1,141,691 bales.	
Sugar, ₱ lb.:		
Fair	6@	7⅛
Fully fair	—	—
Prime	—	8⅛
Choice	—	8⅞
Yellow clarified	8¾	9⅛
White clarified	9¾	10⅛
Powdered	—	—
Crushed	—	—
Molasses, in bbls., ₱ gallon:		
Common	45	47
Fair	50	52
Prime	55	58
Choice	—	70
Rice, Louisiana, ₱ lb.:		
Common	5¼	6
Fair	6¼	6⅞
Prime	7¼	7⅝
Choice	—	7¾

GROCERIES.

Butter, ₱ lb.:		
Western	28	30
New York	—	—
Coffee, ₱ lb		
Rio, ordinary	—	9¾
Rio, fair	—	9¾
Rio, prime	—	10
Cheese, ₱ lb		
Western factory	—	—
English dairy	—	—
Candles, ₱ lb		
Best brands	13¾	14
Corn Meal, ₱ bbl		
Choice K. D.	4 25	4 30
Flour, ₱ bbl		
Superfine	—	—
XX	—	—
XXX	—	—
Choice	6 12	6 25
Choice fancy	6 85	7 00
Fish:		
Mackerel, No. 1 in bbls	8 25	8 00
Half barrels	4 50	5 00
Kits	—	82
Mackerel, No. 2 in bbls	7 00	6 00
Half bbls	4 00	4 50
Kits	70	77
Mackerel, No. 3 in bbls	7 00	6 75
Half bbls	3 85	4 30
Kits	64	73
Codfish, ₱ lb	—	—
Herring, ₱ box	—	—
Oils, ₱ gallon,		
Coal, 1st grade	—	—
Coal, No. 1 bbls	—	—
Linseed, raw	—	57
Linseed, boiled	—	61
Cotton seed	—	64
Lard	45	53
	75	92
Soap, ₱ box		
Magnolia	2 25	2 55
Olive	3 00	3 00
Palm	—	—
Castile	2 75	2 75
Soda, ₱	—	—
Starch, ₱ lb	4	4
Salt, ₱ sack		
Coarse	75	85
Fine	85	1 20

GRAIN AND FEED.

Corn, in sacks, ₱ bushel		
Yellow	—	—
White	—	—
Mixed	95	1 00
	—	93
Oats, ₱ bushel:		
Western	—	—
Red rust-proof	69	70
Bran, ₱ 100 lbs		
Choice	—	1 45
Hay, ₱ ton:		
Prime	24 00	25 00
Choice	—	27 00
Cow Peas, ₱ bushel:		
Mixed	2 60	2 80
Clay	2 90	3 00

PROVISIONS.

Bacon, ₱ lb:		
Breakfast	11¾	12¼
Shoulders	—	8¾
Sides, clear rib	—	11¾
Sides, clear	—	—
Hams, sugar-cured	13	14
Mess Pork, ₱ bbl		19 25
Dry Salt Meat, ₱ lb:		
Clear ribbed sides	—	—
Clear sides	—	—
Shoulders	—	—
Lard, ₱ lb:		
Choice, in kegs	—	12
Choice, in 10 gal cans	—	11¾
EDCULENTS.		
Potatoes, ₱ bbl		
Irish	3 00	3 75
Sweet	2 00	2 50
Onions, ₱ bbl	4 00	2 50
Apples, ₱ bbl	4 50	2 50
Cabbages	—	—
Sour Krout, ₱ bbl	—	—
BALING STUFFS.		
Bagging, ₱ yard		
India	—	—
Jute	—	—
Baling Twine, ₱ lb	—	16
Ties, ₱ bundle		
30 lbs and under 45 lbs	—	1 50
SUNDRIES.		
Poultry, ₱ doz		
Grown chickens	5 00	—
Young do	3 00	3 50
Ducks	3 00	3 50
Geese	3 00	3 50
Turkeys	4 00	4 00
	18 00	21 00
Eggs, ₱ dozen		
Western	—	17
Louisiana	18	20
Honey		
Choice strained in bbls	—	1 00
Comb, ₱ lb	—	—
Pecans, ₱ lb		
Louisiana	18	20
Texas	—	—
Oranges:		
Louisiana, ₱ bbl	—	—
Foreign, ₱ box	4 50	6 00
Wool, ₱ lb		
Louisiana	19	20
Texas	—	—
Feathers, ₱ lb		
Geese	—	—
Hides, ₱ lb		
Country green	—	—
Dry salted	—	7¾
Dry flint	10	10¾
Oil Horns, each	—	12
Tallow, ₱ lb	6	7
Cotton Seed, ₱ ton		
In sacks	—	12 00
Meal	24 50	26 00
Oil cake	—	28 00
Cooperage, ₱ each:		
Sugar hogsheads	2 50	2 75
Molasses barrels	—	1 35
Half barrels	—	1 05
Kegs	—	75
Oak Staves, per 1200:		
Kegs	—	60 00
Barrels	70 00	75 00
Extra claret	100 00	105 00
Extra hogshead	140 00	145 00
Extra pipes	190 00	200 00
Tobacco:		
Low lugs	—	6½
Medium	—	6¾
Good to fine	—	—
Low leaf	—	—
Medium	8¾	9
Good	—	10
Fine	—	—
Selections	—	—

QUESTIONS AND ANSWERS.

What remedy is leading the sale of all other remedies?

Ans.—Brown's Iron Bitters.

What medicine is proving itself to be of miraculous merit in restoring lost health, strength and vigor?

Ans.—Brown's Iron Bitters.

Among the languages of civilized nations English is the most widely spread. It is the mother-tongue of about 80,000,000 people: German of between 50,000,000 and 60,000,000; French of between 40,000,000 and 50,000,000; Spanish of 40,000,000; Italian of 28,000,000, and Russian of between 55,000,000 and 60,000,000.

NEWS OF THE WEEK.

DOMESTIC.

NEW YORK, April 19.—The Herald has the following:

IRKUTSK, Siberia, April 18.—I have this morning received startling news from Mr. Jackson, special commissioner, who was sent in search of the Jeannette's survivors. He apparently forwarded the dispatch by courier. It ran as follows:

From the Banks of Aldan River, April 6, 1882.—I have just met a courier bearing dispatches from W. H. Gilder, Herald correspondent with the Rodgers, whom the courier had accompanied from Kalymak, on Kolima river, to Verkhavansk, four hundred miles north of Yakutsk. Gilder had made the journey of 2000 versts among the Chuckches. He was sent forward with the news that the Rodgers had been burned and sunk; that Lieut. Robert M. Berry, with the officers and crew, thirty-six in number, are at Tlapka, near Cape Serdze; and that a vessel should be sent for them as early as possible.

WASHINGTON, April 19.—The steamer Iroquois, now at Mare Island, has been ordered to the relief of the crew of the Rodgers.

MONTGOMERY, Ala., April 19.—There was an immense fall of rain here and in other portions of Alabama last night. At Evergreen, one hundred miles south, on the Mobile and Montgomery railroad, the wind blew a church down, unroofed the brick depot and blew down one side of it, and trees were leveled in all directions. So far, no loss of life is reported.

SEDALIA, Mo., April 21.—The total number of deaths, reported to date from the tornado at Brownsville and in the neighborhood, is eleven, and several others are expected to die.

CAIRO, April 22.—A fearful tornado passed over this city about five o'clock this afternoon from a westerly direction. Although but of a few seconds' it blew down the Colored Methodist Church and several other buildings, unroofed ten or fifteen buildings, and blew over two loaded freight cars on the Wabash railroad. It also did considerable damage to the city gas works by overturning a gasometer; also completely destroying telegraph and telephone communication. No lives were lost but two or three persons were slightly hurt. The tornado was accompanied by a heavy hail storm which did considerable damage to windows and skylights.

HOMER, La., April 22.—A destructive cyclone passed four miles north of Homer about five A. M. yesterday. The full extent of the damage is not yet known. Your correspondent witnessed a part of its progress. Many negro cabins, out-houses, etc., were wrecked, fences laid flat and timber blown down. No lives were lost so far as yet known.

SHREVEPORT, April 22.—One of the heaviest rain, wind and hail storms experienced for many years, passed over this place about daylight this morning. Trees and fences were blown down in all parts of the town. St. James Colored Church was lifted up off the uprights and blown some distance.

BROOKHAVEN, Miss., April 23.—Monticello, situated twenty miles east of here, was visited yesterday at quarter past twelve P. M. by a destructive cyclone. The town was completely destroyed, only three houses in the entire place being left. They were dwelling-houses on the outskirts of the storm. Nothing like it was ever seen in this country. Ten persons were killed instantly—five whites and five colored. The names of the whites are as follows: H. Wetherby, chancery clerk; Allen Sharp, Mrs. Campion and baby and Rev. S. W. Dale. Out of a population of about one hundred and fifty very few escaped without some injury. Between fifteen and twenty were seriously injured, some it is thought, fatally. Ex-Sheriff Butler, and wife are painfully injured. Jake Myer had his collar-bone broken and was injured about the face. Charley Cohn had his leg broken. The store of Mr. Cohn, after being blown down, was struck by lightning and entirely consumed. There was not a tree left standing in the place. Samuel Hickman's fine residence, four miles southwest of Monticello, was entirely demolished; no one was hurt. The track of the cyclone is estimated at half a mile wide.

WASHINGTON, April 24.—The debate on the Mississippi river improvement bill was not concluded, as it was expected it would be. The Senators are beginning to realize the importance of the bill, and wish to put themselves on record in regard to it. Mr. Pendleton, of Ohio, made a particularly strong speech in favor of the bill. It was a broad gauge speech, in which he took the ground that the government had as much constitutional authority to build levees as to build piers and breakwaters on the great lakes.

FRANKLIN, La., April 21.—The water has fallen four and a half inches in the last forty-eight hours. The current in the bayou is very slow. Great destitution prevails at Morgan City and in that neighborhood, requiring immediate relief. The water has almost disappeared from Bayou Salo.

MORGAN CITY, La., April 21.—The water fell three and a half inches in the past twenty-four hours. The total fall is seventeen inches. People are becoming more cheerful. Mr. Allen A. Moore, bridge builder, has arrived here, to be on hand in case of accident to the railroad bridge, as the current will be very strong as soon as the waters gets within its banks.

HELENA, Ark., April 24.—The water is falling steadily, and we will be out of the overflow in a few days. The high lands are all right now, but the lower bottoms are under yet to quite a depth. The country just below the city is covered, and from present indications will not be free from water for two or three weeks. From the St. Francis and Longville rivers, I hear favorable reports. The people are in many places plowing and preparing for the coming crop.

CINCINNATI, April 24.—Although the Sunday law was only partially observed yesterday, the effect was very apparent in the police court dockets today, there being eight drunks and other misdemeanors. The charges were also reduced to about a quarter of the usual Monday's slate. The number of saloons reported kept open Sunday were about 500 out of 1,000.

FOREIGN.

VIENNA, April 18.—Two hundred Jewish refugees passed through Lemberg, Sunday, on their way to America. Two hundred more were expected to arrive from Brody.

LONDON, April 18.—At Reading today Lord Chief Justice Coleridge charged the Grand Jury in the case of Roderick MacLean, who attempted to shoot Queen Victoria at Windsor on the second of March. His lordship said: The rules laid in England have been rare, but the law bearing on the case, though over five hundred years old, was undoubted. The facts are narrated in the depositions of witnesses of the assault, and clearly supported the charge. Baron Huddleston was also on the bench. Sir George Bowyer, is the foreman of the grand jury. The grand jury returned a true bill for high treason against the prisoner, who was at once placed in the dock. He pleaded "not guilty" in a firm but low voice. Sir Henry James, Attorney General, opened the case for the prosecution. He said it was a very aggravated one. The jury had a grave responsibility in determining the condition of the prisoner's mind at the time he committed the crime. The evidence for the prosecution went simply to prove that MacLean fired a shot. The witnesses were not cross-examined. Montague Williams, opening for the prisoner, made insanity the ground of defense. He said it could be shown that MacLean had a homicidal mania for years, and had imagined the English people were against him, and also that it could be proved that MacLean had been confined in an asylum. The superintendents of Salisbury and Broadmoor Asylum testified to MacLean's insanity. They said they believed him incapable of appreciating the nature or quality of any of his acts. Williams asked for acquittal of the prisoner on the ground of insanity. Lord Chief Justice Coleridge summed up the case, and the jury returned a verdict of not guilty on the ground of insanity.

LONDON, April 20.—After the jury in the case of Roderick MacLean, the Queen's assailant, had rendered the verdict of acquittal on the ground of insanity, it was ordered that MacLean be detained in custody during her Majesty's pleasure. The deliberations of the jury occupied but five minutes.

Charles Darwin, the well-known scientist and author, is dead.

CONSTANTINOPLE, April 23.—The International Sanitary Commission is taking precautions against the spread of the plague, which has broken out in Persian Kurdistan.

LONDON, April 24.—The body of Darwin will be buried in Westminster Abbey, in close proximity to that of Sir Isaac Newton.

CLAY-EATERS.—Much has been written about this practice, and many speculations and suggestions offered about "fatty clays" and "earths rich in organic matter," but recent research and experiment have shown that the mere presence of solid material in the stomach is sufficient to allay the sensation of hunger for a time, so that in all probability these savages swallow the earth only to appease the cravings of nature until food can be obtained. The hunters and trappers of the far West make pills of calcined oyster shell and white of egg, which they swallow occasionally to stave off hunger and its disagreeable concomitants when on a long journey and their rations are exhausted. Tea or coffee would answer the purpose better, as, though affording no nourishment in themselves, they prevent the waste of tissue.—Chambers' Journal.

Important to Delegates to General Conference.

Below is a list of railroads and steamboats giving excursion rates to delegates and their families for session of the General Conference:

Louisville & Nashville R. R. Tickets sold April 27 to May 2, inclusive; good, returning May 31.

Cincinnati, O., Nashville, and return	$12 80
Lexington, Ky., " "	11 65
Louisville, Ky., " "	9 25
Elizabethtown, Ky., " "	7 15
Danville Junc., Ky., " "	11 00
Evansville, Ind., " "	8 25
St. Louis, Mo., " "	11 35
Nortonville, Ky., " "	4 85
Milan, Tenn., " "	6 95
Humboldt, Tenn., " "	7 50
Memphis, Tenn., " "	11 50
Decatur, Ala., " "	6 15
Birmingham, Ala., " "	10 45
Cahera, Ala., " "	12 00
Montgomery, Ala., " "	15 25
Mobile, Ala., " "	21 85
New Orleans, La., " "	27 00

Nashville Paducah, & Cairo Packet Co. Nashville & Evansville Packet Co. will transport delegates and their families at one fare for the round trip.

Chesapeake, Ohio & S. W. R. R. makes rate one and one fifth fare round trip from any station on their road. Tickets good coming April 28-30, returning May 30.

Chesapeake & Ohio. Richmond, Va., to Nashville, and return, $29 25; Charlottesville, Va., do. $27 25; Waynesboro, Va., do., $26 25; Staunton, Va., do., $25 70; Clifton Forge, Va., do., $23 25. Tickets good returning till May 31, 1882.

Memphis & Charleston R. R. Three cents per mile each way.

Western & Atlantic R. R. Atlanta to Chattanooga and return, $7. Tickets good coming April 29-30, returning June 2.

Norfolk Western. Tickets five cents per mile, good to return. Sold at all points on the line. Good April 27-30 coming; good to return June 2.

Louisville & Terre Haute R. R. Full fare coming; and all agents instructed to charge one cent per mile returning. Delegates required to have the certificate of Secretary of Conference.

Central R. R. and Banking Co. of Georgia. Three cents per mile each way.

Georgia R. R. Co. Three cents per mile each way. Delegates on this road can use their ministerial tickets to Atlanta, and purchase excursion tickets to Nashville.

Chicago, St. Louis, & New Orleans, Ex. Three cents per mile each way.

Atlanta & West Point R. R. Three cents per mile each way on tickets over this road.

Kansas City, St. Joseph, & Council Bluffs R. R. Five cents per mile, round trip.

Atchison, Topeka & Santa Fe R. R. Will sell excursion tickets at one fare for the round trip.

South Carolina R. R. Charleston, S. C., to Nashville and return, $30.

Nashville, Chattanooga & St. Louis R. R. Will sell excursion tickets from all points on their road at five cents per mile for the round trip, and will accept pro rata of through rate made by connecting lines. Tickets sold April 27 to May 2; good returning May 31.

In addition to the above list our home roads, the Louisville & Nashville, and Nashville, Chattanooga & St. Louis R. R. will sell excursion tickets to all visitors during the month of May at five cents per mile for the round trip; and the Nashville, Paducah and Cairo Packet Co. will also transport all visitors during the session at one fare for the round trip. There are other roads to hear from, and we hope to complete the list next week.

Yours very truly,

MARCUS B. TONEY,
Ch'n Committee on Transportation.

Mr. Richard Crawley, of Salem, Mass., says: "I can, from personal experience, recommend Brown's Iron Bitters as being a permanent cure for indigestion, dyspepsia, sick stomach, painful urination, etc. It really strengthens the whole general system. Its effect is most wonderful.

We have heard of a race-boat made so narrow and so easy to overset that the oars-men had to part their hair in the middle before they took their seats in it so as to keep it in trim. Even so there are some churches, some little churches, in which the pastor needs to walk very circumspectly, so as not to put more weight on one side than the other. It is a very great mistake to suppose that it takes more grace and skill to manage a large church than a small one. Far otherwise. The largest man is needed for the smallest place.—The Religious Herald.

LONG DAYS.—The day grows longer or shorter as the traveller goes north or south of the equator. The longest day at London is sixteen hours and a half; at Hamburg, seventeen hours; at Stockholm eighteen hours and a half. St. Petersburgh, the capital of Russia, has eighteen hours in the longest and five hours in the shortest day. In Finland the difference is greater still—twenty-one and a half for the longest, and two and a half for the shortest; while at Spitzbergen the longest day is three months and a half.

DISTRICT CONFERENCES.

The District Conference, Brandon District, Mississippi Conference, will meet at Morton, July 7, at 9 A. M. I hope the pastors will have written reports. Bro. C. McDonald will preach the opening sermon.

J. M. GANN, P. E.

CAMP MEETINGS.

The eleventh annual camp meeting on Seashore Camp Ground, for 1882, will commence on Wednesday, July 12, and continue from eight to ten days.

P. BALLARD, Secretary. W. H. FOSTER, President.

Quarterly Conferences.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—SECOND ROUND.

Bayou Boeuf and Evergreen	Apr. 29, 30
Bayou de Glaize and Avoyelles Ft. mis	May 2
Spring Creek	6, 7
Alexandria	13, 14
Pineville	20, 21
Colfax	27, 28
Winfield	June 3, 4
Castor	Tuesday, 6
Columbia	Wednesday, 7
Harrisonburg and Sicily Island	10, 11
Jena	Wednesday, 14
Little River and B. R. M.	17, 18
Stumpart	24, 25
Bell Chaney	Tuesday, 27

The Alexandria District Conference will convene at Big Cane, June 29, 1882, at 10 A. M.

The District Stewards will meet at Big Cane, June 30, at 9 A. M.

15 F. G. HOCUTT, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Plaquemine Brulee at Kimball's chapel	Apr. 22, 23
Abbeville at Prairie Greeg	29, 30
Grand Cheuier, at Leesburg	May 6, 7
Lake Charles	13, 14
Sugartown, at Good Hope	20, 21
Calcasieu mission, at Hickory Branch	27, 28
Franklin	June 3, 4
New Iberia	10, 11
Vermillionville	17, 18
Patterson ville and Morgan City	24, 25
Opelousas	July 1, 2
Washington	8, 9

District Conference, for this district, will convene its session in Opelousas, June 28, at 10 A. M.

The District Stewards will hold their meeting on Saturday, July 1, 1882.

16 LEWIS A. REED, P. E.

SHREVEPORT DIST.—SECOND ROUND.

Logansport	Apr. 15, 16
Coushatta	29, 30
Springville	May 6, 7
South Bossier	13, 14
North Bossier	20, 21
Shreveport	27, 28
Mooringsport	June 3, 4
Caddo	10, 11
Mansfield	17, 18
Pleasant Hill	24, 25
Natchitoches	July 1, 2
Many	8, 9
Amesco	15, 16
Sabine	22, 23

Having fulfilled to obtain a release, by the appointment of successor, and my health having greatly improved, I contemplate being able to meet most of the above appointments.

T. H. MCLEMORE, P. E.

APPORTIONMENT BY THE DISTRICT STEWARDS, SHREVEPORT DISTRICT, 1882.

	Presiding Elder.	Foreign Missions.	Domestic Missions.	Conference Claimants.	Bishops.	Totals.
Shreveport	$50	$10	$50	$150	$25 00	$25 00
Mooringsport	40	50	10	20	5 00	5 00
Caddo circuit	15	10	20	75	10 00	10 00
Logansport	25	20	5	20	2 50	2 50
Mansfield	150	75	20	75	10 00	10 00
Pleasant Hill	100	50	15	100	10 00	10 00
Natchitoches	100	50	15	75	10 00	10 00
Amesco circuit	50	20	5	15	5 00	5 00
Springville	50	25	10	20	7 50	7 50
Coushatta	100	40	15	55	10 00	10 00
South Bossier	75	30	10	40	10 00	10 00
North Bossier	80	25	10	35	10 00	10 00
Many circuit	50	20	5	25	5 00	5 00
Sabine circuit	50	30	5	25	5 00	5 00
Total	$1,150	$650	$200	$750	$125 00	$125 00

JOHN J. STOCKWELL, Sec'y.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—SECOND ROUND.

Marvin circuit, at Marvin	Apr. 22, 23
Brandon station, by preacher in charge	22, 23
Pulaski, at Union, by preacher in charge	22, 23
Ofla circuit, at Clear Creek	29, 30
Tredton circuit, at Independence	May 6, 7
Raleigh circuit, at Unknown Chapel	13, 14
Lake circuit, at Centerville	20, 21
Newton circuit, at Spring Hill	27, 28
Walnut Grove circuit, at Walnut Grove	June 3, 4
Philadelphia mission, at Philadelphia	10, 11
Decatur mission	17, 18
Beech Springs mission	24, 25
Carthage circuit, at Carthage	July 1, 2
Ludlow mission	8, 9
Forest circuit, at Morton	15, 16

16 J. M. GANN, P. E.

SEASHORE DIST.—SECOND ROUND.

Ocean Springs ct., at Scranton	May 25, 26
Moss Point, at Moss Point	Apr. 1, 2
East Pascagoula, at Cross Roads	8, 9
Thunderbolt, at Ellard	15, 16
China Grove, at Smiths	22, 23
Mt. Carmel, at Columbia	26
Frank Hington, at Magbee's	29, 30
Covington, at Covington	May 3
Pearlington, at Log Town	6, 7
Spring College, at Bird's Chapel	9
Whillington, at Steep Hollow	13, 14
Dehrl, at Ellisville	20, 21
Westville, at Fairmount	27, 28
Enon	June 3, 4
West Pascagoula, at Union	7

District Stewards will please meet at Moss Point April 1, 1882.

13 T. S. WEST, P. E.

VICKSBURG DIST.—SECOND ROUND.

Vicksburg	Apr. 1, 2
Warren circuit, at Beechland	8, 9
Port Gibson	15, 16
Fayette circuit, at Cane Ridge	22, 23
Natchez	29, 30
Kingston circuit, at Washington	May 6, 7
Rolling Fork	13, 14
Clover Hills	20, 21
Mt. Olivet at Sparta	June 3, 4
Rocky Springs, at Rocky Springs	10, 11
Meadville, at Nebo	17, 18
Carnes, at Reeves Chapel	24, 25

15 R. S. WOODWARD, P. E.

NORTH MISSISSIPPI CONFERENCE.

WINONA DIST.—THIRD ROUND.

Koseiusko and Durant	May 13, 14
Newport	20, 21
Zilpha	June 3, 4
Koseiusko circuit	10, 11
Attala	17, 18
French Camps	24, 25
Richland	July 1, 2
Lexington	8, 9
Winona and Valdrie	15, 16
West	22, 23
Winona circuit	29, 30
Walthall	Aug. 5, 6
Black Hawk	12, 13
Carrollton	19, 20
Mialer City	26, 27

The District Conference will convene at French Camp, June 23, 1882.

15 THOS. V. GAMAGE, P. E.

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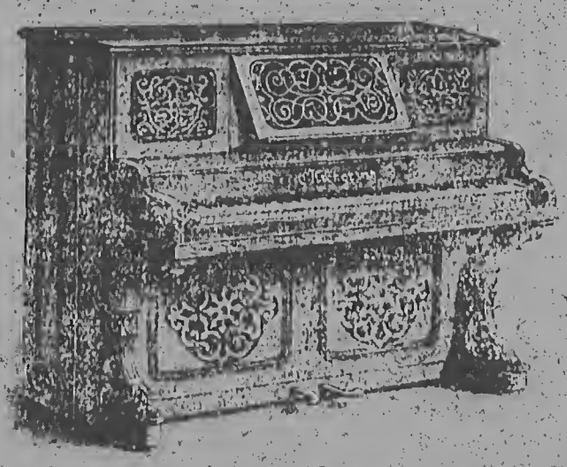

A FEW WORDS ON PIANOS.

Very few people actually know what pianos to buy. Many say they prefer an old-fashioned piano like their mothers and grandmothers used to have, one of the square make. What was considered a good piano of years ago, would be called a tin pan now, what suited our ancestors would not suit our children. Music more than a hundred years, is progressive, and the difference between the spinette on which Mozart and even Beethoven, played is, in comparison with the concert piano, say the Chickering of to-day, is as great as between the mail coach of our fathers and a Pullman palace car of to-day. While European makers have improved and perfected a style of construction, that cannot be excelled. The Americans claim durability to their pianos and have a volume of tone by over stringing, light touch by improved mechanism of action, vibration by equalizing sounding board. How European pianos has attained to such perfection will be seen by the following extract from the London Graphic of April 8th. "There is no piano of any importance manufactured in England, which does not contain some of the improvements originated by the Americans." Take, for instance, the CHICKERING pianos of today, and compare them with those made fifty or sixty years ago, this progress is very clearly illustrated. So have the MATHUSHEK pianos patented features which no other pianos possess. Their pin blocks of iron, the holes are bushed with bronze, which gives them the solidity of iron, and keeps them in tune four times as long as any other piano. Their tone is not unlike that of the Steinway, but more delicate, and in my opinion, more pleasing to the ear. Their touch is more elastic, and responds more readily to the player's touch, and their workmanship is more thorough and complete in all its details. The tone of their upright pianos is also very fine, and I have no hesitation in saying that they are the best uprights made in this country. Their square pianos are also very fine, and I have no hesitation in saying that they are the best squares

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IN SUMMER FIELDS.

BY C. M. FRASER-TYTLER.

Sometimes, as in the summer fields
I walk abroad, there comes to me
A strange a sense of mystery,
My heart stands still, my feet must stay
Am in such strange company.

I look on high—the vastly deep
Of blue outreaches all my mind,
And yet I think beyond to find
Something more vast—and at my feet
The lilly bryony is twined.

Clouds sailing as to God go by,
Earth, sun, and stars are rushing on
And faster than swift time, more strong
Than rushing of the worlds, I feel
A something is, of name unknown.

And turning suddenly away,
Grown sick and dizzy with the sense
Of power, and mine own impotence,
Be the gentle cattle feed
Dumb, unthinking innocence.

The great Unknown above, below
The teasing rooks, the milking-sled
And awful silence overhead;
Below, the muddy pool, the path
The thirsty herds of cattle tread.

Sometimes, as in the summer fields
I walk abroad, there comes to me
A sense of mystery,
My senses reel, my reason fails
As in such strange company.

Yet somewhere, dimly, I can feel
The wild confusion dwells in me,
I, in no strange company,
The lost link twixt him and these,
The touch him through the mystery.

—Littell's Living Age.

China and Her People.

BY REV. J. W. LAMBUTH.

(SIXTH LETTER.)

My Dear Young Friends: I promised my last to tell you something of the old man, Laoutsz, who lived at the same time with Confucius, five centuries before the Christian era, and also of Buddha who lived in India. The sect which he founded is called Tao, which means *way* or path, or a principle from which all things proceed. It also means a word or to speak. Laoutsz is called the "venerable philosopher." He is always represented as an old man with long gray beard. His followers believe he existed from eternity, and they think he created all things. They say he is the venerable prince, the root of heaven and earth, the commencement of all things." He is said to have appeared on earth fourteen centuries before the Christian era, then 604 B. C., and again in A. D. 123. His followers affect to despise wealth, ease, prosperity, and they believe everything ends with this life.

Confucius visited him to learn what his doctrines were, but he found them were too speculative for him. Gradually his followers introduced Buddhistic doctrines. At first there was no idolatry connected with it, but now they are notorious for their worship of idols and their gross superstition. The whole system is now materialistic. They have no knowledge of the personality of God, and simply talk of order and reason as the great and universal principle which governs all things. The common people speak of heaven and earth as a personal and intelligent being, and often say, when we tell them of the true God, "He wants us to worship heaven and earth." The priests of this sect are very superstitious, and profess to have intercourse with and control over evil spirits in the invisible world. They say their high priest never dies, but is immortal and rules over hades. Charms written by him are sold at high prices, and are used to expel evil influences; but I will tell you more of this another time.

The third sect is that of Buddha, the founder of this system of atheism called Shakyamuni Gautama Buddha. He is said to have lived in the sixth century before the Christian era, and died 543 B. C. He was the son of one of the kings of India, and until his fifteenth year is said to have led a very dissolute life. At that age he left his home and became a recluse, visited the four schools of India, but was not satisfied, because, by all their studies, old age, sickness and death could not be avoided. He went to the mountains, and after a probation of sixteen years, it is said, he renounced all vicious tendencies and arrived at that point where he had no feeling; and finally entered the state of nirvana, or annenity, or, in other words, was annihilated. It is said by his followers that this was not the first appearance of Buddha, but that he had appeared five hundred and fifty times before; and one, mine which he bears now in China, is Szu-in-fuh, which means will come again. This idea of returning, like many other incidents, was no doubt borrowed from the Christian religion in modern days.

Shakyamuni Buddha taught voluntary poverty and celibacy; he taught atheism and deified humanity, and believed in transmigration. When Shakyamuni Buddha came the last time he was said to have been born of a virgin, the bride of one of the kings of India, and the name of this virgin was Maya, which very much resembles the name of our Saviour's mother. When he was born heavenly beings came near, and a great light announced his birth. When he was baptized an old man took him up in his arms and spoke of his future greatness. At the age of seven no teacher could be found wise enough to instruct him. He was led into the wilderness, and "wise men from the east" came and made offerings to him. He preached in the open air, and proclaimed everywhere that all things are vanity. He went about from place to place clad in rags, and with his alms-bowl begging his bread. He is also said to have worked miracles, but they were mere tricks of jugglery. He is said to have ascended to heaven and went down to hell. Near the close of his life he is said to have been baptized with fire. When on a mountain in Ceylon, while preaching, a bright light is said to have descended upon him. When his end drew near heaven and earth trembled, and loud voices were heard lamenting his departure. We see here many incidents like those in the life of our Saviour. He is said to have come from heaven, was born of a virgin, and his birth heralded by angels; was welcomed by an old man; was taken to a temple and baptized with water, and afterward with fire; astonished many learned men by his wisdom; was led into the wilderness, and was tempted of the devil; and afterward went about preaching and working miracles; when on a mountain was encircled with a halo of light; goes down to hell, and then ascends to heaven. With the exception of the crucifixion almost every incident in the life of Christ has been ascribed to Buddha, and yet he lived and died more than five hundred years before the Christian era. Some would have us believe the Saviour visited India and borrowed all this from from the life of Shakyamuni Buddha. But we have history to prove that all this is of modern origin. There was nothing of this in the early life of Shakyamuni Buddha. The words and ideas of the "Light of Asia" were taken from books published since the fifth and sixth centuries of the Christian era. Buddhism was introduced into China in the first century of the Christian era from India.

In the year 61 A. D. the Emperor Mingte, of the Han dynasty, had a dream in which he saw an image of gold, and having heard of some great man in the west which no doubt was our Saviour, sent messengers to invite him to come to China. They went as far as India, and there they were persuaded that the wonderful personage of whom they had heard was Buddha. They returned to China, in A. D. 75, accompanied by a Hindoo priest, an image of Buddha, and one small book. The prime minister opposed the introduction of Buddhism into China, and for this he was banished to the southern confines of the empire. The emperor had the book translated, and thus Buddhism was established in China. It was in Thibet that Buddhism gained its greatest triumph. In the seventh century many Buddhist priests fled to Thibet from Mohammedan persecution. In the eight and ninth centuries many of the reformers of Thibet, being dissatisfied with the Buddhist system, and, hearing of the Nestorians in China, went to visit them, and there they became acquainted with the life and character of Christ, and the ceremony of the Catholic Church. They at once adopted many of their doctrines, traditions and ceremonies, and, returning to Thibet, they reorganized the Buddhist Church, and introduced many forms similar to those of the Catholic Church. And here we have all those incidents in the life of Buddha which coincide with those in the life of Christ.

The Buddhist Church in Thibet has its Pope, cardinals, bishops, priests and nuns. They have their infant baptism, their confirmation, mass for the dead, rosaries, chaplets, candles and holy water, the processions, saints and fast days. These Catholic ceremonies found their way into the Buddhist religion in China; but not to so great an extent as in Thibet. So striking was the resemblance between the Chinese and Roman Catholics that, when they came to China, some of their Bishops thought Satan had induced the pagans to imitate the holy mother church in order to expose her ceremonies to shame.

Authors of such works as the "Light of Asia" would like to shake the faith of Christians in the true record of the life and character of Christ, and would lead many to believe that the history of the Redeemer was but a borrowed one.

The remains of Buddha were severed by his followers. A hair, a tooth, or a piece of bone, were preserved in temples, and, in many instances, pagodas were erected over them and are held sacred. Buddhist priests take a vow of celibacy, shave their heads, live in temples, do not eat animal food, take no wine, and live on the public contributions of the people. The gods they worship are the three precious Buddhas, the past, present and future. They also worship the goddess of mercy, the holy mother of heaven, the goddess of small-pox, the god of wealth, and others. They have no Sabbaths for periodical seasons of rest, but observe the new and full moon for public days of worship. They observe 162 fast days in the year. Their prayers are in the Sanskrit which few understand, and not understood at all by the people. Buddha's name is often repeated, to which they attach great merit. In their books they say: "Think of the devil, and you will become a devil; think of Buddha, and you will become a Buddha." Shakyamuni Buddha said: "If any one repeating my name fail to obtain life in my kingdom, I would cease to be a god." The land of his kingdom is made of yellow gold. Its gardens and palaces are all adorned with gems. All the sages of heaven and earth are there. But there are no women, for they are all changed into men. The only way to gain this paradise of the west is to depend on O-me-to-Fuh (Amida Buddha.) You need but this single word.

Such is the heaven of Buddha and the way to obtain it. These poor heathen repeat the name of Buddha as rapidly as they can, until quite out of breath, and taking another breath they continue in the same way. The worshippers of Buddha talk a great deal about compassion; but it is only extended toward beasts and ghosts, while the poor among men are left to suffer. It is very common for them to feed hungry ghosts. The priests prepare a feast, and make a great display of flags and lanterns, and, at the same time, gongs and drums are beaten to inform the ghosts that the feast is ready. The priests then repeat their prayers, and work their fingers in a strange manner, by which they believe the gates of hell are opened and the spirits are set at liberty. I will write more of the Buddhists and Taoists in my next.

SHANGHAI, CHINA, March 17, 1882.

Death of Rev. Thomas S. Abernathy.

Who should rehearse the noble qualities of Jonathan, and mourn his death in the most pathetic strains but David, who loved him as he did his own soul? And who should write a brief memoir of the long and useful ministerial life and happy death of Thomas S. Abernathy, late of the Alabama Conference, but the only remaining one of his early colleagues in the itinerancy? By special request from a deeply-bereaved heart the attempt is made. Rev. Thomas S. Abernathy was born in Brunswick county, Va., March 26, 1803, and died in Dayton, Ala., April 13, 1882, having just entered his eightieth year. When a small boy his parents moved to Giles county, Tenn. Giles county was even then the hot-bed of Methodism and nursery of young preachers. When about fourteen years of age Thomas was converted at a camp meeting at Mount Pisgah. Soon after his conversion his father moved into a new settlement where there was no preaching, and but little religious society, in consequence of which he suffered a decline in his spiritual enjoyment. Soon, however, Thomas Stringfield, hearing of their destitution, took them into his circuit and organized a society at his father's house. Thomas, the boy Christian, soon had his heart warmed with his first love and became greatly exercised about preaching. He kept these exercises to himself, and tried to excuse himself from entering the ministry on account of his extreme timidity and want of a suitable education; but still the subject was interwoven with all his meditations. He essayed to put it away as the creature of his own imagination; but still the voice of the Spirit sounded in his heart: "Go preach the gospel." He secretly promised he would, if the way should be opened without any agency on his part. One day, after preaching, Ellison Taylor stopped at his father's house, and proposed to him to get his horse and go with him around his circuit. This was an unexpected shock to his feelings; but he had secretly promised the Lord to attempt to preach if the way was opened to begin without any agency on his part, and he dared not violate his solemn pledge. Bro. Taylor soon had him reading, praying and exhorting in public, and there commenced his career of fifty-nine years in the ministry. The heavy burden of hesitation, doubt and fear fell off his young heart, and, after a full consecration of his life to the work of the ministry, he spent the remaining part of 1823 traveling with Ellison Taylor in Limestone, and James W. Allen on Madison circuit. He obtained, with many other young men, a recommendation for admission into the Tennessee Conference, which that year met in Huntsville, Ala., November 26, 1823. John R. Lambuth, though then quite young, had been traveling some time in the Alabama part of the Mississippi Conference, and, seeing the great need of additional laborers, repaired to the seat of the Tennessee Conference to solicit volunteers for Alabama. He found five young men, including T. S. Abernathy, willing to volunteer for the Mississippi Conference, and, after consulting Bishop George as to the legality of the transaction, he got their consent to withhold their certificates of recommendation, from the Tennessee and present them to the Mississippi Conference, which was to meet in Natchez, December 25, 1823. The five volunteers repaired in a body to the residence of Alexander Sale, the presiding elder of the Cahawba district, who was on the eve of starting to Natchez. Bro. Sale received the young men with great cordiality; but told them, as it was not necessary for them to be at Conference to insure their admission, he would save them a horse-back ride of five hundred miles to Natchez, perhaps, to be sent back to Alabama, by placing them on circuits soon to be vacated by his preachers going to Conference. This arrangement was cordially adopted, and they commenced work at once. They were all gratefully received at Conference, and from then until now, with the exception of the short time that he was local, arranging his domestic affairs, his honored name has appeared on the Conference roll. I shall not occupy any space by recounting his different fields of labor. Before his marriage he traveled extensively—mostly in Alabama. After his marriage to Miss Martha Lacy, in the fall of 1827, there being no parsonages in those days, he settled his family in Marengo county, which from thence forward was the center of his itinerant operations. Let us now look at the subject of our memoir. He was a man of medium size, rather spare, and built for activity and endurance; had an open, genial countenance, and polished, agreeable manners; he had a clear, sonorous voice; his articulation was very distinct, and his style of delivery above mediocrity. His sermons were on the Wesleyan model, and clothed with well-selected and forcible language. His administration as a pastor was safe and conciliatory. He never aspired to the higher offices and positions of the ministry. His beau ideal of a happy and useful life was that of an elder on a rural circuit. He was several times compelled to take a supernumerary relation to the Conference; but he persisted in trying to be effective until 1872, when he was dangerously prostrated with bronchitis and asthma, which, after eight years of intense suffering, ended with his life on the thirteenth of April. As he had the misfortune to lose his parchments of ordination and could not recall the dates, I will here state that our journal shows that he was ordained deacon by Bishop Roberts, at Washington, Miss., December 14, 1825; and elder by Bishop Soule, at Natchez, Miss., December 23, 1827. He was one year my senior in the Conference, and from our first acquaintance we blended together as congenial spirits in mutual love which only increased with the long roll of years. After he was set off with the Alabama Conference we kept up an affectionate correspondence to the close of his life. His last letter to me was written about one month before his death, and was full of the mature Christian's peace, love, joy, hope and bright assurances of soon being home where many of his family had gone before. As he neared the heavenly gates he had glorious visions of celestial convoys coming to convey his departing soul to his eternal rest. Of all who belonged to the Conference, when we entered in 1823-4, I alone am left. I can but weep in my solitude; but, bless the Lord, I am happy, and shall soon overtake my dear old colleagues. May the Lord bless and comfort her who for so many years was the faithful partner of this good and true minister. Wish I could dare to write more.

J. G. JONES.

HAZLEHURST, MISS., April 20, 1882.

Letter from East Tennessee.

MR. EDITOR: Hiwassee College is located seven miles east of this place in what is known as the "Hiwassee purchase," a beautiful country lying along the Hiwassee river, from which both it and the college are named.

Hiwassee is one of the sweet flowing names given by the Cherokee Indians, whose language is as euphonious as that of the Greeks. It stands in the broad country lying between the Cumberland and Alleghany mountains, in sight of both, and is surrounded by the Batt creek knobs, a chain of singularly constructed mounds, some of which are said to be four hundred feet high. It is in the midst of a community of thrifty, frugal, intelligent and religious farmers, and is remarkably free from all corrupting and disturbing influences. Hiwassee College has been in operation thirty-three years, during which it has graduated and sent out many young men who now stand in the front rank in the different learned professions in this and other Southern States. Rev. J. H. Brunner, D. D., A. M., is its president, and has been through most of its history. He is mild in disposition and manners; firm in administration; apt to teach; and wise to govern. His professors, in the male department, have been selected from the *alumni* of the college. It is not contended that Hiwassee College is better than the colleges of the South. No; if parents are able to educate their sons at home, and their sons are able, physically, to be educated at home, let them do so; and should I find students here, whose constitutions require a more Southern climate, I shall not hesitate to direct them to Centenary, Whitworth, or East Mississippi. But Hiwassee makes its appeal on the grounds of health and economy. There are many young men in the South who have both the means and disposition to avail themselves of collegiate advantages, but are unable, physically, to endure a four years' tuition in the depressing climate of their own section, and must, therefore, either be educated from home, or not at all.

The people of this country, many of them, live to a very great age. The following inscription is taken from a tombstone now at our depot: "J. C. Hardin, born December 25, 1775, and died January 3, 1881." William Browder, a soldier of the war of 1812, now ninety years old, is a member of our church in Sweetwater circuit, and is wonderfully preserved both in body and mind. He walks, rides horseback, and attends to business with about as much facility as a man of sixty. Rev. James Axley died, at this place, in the year 1838, but his widow is still living a few miles from Hiwassee College. I have cited the above cases as specimens of the health and longevity of this country. People are constantly coming here from both North and South seeking health, and in most cases they are benefitted. This college makes no pretensions to fine buildings, or splendid appointments; but, in a modest way, offers first-class educational facilities at the lowest possible cost. Its patronage from the South has been, and is now, liberal.

Victoria College, the female department of Hiwassee, is located at this place. Sweetwater is noted for its refined society, its high moral tone, and its exemption from the vices so common to small towns. But little is ever heard of parties; nothing of dancing. It is a town of churches and schools. Victoria is wisely located. Rev. E. M. Grace, A. M., the sweet spirited, genial Christian gentleman and minister, the ripe scholar, and the wise instructor of the young, is its president, under the general direction of President Brunner. Bro. Grace was for many years a member of the Alabama and North Alabama Conferences, and was connected, as president and professor, with several of their Conference colleges, and is too well known there to need commendation. I take great pleasure in commending both him and his college to friends in other portions of the South. The same advantages that are offered to young gentlemen at Hiwassee are secured to young ladies at Victoria.

Miss Annie Green, an accomplished teacher from Tuscaloosa, Ala., has recently been added to the literary department of the school. And what shall I say more? For the time would fail me to tell of Emory and Henry, of Martha Washington, of Sullins, of Peoples, and of Asheville, whose friends rise up and praise them, and whose works testify of their worth. Worthy institutions they are; but I only promised to write you of the schools of this portion of Tennessee.

W. H. LEITH.

SWEETWATER, TENN., April 20, 1882.

Seashore Camp-Ground.

MR. EDITOR: Please call attention, through the ADVOCATE, to the action of the trustees at last camp meeting fixing the time of the commencement of the Seashore Camp Meeting permanently hereafter on the second Wednesday of July, which, this year, 1882, will be on the twelfth of July, on which day the eleventh annual camp meeting will open, as usual, and continue from eight to ten days. It is desirable that the people take early note of the time and make all needful preparation beforehand. Lots can be had for building on, and tents already built can be hired, at reasonable prices, for the term of camp meeting, or for the season, on application to any one of the trustees. Several new tents are being put up this spring to be in readiness for the meeting. We hope our brethren will not delay this action, but commence at once. Building can be done now on more favorable terms than at a much later period, when every one wants his work done first, and artizans and laborers are pressed and hurried to complete their contracts, and the time of getting ready is carried over and lapped on to the sacred hours of worship. Do not delay. The liberal action of a few of the trustees and friends of the camp meeting last summer, a subscription of $2 500 to enable the trustees to pay off and close out forever the indebtedness of the camp ground, accompanied by the purchase [illegible] grounds, erection of a large and [illegible] of tabernacle and other [illegible]

and clearing up and improving the grounds, was timely and most praiseworthy. Warm and hearty thanks are due to these good brethren. Their record is woven in the history of Seashore Camp Ground; their deeds are registered on high. The church may now rejoice that they have, free from debt, one of the finest camp grounds in the Southern country, or in any other country, held by an incorporate board of trustees—just as other church property is held: "for the use of the Methodist Episcopal Church, South, in the worship of Almighty God"—of an estimated value of $20,000.

The improvements embrace a commodious tabernacle, which will pleasantly seat a congregation of 1,200 to 1,500, a prayer hall for more private and social meetings, a large and comfortable restaurant, seven large sleeping tents, one large company tent covering three lots of ground, and capable to accomodate from 150 to 200 persons, five district or pastors' tents, one Bishop's tent, forty-four private tents, and twelve other tents of various sizes held by the trustees to rent, or otherwise, for the accomodation of the public. Good bath-houses afford to the people the luxury of cool, refreshing sea bathing. An abundant supply of cool and healthful water is afforded from both wells and springs, gushing out from the clear sands and gravel beds. The religious character of the meetings from the first has been excellent; perfect order has prevailed, and the preaching has uniformly been good—at times of a high order and seldom excelled, always practical, spiritual, and adapted to the occasion. The Lord has been in the congregation of his people, and they have been abundantly blessed with all spiritual blessings in Christ Jesus, and sinners have been fed to repentance and gathered into his fold.

The prospects for the approaching camp meeting are considered very encouraging. Letters from various parties at a distance, who have never before visited our grounds, make inquiries and expressing intentions to be present in July next.

The invitation is extended to all. Comfortable accomodations for board and lodging will be provided at reasonable prices, and the preachers will be cared for free of charge. Again we say, make early arrangements; do not delay. Come, and come praying.

The following are the trustees of the Seashore Camp Ground:

New Orleans District, Louisiana Conference.—R. O. L. Rayne, J. H. Keller, G. W. W. Goodwyn, John N. Pharr, Thomas J. Carver, Philip Hallagan, John H. Thompson, William H. Foster.

Mobile District, Alabama Conference. Price Williams, William Otis, Daniel Smith, H. G. Hopper and W. J. Hearin.

Seashore District, Mississippi Conference.—E. F. Griffin and Henry Ware.

TRUSTEE.

Good Words.

Rest follows labor
Even so;
Yet side by side
They like were go.
Each to the other
Dear akin.

For life well spent
Brings peace within
This is the test
That all may win.

—If there is true spiritual life, it grows. All the elements of piety grow. Love of God becomes stronger, leading to more complete surrender, more ready self-sacrifice. Purity gains dominance over the heart; impure thoughts become more hateful, and are the more promptly expelled. The man takes larger views of duty; his eyes daily open to take in new fields of duty, within and without; his standard is constantly rising; he is never satisfied with his attainments. His love for his fellow-man becomes real, eager, all-embracing; he has no enemies; she is glad to deny himself; he realizes that he never before knew what self-denial was; and, better and more wonderful, he never knew till now the divine joy that there is in self-denial. All his ideal of holiness becomes higher, so his knowledge of his own deficiency, his sense of his failings, becomes more marked, and he is more filled with humility. This growth, once begun, is life-long.

—The ordinary influence of religion, like the light of day, is so gentle in its approach, and so all-pervading, that most men are not aroused by it from the slumber of their indifference and alienation from God. They seem to need a sudden and vivid lightning-flash, which, while it reveals the glory of heaven from whence it descends, displays, also, the dismal abyss on the brink of which they are standing.

—It was a saying of old Dr. Sharpe, of Boston, that a man who doubts and only half believes, does not believe at all. One can not believe a thing and have even the least doubt about its truth. Belief is equivalent to knowledge. A man can not believe a thing which he is not wholly convinced is true. "I *know* that my Redeemer liveth," expresses the frame of mind in which we should approach the great truths of the gospel.

Christian Advocate.

THURSDAY, MAY 4, 1882.

THE ENDLESS STORY.

BY MARY AINGE DE VERE.

A freshening wind, an April shadow,
A bird-song, trilling clear and fast,
A gleam of violets from the meadow,
A builded nest, and the Spring is past.

Warm, golden blooms that break asunder,
The calm of full perfection wear;
A lightning spark, a crash of thunder,
And scattered rose-leaves, the Summer's done.

Light drizzle-downs through the blue air flying,
Swift-wandering leaves of gold and red;
An empty nest by the wayside lying,
A mateless bird. Ah! fair Autumn's dead.

A bright, white world, and soft snow-wreaths blowing,
And fringed eaves dripping in the sun;
Then floating ice to the great sea going,
And the endless story is again begun.

—New York Independent.

Sunday-School Lesson.

PREPARED BY REV. CHRISTIAN KREHER.

Second Quarter—Lesson VII.

SUNDAY, MAY 14, 1882.—MARK VIII, 1-26.

GOLDEN TEXT.—"*Beware of the leaven of the Pharisees, which is hypocrisy.*"—LUKE XII, 1.

THE LEAVEN OF THE PHARISEES.

The Master held the multitudes absent Decapolis in wondering astonishment while remaining there several days in this place of chosen retirement, for the purpose of instructing his disciples. By his fame he attracted to himself a very great multitude from the surrounding country. His preaching and miracles held them in his audience until their supply of food was all exhausted. The Lord's compassion was stirred by their want, which he knew had resulted from their desire to be near him. "They have been with me three days, and have nothing to eat." He keeps account of how long they have been with him, and how far they were off from their houses, and, casting all together, resolves to supply them. I suppose the Lord yet takes an exact estimate of the self-sacrifice of each act of worship. I wonder what he thinks of those worshipers who are put out of humor by a sermon or service which keeps them a half hour too long, and spoils the warm Sabbath dinner. They will not tarry one moment over time, and a sermon which exceeds the limit they have fixed is remembered against the preacher no matter what the importance of the occasion.

"If I send them away fasting, to their own houses, they will faint by the way; for divers of them came from far." The Master puts the matter to the disciples as a question, without the slightest intimation of his intention of supernaturally supplying their want. The disciples answer him as if they were not informed of the recent miracle of the feeding of the five thousand. They answer as if the demand of the present moment had no precedent. From whence can a man satisfy these thousands of men and women and hungry children here in the wilderness? Had the former deliverance been forgotten so soon? Had they come to look on him as a man merely? This question implies that they did not have the slightest conception of the possibility of the Master by his own creative power supplying the bread for these people. This unbelief in the disciples, clearly implied in their question, is simply unaccountable and inexcusable. How easily men relapse into the deadness of unbelief. The mighty interpositions of God's hand fall out of our memory whenever a new difficulty arises; to unbelief, at each recurring necessity, it seems as though the wonders of God's grace were exhausted, and had come to an end. Memory shall have to answer for many monstrous acts of ingratitude in the judgment. We have no right to forget God's mercies. No doubt the disciples were as much astonished at the miracle as if they had never seen the like. They acted as if they were totally unconscious of the result to be expected, just as you and I, who have an experimental knowledge of Christ's power to forgive sins, stand in wonder and surprise at every new conversion. We did not expect it.

To unbelieving, forgetting humanity, every manifestation of Divine energy is new and wonderful. Our unbelief shows itself in a whole life of marveling. More faith on our part, and there would be less marveling. Christ says to Nicodemus: "Marvel not." His very marveling was the voice of his unbelief.

The striking lesson in this miracle is that it shows how God duplicates his mercies in spite of our unbelief. If we fail at last to be saved, every interposition in the way of miraculous mercies oft repeated shall be charged up in evidence of our persistent rejection of the Lord.

The Master next encounters the unbelief of church in the persons of the Pharisees, her then best representatives. They question him, seeking a sign from heaven; tempting him, intimating that they were not satisfied with the miracles he was performing. There was scope for delusion in these; indeed, they were bold enough to insinuate that for aught they knew these might be the works of the devil, that Satan might have his hand in all these wonders. It was a miracle of the nature of phenomenal curiosity they wanted, not for a moment considering the folly of demanding a spectacular exhibition, in the material kingdom, to establish his claims to a spiritual kingdom. They were willfully blind to all signs of the times then appearing in the crisis of their history. The Law-Giver and the Scepter had departed from Judah. Their unbelief and opposition to him evoked a sigh from his Spirit. He speaks to himself, reflectively bewailing: Why doth this generation seek after a sign? They have plenty of signs in their nature, in their own hearts; their history is full of them, from Sinai to the prophets; they have no need for more. Verily, I say unto you, there shall no sign be given unto this generation. He left them; he would not press his mercies upon them. Saddened by being thus forced to leave, he took his place in the vessel, and departed for the other side. His mind was full of thoughts of these Pharisees, whom he was leaving to their fate, when he opened conversation with his disciples by warning them against the Spirit which animated these Pharisees. Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod. The stupidity of the disciples in receiving these words of the Master as suggestive of their failure to secure bread for the journey; their spiritual dullness, shown in their literal acceptance of his words, refute the idea of one of school skeptics, who teach that many of the spiritual ideas and doctrines imputed to Christ were originated by the evangelists. So far from originating them man can not, unaided by the Holy Ghost, comprehend when they are comprehensively stated by him in his own words. He heard their thoughts, and he turns upon them with a series of questions, which show how deeply he was grieved at the want of appreciation of himself. In their answers they showed that they remembered every circumstance of these two miracles, even to the fragments, but the spiritual lesson had escaped them. The rebuke he gave them was merited. They listened, as nine out of ten disciples do in this day, to his words. The word of the gospel is preached, and men take home with them the mere illustrations and the stock of anecdotes the preacher told. What amused them left its impression, and what was intended to touch their conscience fell out of their memory.

Woman's Foreign Missionary Society, Mississippi Conference.

Minutes of the fourth meeting of the Woman's Foreign Missionary Society, of the Mississippi Conference, Methodist Episcopal Church, South, held at Crystal Springs, Miss., April 6, 1882.

MORNING SESSION.

At the call of the president, Mrs. W. L. Nugent, the Woman's Foreign Missionary Society, of the Mississippi Conference, assembled at the Methodist Church in Crystal Springs, Miss., April 6, 1882, at ten o'clock A. M.

In the absence of the president and vice-presidents, by request, Rev. Mr. Lewis, pastor of the Methodist Church at that place, called the meeting to order. The exercises were opened with an anthem by the choir. Mrs. L. A. Kidd was nominated and elected president of the meeting, and Miss Annie H. Gibbs acting secretary. After prayer, by Rev. Mr. John G. Jones, the missionary hymn, From Greenland's Icy Mountains, was sung. Then followed an address of welcome, read by Miss Loretta Barnes, of Crystal Springs.

The minutes of the last meeting were called for, but could not be produced. Report of the corresponding secretary was read and approved by the society. The treasurer being absent, no report was made. The names of the auxiliary societies were called, and, as the names were called, reports were read by their delegates. Twenty societies were reported; only eight delegates present. Rev. Mr. John G. Jones and Rev. C. B. Galloway addressed the meeting. The meeting adjourned, to meet at three o'clock P. M.

EVENING SESSION.

The meeting met pursuant to adjournment. The president was in the chair, and called the meeting to order. Prayer by Rev. Mr. Johnston. The society then proceeded to business. The following resolution was offered by Miss J. Potty:

Resolved, That it is the desire of this Conference society that each auxiliary should hold a public anniversary meeting for the purpose of enlarging missionary zeal and intelligence.

Miss Annie E. Linfield offered the following:

Resolved, That we heartily approve of the proposed orphanage to be established in Brazil, under the direction of J. J. Ransom, and each auxiliary to give it all possible aid.

The following was offered by Mrs. Emma Selbe:

Resolved, That $15, or so much as may be needed, be appropriated to purchase stationery for the corresponding secretary, and for distributing missionary literature.

Miss Annie E. Linfield was elected as a delegate to the General Executive Association, to be held at Nashville, in May, Mrs. L. A. Kidd and Mrs. C. B. Galloway alternates. The society then proceeded to the election of new officers.

Mrs. W. L. C. Hunnicutt was elected president of the Conference society for the year 1882. Vice-presidents: Jackson district, Mrs. Stedman; Vicksburg district, Miss Mat. Hardy; Woodville district, Mrs. Bon. Jones; Seashore district, Mrs. J. M. Weems; Meridian district, Miss J. Potty; Brandon district, Mrs Judy Mayes; Brookhaven district, Mrs. H. F. Johnson. Recording secretary: Mrs. Kate Marshall. Corresponding secretary: Miss Annie E. Linfield—re-elected. Treasurer: Mrs. Annie DeMoss—re-elected.

The next meeting of the society is to be held on the first Thursday in April, 1883. Madison station is the next place of meeting.

Miss Annie E. Linfield offered the following:

Resolved, That we extend to the ladies of Crystal Springs our thanks for the welcome and hospitality accorded us during this pleasant session of our Conference society.

The meeting closed with a hymn, and the benediction by Rev. J. L. Forseyth.

MRS. L. A. KIDD, President.
MISS ANNIE H. GIBBS, Sec.

At night, notwithstanding the inclement weather, a good many were out to hear a lecture from that eloquent divine, Rev. C. B. Galloway, in behalf of the Woman's Missionary Society. If all of our ministers were as much interested as he, much more could be accomplished. We are willing, however, to do all in our power for the cause of missions, and hope ere long to see every woman of the Methodist Church a member of this society.

Names of the auxiliaries, and the delegates present at the annual meeting of the Woman's Missionary Society, of the Mississippi Conference.

	Members.	Subscription Money.	Money Rec'd from C'r'culating, Apr. 4.
	W.	M. S.	
Hazlehurst	—	—	—
Brandon	1	—	—
Vicksburg	—	—	—
Jackson, Mrs. Stedman	17	5	8 35
Meridian, Miss Petty	32	8	38 55
Raymond, Miss Annie H. Gibbs	01	9	22 50
Clinton	14	10	52 00
Bolton, Mrs. Dr. Jones	25	—	29 10
Sharon	—	—	—
Port Gibson	—	—	—
Moss Point	—	—	—
Whitworth College, Mrs. L. A. Kidd	43	—	40 00
Greensburg	—	—	—
Enterprise	—	—	—
Madison station, Mrs. R. W. Stewart	28	10	43 05
Woodville	—	—	—
Canton	—	—	—
Bethesda, Miss Molly Wansley	26	9	24 15
Crystal Springs, Mrs. E. Selbe	20	14	21 06
Total	202	55	217 15

JACKSON, Louisiana.

From the Work.

GRAND CHENIER, LA.

MR. EDITOR: I have just held a quarterly meeting at Grand Chenier, which closes my first round of quarterly meetings, as published in the ADVOCATE. This is an old appointment, which has been served by such men as Joel Sanders, Seaborn J. Graves and others. The people are hospitable, intelligent, many pious, and all ready to receive the gospel and gospel ministers *as a necessity*. From some cause this appointment has been left without a preacher for a time, which perhaps will be a good and wholesome lesson to the people, as well as to the church, for, for the want of cultivation by a living ministry, a wild growth was springing up in the field, a dearth was imminent, and all was looking toward desolation, proving that while the church must be aggressive, extending her borders by opening new fields of labor, she must not, if possible, neglect the cultivation of old ones, upon which she has spent so much labor and money, as they will certainly run to waste and utter ruin.

I felt much concerned about this work and Calcasieu mission, determining to visit them as early as possible, if they could be reached at all. No preacher had been assigned to them by the Conference, as had been the case for several years previous, but, in the providence of God, as early as February I secured the services of Bro. James L. Hoffpauier, who willingly went to Grand Chenier, and was kindly received and welcomed by the people, and he has been doing a good and faithful work, in visiting, gathering up the old members and some new ones, establishing Sunday-schools, getting subscribers for the NEW ORLEANS ADVOCATE, and circulating our literature. Grand Chenier is in Cameron parish, one among the few parishes in the State where the Sabbath is kept and everybody go to church if they have preaching, where no whisky or any intoxicating liquor is sold or drank by any one, nor has been for several years; drunkards are compelled to be sober, or seek some place where license is granted for the sale of that which ruins men and society, and entails a burdensome tax upon the people, for they can not find it in Cameron, and perhaps never will again, as they have realized from its expulsion small taxes, few criminal prosecutions, people moral and law-abiding, parish out of debt, with sixteen hundred dollars in the treasury. The stewards found it very difficult to obtain wine for the sacrament at the quarterly meeting. For temperance it is sending out an influence that is felt. Coming to this appointment, I spent about forty-eight hours on board the good schooner Lavonia Perkins, Capt. A. Rolling, loaded with railroad ties, and bound for Indianola, Texas, and during all that passage I saw no intoxicating liquor of any kind, not even a glass of wine, I heard no swearing, nothing boisterous, no loud talking, no loud or harsh commands. All the captain's orders were given in an undertone of voice, and were obeyed in like spirit, the captain controling his crew like the government of a well-regulated family, in all mildness, a religious influence seemed to pervade through the whole ship's company, impressing me with the fact that man can serve God, if he will, in all the lawful occupations of life, whether on water or land. What instruction does the management of this vessel impart to captains of steamboats, steamships, sail ships or railroad agents, showing that men can be governed by moral suasion, without brute force.

I found Calcasieu mission also a very interesting and important field, all white to the harvest, extending over a large portion of the parish, having about fifteen appointments, on creeks, in neighborhoods tolerably thickly settled, and, if supplied now with a preacher without a family, could soon be made self-sustaining, I think. Bro. J. Henning, an excellent local elder, is doing a good work as a preacher in a few settlements, but the claims of his family prevent him from extending his appointments throughout the whole of the work, leaving the larger portion unsupplied, and, although they send up the Macedonian cry, we have no preacher at present to send them. I visit them as extensively as my other engagements will allow, and preach to them, which affords them some encouragement.

During the time of the quarterly meeting at Rose Bluff I attended, with Bro. Henning, the funeral of Bro. J. M. Hilliard, M. D., who died March 31, 1882, a great loss to his family and to the community, and much regretted by all.

LEWIS A. REED, P. E.

APRIL 10, 1882.

MADISON, MISSISSIPPI CONFERENCE.

MR. EDITOR: Madison circuit lies midway between two of the best stations in the Mississippi Conference—Jackson and Canton. We are to have the District Conference here this year, and the Woman's Missionary Conference Society meets here next year, on the first Wednesday in April. We have had some prosperity, especially in the way of improvement in church property, and prospects of going forward in other directions. Last year we spent $125 on the parsonage, and this year will spend $75 more. The Rev. C. B. Galloway delivered his lecture, on "Illustrious Dunces," here a short time ago, the proceeds to go to the erection of a pastor's study for this circuit. The sum of $25 was realized, though it was a rainy evening. I hope his success here will stimulate other places to ask him to repeat it for them. By the way, is not this the better way to raise money for these smaller enterprises of the church, rather than resort to church festivals? I think so. We are booked for another treat, the third of May, by the Rev. W. C. Black, the proceeds for the benefit of the Protestant Orphan Asylum, Natchez, Miss. The corner-stone of our study was laid yesterday by an Ohio woman, of course without much ceremony, but when the first stone was laid, and placed to her notion, she said: "Amen." After reflection I asked what was included in that amen. Was it that the study commenced might be completed? or was it that the present and future pastors that should occupy it might be consecrated men of God, and that, with increasing and rolling years, the prayers offered and sermons prepared there might bring Christians nearer and sinners to God. Upon reading this to her she said, in her heart, that it might be a resting-place for the weary itinerant, as well as a place where they might prepare themselves for their arduous duties. With the prayer accompanies a handsome donation. Come up to our District Conference, which will be in June or July. We have a pleasant and hospitable community, and you shall have the best of attention.

The strawberry season is upon us, and the business is on a "boom." There are nearly two hundred acres in this pleasant and profitable fruit at this place. The heavy and disastrous rains are interfering with it and other business. Crops are generally late, while vegetation is far in advance of any previous year of our recollection. Cattle and sheep, that run upon the old fields, are fat already, while it is generally in May before they are ready for market. Gardens, where planted early and well cultivated, look well, and are remunerative. The spiritual condition of the country is fair. As little drinking and wicked amusements are engaged in as any portion of our beloved State. The people generally attend church, and are good hearers of the word. A most pleasant and profitable love-feast last Sabbath in connection with our Quarterly Conference services. We have a literary society that our young people interest themselves in, rather than engage in sinful pleasures of dancing and card-playing.

P. A. JOHNSTON.

MADISON, MISS., April 22, 1882.

WINONA CIRCUIT, NORTH MISSISSIPPI CONFERENCE.

MR. EDITOR: The second Quarterly Conference for the Winona circuit met and adjourned April 13. Bro. T. Y. Ramsey, the presiding elder, was at his post. The general state of the church here is ordinary. There is nothing that our people need more than a revival. We are as clever and honest as anybody, but this is not enough, holding to and claiming as much as we do. Are we, as Methodists, doing as much, in proportion to our numbers, as our fathers did.

The enemies of prohibition are having quite a jubilee over their success in the last Legislature, but the end of prohibition is not yet. Bro. C. B. G., in your paper of last week, strikes the key-note with his silver trumpet. Much good has and will be done. Let all who are lovers of humanity take up the sound. If you have but a ram's horn, blow wherever you go, until the walls of this Jericho are down.

The crop prospect is good; some corn worked out, some cotton up. The prospect for a fruit crop was never better. The grazing is as good as it usually is in May, but it is cold and cloudy, and the end is not yet. We love the ADVOCATE up here, and subscribe for it.

W. S. LAGRONE.

WINONA, April 13, 1882.

Marriages.

LANYER—LOFTON.—At the residence of Mr. Jesse Baldwin, Franklin, St. Mary parish, La., April 5, 1882, by Rev. T. K. Faunt LeRoy, Mr. Sherwood Lanyer, of New Orleans, and Miss Mollie Lofton, of Franklin, La.

VANDERWATER—GORDY.—At the residence of Mr. Knight, near Centreville, St. Mary parish, La., April 11, 1882, by Rev. T. K. Faunt LeRoy, Mr. William B. Vanderwater and Miss Eleanor P. Gordy, both of St. Mary parish, La.

PIERSON—WHITE.—At the residence of the bride's father, near Midway, Hinds county, Miss., by Rev. M. C. Calloway, Mr. A. Pierson to Miss B. K. White.

SAUNDERS—WILKINS.—At the residence of the bride, April 11, 1882, by Rev. I. L. Peebles, Mr. R. N. Saunders to Mrs. C. C. Wilkins, all of Lake, Miss.

COX—BELL.—At the residence of the bride's father, Monroe, La., on the evening of the fifth instant, by Rev. B. F. White, Mr. James H. Cox to Miss Julia O. Bell.

BROWN—McGEMPSEY.—At the residence of the bride, April 6, 1882, by Rev. J. L. P. Sheppard, Dr. W. C. Brown to Mrs. E. L. McGempsey, all of Pineville, La.

FUDECKER—BRUEKNER.—In Monroe, on the evening of April 18, 1882, by Rev. B. F. White, Mr. Ernest Fudecker to Miss Louise Brueckner.

FULLER—MITCHELL.—At the residence of the bride's father, on the evening of April 19, 1882, by Rev. B. F. White, Mr. William H. Fuller to Miss Fannie R. Mitchell.

Obituaries.

WASSON—ELIZA BUSH WASSON, nee COPELAND, was born in Green county, Ga., August 12, 1809, and died March 24, 1882. She joined the Methodist Church in early life; at what age no one now living remembers to have heard her say. At the time of her marriage she was conspicuous for her piety; yet, strange as it may appear, she married a man of more than average impiety, whom she finally won to the service of Christ, and who triumphantly passed over before her about three years ago. She removed with her husband to Mississippi about thirty years ago, and settled on the main road, then a stage road of great importance, between Louisville and Lexington. Here her hospitality was shown for many years, until the tide of travel was diverted to the railways. Yet her home was still known as the preacher's home, and such as he is always glad to find—a place of rest and retirement. Though fond of conversation, and especially that of religious, she never obtruded her company upon a preacher, if he showed a disposition to be left to privacy. She was zealous at camp and protracted meetings; regular, consistent and strict in her home religion. As a mother and manager of the young she had remarkable gifts, as also a remarkable fondness for the young. This she proved in her care for twelve orphan children taken to rear after her seventieth year. It was a pleasure to pay that home a visit. A Presbyterian lady, happening to spend a night there, wondered that twelve children could be kept so orderly and quiet at table as these were. When asked how she did it, she replied: "I believe in God and the children, and they don't deceive me." Beautiful faith that has two good arms: one grasping the divine blessings, and the other holding to the representatives of the third generation of the future! It is unnecessary to state that she saw every child and most of her grandchildren hopefully converted. Some of these went before her to the better land; but many remain to mourn her loss, not without joy in the faith of eternal life. One of her sons has been for years a local preacher, while I believe every one will lead in public devotions. The entire community testified their appreciation of her worth by attending her funeral. I have seldom preached to a larger audience upon such an occasion. Their attentiveness was remarkable, and at times nearly the entire congregation wept. I need only say her last words were, "Blessed Jesus!" Calmly and almost insensibly her spirit glided away from earth to heaven. She was buried at Liberty Chapel, near her home, and within sight of the camp ground pulpit, at whose altars she wept and rejoiced with so many penitents struggling from darkness into light.

T. A. S. A.

BLANKS—LITTLEBERY BLANKS was born in Green county, Ga., March 6, 1794, and died, near Notasulga, Ala., March 18, 1882, in the eighty-ninth year of his age. He was married to Elizabeth Perdue while yet a young man. They moved to Alabama in the year 1839 or 1840, and lived in the vicinity of Auburn for a number of years. His wife died some years before the late war, and left him to fight life's battles alone—his children all having married and left him.

His early opportunities were limited; in fact, he had none, and grew up to manhood without even knowing how to spell or read. Yet he was remarkably successful in life as a financier, and amassed a handsome fortune, which he lost as a result of the war, except his landed estate, which was afterward sacrificed to meet the claims of *post bellum* creditors. He was then left homeless, and was taken and kindly cared for by Mrs. M. N. Reynolds, a sister of one of his daughters-in-law, who he cared for in her orphanage, and she, assisted by her husband, willingly tried to repay the debt of gratitude by providing for him in his old age, which they did cheerfully and nobly. We could not claim for Uncle Blanks exemption from fault. He had his faults and weaknesses. For some years of his life he was addicted to strong drink, but under grace he became a sober man and died a Christian; and, if he ever failed to meet an obligation, it was from want of ability; a man truthful, just and honest. He professed religion at the old Salem camp ground, in Russel county, Ala., and often referred to the circumstances of his conversion.

The writer was with him only once after he became so feeble from age that he was unable to go out. He then spoke freely and hopefully of his future prospects, and heartily expressed a desire to die if it were the Lord's will. And we have many reasons to believe that the Lord has taken him unto himself.

H.

BLOUNT—JAMES ANDREW BLOUNT, son of William and Mary Blount, died at the home of his parents, in Lawrence county, Miss., March 25, 1882, aged twenty-six years—lese one month and one day. His parents were consistent members of the Methodist Episcopal Church, South, and brought him up in the nurture and admonition of the Lord. At the early age of fourteen he professed and became a communicant of the church, and fully consecrated his life to God. In youth he retained his integrity, and was true, noble, manly, pious. In every respects an exemplary young man. But in the morning of life, while all is clear, beautiful and hopeful, and a radiant day with a golden sunset is promised, we see the cloud of disease gathering and the light of life fading, as by the inevitable doom of the consumptive he goes down to the dark valley. Patiently, submissively, he suffered. He often talked on the subject of religion, and looked out into the future and expressed his perfect resignation to the will of God, and his implicit trust for life and salvation. In his conflict with the last enemy, while in death's empire, he was as exultant as one that had already conquered.

The shout of victory was only prevented by the weariness of the outward and sinking man. Twice in the conflict he rejoiced in spirit, and those who wept around rejoiced with him as they said, "He is happy." He asked them to sing, "Jesus, lover of my soul," and other pieces. As they sang he was raised to ecstacy of joy. When passing away he exclaimed: "I am going!" "A happy go," replied a loved one that sat by: to which he nodded assent. Afterward he kissed all good-bye. Then arose from the gloom of death, as quietly and as majestically, as the glories of the golden dawn of a resplendent day.

B. S. RAYNER.

WALSH—Died in Newark, N. J., March 18, 1882, Mrs. ELIZABETH WALSH, an "elect lady," one who, like the first Elizabeth of whom we read, it may be said, "walked in all the commandments and ordinances of the Lord, blameless." His word was as "a lamp unto her feet and a guide unto her path," and, by its light, duty to all in distress, within the scope of her influence, became paramount to all other consideration, and many deeds of charity, love and kindness were unostentatiously performed.

It was her privilege to claim that she was reared in the lap of Methodism, and early indoctrinated in its peculiar tenets. Her father's house was a home for the preachers, men who, like Paul, worked with their own hands for their support, while day and night, for the benefit of others, they made the word of God their constant study. No wonder that from these vivid impressions the sacred page had taken so deep a root that its language was for her the usual expression of thought, and educated her so eminently for the position she long held as teacher of a Bible class for young ladies, who owe to her faithful instruction their first knowledge and their present enjoyment of the comforting truths of Christianity. This lady was a faithful wife, a devoted mother and a kind friend. Affable at all times, she was overflowing with a genial humor which was irresistable in its effects. Dear sister, our parting is not sad, because it is not final.

H. B.

PRATT—SISTER ISABELLA PRATT was born in Marion district, S. C., July 30, 1823, and died at her residence, near Morton, Scott county, Miss., in the triumph of the Christian faith, surrounded by all her weeping family, saying to them (just before she passed away) "Meet me in heaven."

Her disease was asthma, of which she suffered many years; but through it all she had the support of Divine grace, which enabled her to bear the intense suffering without a murmur. Sister Pratt joined the Methodist Episcopal Church about the year 1838, in which she lived a faithful member until she was released from her sufferings. She was united in marriage to W. W. Pratt, January 15, 1840. She was a daughter of Capt. Wm. and Frances Page, of Marion district, S. C. She was possessed of great catholicity of spirit. Her husband and several of her children joined the Baptist Church. She interposed no objection to their doing so, but said she could not go with them because of close communion. She said to her husband that Christ had but one church, and she thought there should be no barriers set up at the Lord's table; but thought they should act as their consciences dictated. The writer was called on to perform the funeral service, and does not know that he ever witnessed an occasion of the kind where the father and so many grown up children seemed to feel so deep their great, irreparable loss. May the Lord sanctify this dispensation of his providence to their good.

G. F. THOMPSON.

The Southern Christian Advocate and the Meridian Baptist please copy.

COOK—Died of measles, near Livingston, Sumter county, Ala., April 1882, THOMAS LEWIS COOK, in the twenty-third year of his age.

The subject of this sketch was born and reared in the community in which he died. From a child he exhibited the most marked devotions to his family and friends. He was especially considerate of his mother's comfort, wishes and wants. Industrious in his habits, orderly in his deportment, polite in his manners, and select in his associations, he commanded the respect and love of all. He made a public profession of religion, and joined the Methodist Episcopal Church, South, September 7, 1881. On the first Sunday in March, preceding his death, he was at the communion table for the first and last time on earth—a happy witness of the power of regenerating grace.

From the commencement of his illness he persisted in the conviction that he would not recover, and frequently spoke of happy reunions on the other shore. His last words were those of a faithful soldier: "Ready! ready!"

J. M. PATTON.

MCCLEAN—Born in New Orleans, La., April 17, 1860, J. F. MCLEAN (after his father's name) began life's career tended by a mother's loving care, and was a father's worship and sister's devotion. He was an only son, possessing great ambition and noble spirits.

About his tenth year his parents moved to Adamsville, Miss., and there he received his last parental instruction. He united with the Methodist Church several months before his death, holding on with temperance and reverence toward the last.

He left home for Moss Point, Miss., and while there on the ninth of April, A. D. 1882, death claimed his body, as if to commemorate Christ's rising from the tomb he laid down his life.

We offer to the bereaved family our deep sympathies, commending them to the only Comforter.

L. A. A.

UPTON—HARVEY JACKSON, infant son of Eldon S and Katie C. Upton, born January 8, 1882, died April 23, 1882. Began and ended this life on the Sabbath, at the same hour 10 A. M.

Christian Advocate.

THURSDAY, MAY 4, 1882.

TO THE SUFFERING ONES.

To live, and not to do;
Only to wait and wait;
To watch the passing of other feet
Within the heavenly gate;
To see the kindling light
On many a long-loved face,
As one after one the Master calls
Up into the higher place.

To feel the loosened clasp,
To catch the parting smile,
To hear the whisper from dying lips,
"Only a little while."
Only—and yet we weep;
God hides them from our love;
It sometimes seems so hard to rejoice
That they are there—above.

To live, and not to die;
To suffer, not to reign;
Out to the dreary dark with the night,
To wrestle hard with pain;
They with the crown of peace
Full on each calmed brow;
We with the sharpness of thorn and cross
To fight on still below.

Silence, O restless heart,
In quietness be strong.
Well knoweth the Lord, who watcheth thee,
The pain of suffering long.
He knoweth—yet his love
Is stronger than the tears—
Shall he let thee miss thy full reward,
For all thy coward fears?

Many a boat would sail
Into the shining west,
Into the haven where she would be,
The land of quiet rest;
Afar o'er the darkening sea,
Through mist, and cold, and fear,
Cometh sweet a voice that biddeth peace:
"Patience—thy Lord is near."

—The Christian.

Notes of Life.

BY BISHOP ROBERT PAINE, METHODIST EPISCOPAL CHURCH, SOUTH.

After the accession of Mr. Monroe, in 1817, to the Presidency, a vast amount of fertile land, recently obtained from various Indian tribes, was offered for sale at public auction by the Government, especially in the Southwestern States. Immigration poured in like a flood—the land speculation mania rose to a high pitch. Capitalists formed associations to purchase extensively and to put down competition. The "Land Sales" became scenes of the wildest disorder. The plain and honest immigrant, who came with moderate means to secure a home, found it needful to join a company to prevent being crushed, and even then had been compelled to pay a high price for his home by the grasping speculators. Mr. Monroe, in a tour of personal observation through the States, visited Huntsville, Ala., after such a scene had occurred there, and attended a great public dining given him. The occasion was unusual—the *personnel* of President Monroe, his history as a soldier, and patriot statesman, and the vast and intelligent concourse present made it an impressive day. A toast was offered, complimentary to the distinguished guest and to the Government, closing by allusion to the high price for the public land by the people to swell the coffers of the General Government. In reply, the President arose to his feet, and gracefully responded to the compliment. He was large, finely-formed, and of noble mien; and standing in the midst of the most wealthy, finely-dressed, and intelligent crowd which the South could show; he appeared in a blue home-spun coat, cut in military style of the Revolution; light colored vest, and pants, cocked hat. A shade was said to have passed over his face as he closed by saying he had been made sorry by hearing that those who wished for homes for their families had been obliged by speculators to pay high prices; that the United States wanted citizens and actual settlers on her lands, and only required the cost of them. The sentiment was a right one, and some present winced under it. In many cases those who had agreed to pay from twenty to sixty dollars per acre for land were obliged to forfeit them after they had made one or two annual payments for them and were embittered by having to surrender them to others. In parts of Alabama this was specially the case. The immigrants were generally, however, of the better class of citizens from the Southern Atlantic States, and from Tennessee and Kentucky. They made fine citizens. In order to supply religious influence to meet the wants of this great rush of people to the Southwestern territory, Bishop McKendree, who attended the Tennessee Conference for 1819-20, announced early in the session that volunteers for Alabama, Mississippi, and Louisiana were wanted, and requested that candidates for work as itinerant preachers let the fact be known. Having resolved to devote my life to the cause of Christ, and to go wherever the church might think I could do most good—a principle I have never knowingly violated—I announced promptly that he might consider me a candidate for any place where, in his godly judgment, he might think I was most needed and could do most effective service. Ebenezer Hearn and Meredith Reneau said the same, and at the close of the session we were read out for different circuits in South Alabama.

This Conference, like that immediately preceding it, was held in Nashville Tenn., and began about Oct. 1, 1819. Nor did it differ materially in its tone and temper from it. If it did it was in its intensity of opposition to the bestowment of orders and offices upon slaveholders and those suspected of sympathizing with them. To such a degree was this carried that, however worthy and well qualified in other respects on trial or for ordination as local or traveling preachers a candidate might be, he was sure to be rejected if connected with the great evil. It mattered not though the State laws forbade it, or any other thing else rendered it improper or impracticable. The question was not whether slavery was an evil, but how to remedy it. Both admitted it was a social and political evil, and in many cases a moral evil, but the South generally claimed it was not evil *per se*, but an evil inherited, the only proper remedy for it being a gradual emancipation under the sanction of legislation, after due notice and preparation. So stringently was the opinion of the ultraists carried out by the majority at this session that a large and able minority felt constrained to sign a protest against their action, and forward it to the General Conference to meet the next year. They were T. L. Douglass, W. McMahon, Lewis Garrett, T. D. Porter, Barnabas McHenry, Wm. Stribling, John Johnson, Thos. Stringfield, Henry B. Bascom, Benjamin Edge, and others. Of course none of them were elected to the General Conference. One thing that served to indicate the unfortunate partisan feeling which pervaded the whole action of the majority in this affair, was that under their influence at the General Conference, May, 1820, the Tennessee Conference was divided so as to bring the Kentucky line to the Cumberland River at Nashville, and just below there across the river, and thence west; thus throwing several circuits and a large territory out of its proper relation. By this process the new Conference was larger and far more compact and desirable than the other, leaving the old Tennessee Conference a long, narrow strip, reaching from the Alleghany Mountains to the Mississippi River, with only four small districts; two of these lay east of the Cumberland Mountain. Of course all the delegates, except one or two who got presiding eldership, fell into the Conference. This kind of ecclesiastical gerrymandering appeared wrong to some of us, and I set myself against it henceforth. The result, however, was, we had peace afterward.

At the close of the session I was read out for Tuscaloosa. It was a mission work, including twenty-eight appointments in the form of the figure 8, the village of Tuscaloosa being the intersecting point. It covered an immense territory; starting from Tuscaloosa, it went north; thence west across the Black Warrior, and Northfork; thence between Columbus and Tuscaloosa, curving round to Tuscaloosa; then south by Savannah and Erie, toward Demopolis, Greensboro, and Marion to Cahawba, across the Alabama River to Walker's on Cedar Creek; thence recrossing the Alabama River at Selma; then north and west, crossing Cahawba River, and along the lower part of Jone's Valley, by Dudley Hargrove's and back to Tuscaloosa—a circuit of over 325 miles. Thos. D. Porter was again my presiding elder, to whose Christian and gentlemanly character and bearing I here gladly bear my testimony after several years of intimate acquaintance. It was the year immediately before his marriage. We were companions, traveled, preached and often slept together; I think I knew him thoroughly, and that he was a pure and noble man. Such I believe he will be found when the "Judge" shall come. From this Conference W. McMahon and R. H. Brown were sent to my last year's circuit; H. B. Bascom to Louisville, Ky.; T. Stringfield to Limestone; while E. Hearn and Meredith Reneau were, like me, sent to the Alabama mission-field.

19. —Nashville Christian Advocate.

Consolation of Religion.

This world is full of sorrow. There are only a few hearts that do not ache at times. Where you seem to be passing through society which is blithesome and all joyous, if you knew the secrets which often stir in the depths of human souls, you would find untold and unforgotten sorrows which have been slightly healed or comforted, but have left their traces forever.

There is no pen that can reckon up the number of hearts and lives that have been abandoned to despondency and to shame as the heavy pressures of powerful sorrow have come upon them while none have afforded consolation or sympathy. Many a young man and woman bereaved and left alone has gone to the world for consolation and found none. They have sought diligently there, and then plunged into shame and sin, with their natures now hardened by that which should have made them better.

Religion alone contains true consolation. It is the one balm for the sorrow-stricken heart. It is the oil of healing to the bruised spirit. It is the one sweet song of music for the ear of the mourner. It is the only star of hope for the lonely pilgrim whose comrades lie dead in the dust. Other things there may be to which the heart may be directed, but they are all but as the noise of dancing to the soft strains of heavenly music falling on hearts of deep anguish.

There is something in the very thought of the existence of a blessed God to whom we are sweetly reconciled by the death of his Son that gives us consolation. If he is God he must be our Father; if he is our Father, tender, powerful, and loving, then we have strong consolation who have laid hold of the help set before us. We do not know, we can not see, we cannot at first even feel that it is real, then faith takes hold of Father's hand. Our Father knows what is best. How full of consolation!

We present Christ in his full and blessed saving power: we offer him with his covenant of eternal life to all who believe on him as the one great consolation to all sorrow and grief. Long ago, and now, and always, he himself was, and is, and eternally shall be, our unfailing and inexhaustible comfort. He bore our sorrows and carried our griefs.—Itol. Telescope.

THE FIELD IS THE WORLD.—Whenever we make an appeal in behalf of the heathen, it is constantly urged that there are enough of heathen at home, that there is enough of work to be done at home, and why roam to more distant lands? I strongly suspect that those who are most clamorous in advancing this plea are just the very men who do little either for heathen at home or at a distance. At all events it is a plea far more worthy of a heathen than a Christian. It was not thus that the apostles argued. If it were, they would never have crossed the walls of Jerusalem. There they would have remained contending with the unbelieving Jews till caught by the flames that reduced to ashes the city of their fathers; and if we act on such a plea we may be charged with despising the example of the apostles and be found loitering at home till overtaken by the flames of the final conflagration. "The field is the world," and the more we are like God, the more our nature is assimilated to the divine, the more nearly will we view the world as God has done. "True friendship," it has been said, "has no localities." And so it is with the love of God in Christ. The sacrifice on Calvary was designed to embrace the globe in its amplitude. Let us view the subject as God views it, let us view it as denizens of the universe, and we shall not be bounded in our efforts of philanthropy short of the North or South Pole. Wherever there is a human being there must our sympathies extend. —Dr. Duff.

Religious Intelligence.

MISSIONARY.

—The Methodist mission in Foh-Chau is blessed with a remarkable revival. The Rev. Sia Sok Ong, presiding elder, and the native preacher are carrying on the meetings. Sia Sok Ong is a man of power and influence and is developing, we are told in the slips furnished from the mission rooms, into "a thorough-going American revivalist." He preaches every evening, closing his sermon by inviting those who are decided to be Christians to come forward. The missionaries are present to help. On one occasion twelve persons came forward; one after another, and three of the boarding-school girls besides, who are from Christian families. The theme of Sia Sok Ong's sermon on a certain Sunday morning was: "Christ the Living Bread sent down from heaven." He is the manna, the food for a famishing world. China's spiritual condition was illustrated by the horrors of the North China famine, when men ate such uneatable things. Starving China, he said, was eating, worshiping the dead men of the past; but now that Christ, the living bread, the satisfying portion has come, who would longer eat the uneatable things of the past? "It was a wonderful sermon," says a correspondent, "and strangely moved the people." A notable part of this work is the interest taken in it by Mr. Ahok, the liberal Chinaman who has purchased the bank building for the Methodist Anglo-Chinese College. He is a man of large business and brings from twenty to thirty of his porters, clerks, and servants to church regularly. Twelve of the college students have united with the church, only four of whom have Christian parents. Indeed, only a few remain undecided. Mr. Ohlinger writes: "I believe, if we had three hundred students now, the majority of them would yield to the power of the Word at this time. The most hardened, as well as some of our newest accessions, seem unable to resist the mysterious influence." This movement has naturally had a good spiritual effect upon the theological students. The revival efforts are not confined to Foh-Chau alone, but extend throughout the whole Foh-Chau district.—New York Independent.

—After his trip down the west coast of South America, Bishop Harris sailed from Valparaiso (Chili) in the Liverpool steamer Britannia. Passing through the Straits of Magellan and up the coast of Patagonia he reached Montevideo (the headquarters of our South-east South American mission) on January 16. Everybody was pleased with him, and his first impressions of South-east South America seemed very favorable. This Episcopal visit to that distant mission will mark an epoch in its history, as it has only been visited once before, and then but top briefly, by Bishop Foster, nine years ago.—Central Christian Advocate.

—Heathenism is being slowly overcome in the New Hebrides. A chief on Tongoa Island recently arrayed himself in a tin red coat, and, with a few companions, he walked to Pele, the chief village in the enemy's land. Going to the public square, he said: "Here I am, come to you to-day, armed with this hymn-book. Shoot me, if you will." He gave his fine coat to the chief, his enemy, and proceeded to preach to the people, who grounded their arms and listened to him.

—During the past eight years, which will measure the time of actual service of the Protestant missions in Japan, the work has been so far advanced that at present there are one hundred and sixty missionaries and fifty churches, with a total membership of 8,000. There are also schools, dispensaries, colleges and publishing-houses which circulate the Scripture and religious reading in all parts of the empire.

—The annual report of the Mahrattah mission has just come to hand, on the whole a very encouraging pamphlet. Self-support is being vigorously entered upon by many of the churches.—the Ahmednuggar and Kalgan Churches wholly so, the latter now for the first time. More recently Mr. Fairbanks says, "It seems as if this were to be a year of the right hand of the most high."

—So far the various Woman's Boards of Missions connected with the Presbyterian Church which have held their annual meetings report a total of receipts reaching nearly a quarter of a million of dollars. There are those who object to woman's work in the church even in this direction, but even they might find a reason for waiving their objections in the face of such magnificent results.—Christian at Work.

—During the Southern Baptist Convention this year at Columbus, Miss., it was stated that during the fourteen years succeeding the war—considered in the South as years of depression and poverty—the receipts of the Home Mission Board exceeded the contributions of the fourteen years preceding by over $71,000.

—Rev. Dr. Cuyler in a recent letter gave a glowing account of his visit to Athens. He took special care to mention the mission of the Southern Presbyterian Church in that classic city, with which the Rev. T. R. Samson is connected. The prospects of the mission are brightening, as tranquility is being restored in Greece.

—The Rev. Thomas Boswick has arrived at Brisbane, and reports that four teachers, with their families, connected with the London Missionary Society, had been massacred by the natives in New Guinea, without any provocation; and that consequently all the teachers employed in outlying districts have been collected at Port Moresby.

The orthodox priest who recently withdrew from his church in Bulgaria and became a Methodist, is selling books in Tirnova as a colporteur. The missionary writes: "We are very much pleased with him. He is active, wide-awake, and earnest, and has within an acute understanding. I believe he will make a first-class worker."

—Rev. C. W. Green, admitted to the Philadelphia Conference at the last session, and expecting to graduate at Drew Seminary at the coming commencement, is under appointment for the Central China mission, and expects to leave New York in June by the overland route.

—The successor to the late Dr. Punshon in the Wesleyan Missionary Secretariat is the Rev. G. W. Oliver. He had only a small majority over another prominent member of the Conference, and if there had been a full attendance of ministers present he would not have been elected.

—Rev. Wm. Arthur says of the work in Paris: "I have addressed more people in evangelistic services during the last four years than ever I saw collected together in religious services during all the previous years I have known Paris."

—The report of the treasurer of the Board of Foreign Missions of the United Presbyterian Church shows that the receipts of the past year from all sources were $65,467.97; the expenditures for the same period were $65,-305.61.

—The legacy of the late Mrs. Lapsley, of New Albany, Ind., has yielded $250,000 for the Presbyterian Board of Foreign Missions, and there will be about $50,000 more when the estate is fully settled.

—During the last forty years one hundred and twenty missionaries have fallen victims to the climate of the West Coast of Africa; but the converts to Christianity number over thirty thousand.

—It was reported, at the recent Evangelical Alliance Conference, that King John of Abyssinia had agreed to allow the circulation of the Bible in his kingdom, but was averse to Protestant missionaries settling there.

—While there were, last year, some seven converts to each of our preachers in the United States, there were some seventy converts to each of the missionaries in Asia.

—The French Methodist Conference held its session this year in Paris. It reports 168 chapels, 29 ministers, and 1,775 members.

—A native Paraguayan who speaks Guarani, has been stationed in the interior of Paraguay by our mission.

—There is only one lady missionary to eight hundred thousand Chinese women.

MISCELLANEOUS.

—An English publication, the Christian Age, has two articles, unsigned, criticising the Salvation Army. It is alleged that the reports of the Army are not satisfactory exhibits of the amount of income and the expenditures. Mr. Booth has stated that the income is £57,000 a year. The report states it at £50,000 in one place and £57,000 in another. Mr. Booth's son says it is about £30,000, besides £7,000 from outsiders. The critic says:

"There is no summary of the receipts as given under their separate heads, excluding loans, mortgages, sales, etc., in these accounts; but, as far as we understand them, the charitable contributions received at headquarters, excluding the 50, 57, or £60,000, which ever it is, amounted to £13,050 13s. 4d., all of which is accounted for, but only in jump sums, as, for instance, 'salaries and expenses of officers, including the traveling of the officers, etc.' No man's salary, no man's expenses are here detailed. There seems to be a serious loss in the printing department. It is stated as £331 9s. 11d.; but, as a grant from the book room stands on the other side, amounting to £261 2s. 9d., the actual loss would seem to be over £795."

It is pointed out that all the property of the army is held by its "General," Mr. Booth, who is sole trustee. Another complaint is that women are permitted to preside at the Lord's Supper. He concludes thus:

"The Wesleyan Methodist body has been much disturbed by the action of its president and others commending the appeal of Mr. Booth for money to purchase a large building, as the permanent headquarters of the army. Deep regret has been expressed even by some whose names are appended to that recommendation at their hasty and ill-considered action. Some who have never supported their own Christian ordinances or their own home missionary efforts are seen figuring as large supporters of this movement. They exercise their Christian liberty, if not strict fairness. There are hot and excited party feelings respecting the whole affair on every hand. May there not be expected out of all this some sad consequences, if Christian men will not calmly weigh the alleged necessity for this movement, its actual form, the predominance of one man and one woman and their family in it, and its probable influence on the future of the Church of God in these realms? Some of the wisest and best of the Christian workers of the land have written expressing their dread of the reaction which they are sure will set in before long."—New York Independent.

—A Congress, under the auspices of the Church and State Separation Society, has been held in Paris, Victor Hugo, Louis Blanc, and Gen. Garibaldi being honorary presidents. The duties of chairman were performed by M. Beauquier, deputy for Doubs. A resolution was sent to Garibaldi, at Palermo, saluting the "honorary president," deploring the old enmity fomented by the Papacy, and affirming the necessity for the friendship of France and Italy, on a basis of fraternal equality. Speeches are said to have been delivered "with varying degrees of violence against the church, the Concordat, and religion in general." Pastor Hirsch, a Protestant, suggested that the Catholic Church might become more powerful through persecution, whereupon he was denounced as a clerical in disguise.

—The Ritualistic Churches in London and vicinity are steadily increasing, as appears from the annual table of statistics. Some 37 churches out of 907 now use eucharist vestments, against 11 in 1869. Last year there were 35. Ten use incense, against 8 in 1869 and 11 last year; 59 have altar-lights, whereas 36 had them in 1874. Forty-five have candles on the altar, and in 270 against 71 in 1874 the "eastward position" is taken. The gain the past year in the number of churches is 20. Forty-six churches have daily communion and 476 have supplied choirs. Three hundred and nineteen have free seats.

THE REVISED VERSION.—It is stated that before the new version of the New Testament was ready for publication the orders received for it at the Oxford warehouse alone were in excess of a million, and that the orders which have arrived since that date are rapidly bringing the total up to two millions. In fact, on Thursday a notice to the trade was posted in the shop of Mr. Henry Frowde, to the effect that no orders from the trade could be supplied that were not booked prior to the end of April.

—The Preachers transferred from one Conference to another in the Methodist Episcopal Church during the last Conference year numbered only 280, or one in eighty-three of the effective list.

—The Memorial Church to the saintly and martyred missionary, Bishop Patterson, at Norfolk Island in the Pacific, was recently consecrated. It cost $25,000.

—The evangelical congregations in Rome are unitedly founding a Protestant hospital the persistent attempts to pervert the Protestant sick in the public hospitals.

—There are 281,061 Baptists in Great Britian and 2,236,327 in the United States. The latter number includes an increase of 153, 293 made last year.

—Fifteen Indian youths from Capt. Pratt's school, Carlisle, Pa., was recently received into the Second Presbyterian church at that place.

—The Liberals in the Reformed Church in Basle have carried a decision that unbaptized children may be admitted to confirmation.

—The old Catholic College in Berne has only nine students, for whom there are five professors.

—The Bishops of the United Brethren Church are paid a salary of $1,500 a year.

Our Young People.

THE SELFISH OYSTER.

There once was a selfish old oyster,
Who lived like a monk in a cloister.
Safely housed in his shell,
Like the monk in his cell,
Though the bivalve's apartment was moister.

Anchored light in the mud of the bay
This lazy old party did stay.
Nor cared he to roam
Very far from his home,
For exertion, he thought, did not pay.

And you will be wondering, I think,
What he did for his victuals and drink.
Well, the oyster was sly,
And when young crabs came by,
He would catch them as quick as a wink.

Then in him the poor crabs had to stay,
Till in time they had melted away.
So the oyster got fatter,
And the crabs—but no matter,—
For crabs have no souls, people say.

"And oho!" said the oyster, said he:
"What a lucky old party I be!
Like a king in his pride
I wait here, and the tide
Every day brings my living to me."

But there came a grim star-fish, who spied,
Our friend lying flat on his side:
"For the greedy old sinner
I had just had his dinner;"
And now could not run had he tried.

With a spring to the oyster he came,
And he threw his five arms round the same.
He shut off his breath,
And he squeezed him to death.
Then he ate him, nor felt any shame.

The point of this story, my dears,
Just "as plain as a pikestaff" appears.
But please give attention,
While briefly I mention
The moral again, for your ears.

Don't be greedy and live but to eat,
Caring only for bread and for meat;
Nor selfishly dwell
All alone in your shell,—
Don't be oysters, in short, I repeat.

But you'll find it much better for you
To be kind, and unselfish, and true,
Then you'll not lack a friend
Your cause to defend,
When a star-fish rolls into your view.

—St. Nicholas.

From Crystal Springs, Mississippi.

MR. EDITOR: I saw in the ADVOCATE a good while ago that "Annie" and "Olive" wanted their little friends to help them raise money to build a church in Mexico. I will try to help them a little, and to get my friends around town to give something also.

It will be a small amount, but I hope it will be acceptable. I will send the amount sometime this summer.

My father is the pastor of the Methodist Church in this place.

We have a good Sunday-school, and father has charge of it since our superintendant left. I have a good Sunday-school teacher. She talks to us and explains the lessons to us after we have recited. HENRY LEWIS.

April 21, 1882.

Curiosities of an Owl's Nest.

It is commonly known that owls have two or three sets of young in the course of a season; but as far as I can make out, after sitting upon the first egg or pair of eggs, and hatching the birds, no further effort in incubation is made. Directly after the owlets are out of the shell, the hen-bird lays one or two more beautiful white eggs, but does not set, devoting herself to feeding the insatiable little monsters she has started into life, and the warmth of their bodies hatches the next owlet. This one hatched, another egg is laid with the same result, that it is vivified by the young ones' warmth escapes from the shell, and once more an egg or two occupy the nest, so that in the same corner in a shallow downy spot may be seen an owlet three-parts grown, another half-grown, another a few hours old, and a couple of eggs—four stages in all; and, if inspected by day, the three youngsters will be seen huddled together in very good fellowship, one and all fast asleep, and the eggs in the coldest place outside. The sight is not pleasing, as may be supposed from the description of the young owls; but if the eye is offended, what is to be said of the nose? Take something in a bad state of putrefaction and arithmetically square it; the result will be an approach to the foul odor of a nest of owls in hot weather. The reason is not too far to seek, when it is borne in mind that the owl is a bird of prey; but all the same I have visited the nest earlier in the season, and found the place quite scentless, and that too at a time when ranged in a semicircle about the young were no less than twenty-two young rats and full-grown mice, so fresh that they must have been caught during the preceding night, the larder being supplemented by a couple of young rabbits. If, then, a pair of owls provide so many specimens of mischievous vermin in a night, they certainly earn the title of friends of man.

It may be argued that, inhabiting a pigeon-cote, the youngsters were the offspring of two or three pairs; but as far as I can make out, a single pair only occupy the cote from year to year, the young birds seeking a home elsewhere; and I may say for certain that the old birds do not come near their young and eggs by day, generally passing the time in some ivy-shaded tree while the sun is above the horizon, far away from the cote containing their sleeping babes. When fully fledged and nearly ready to fly, if the strong scent is risked and a visit paid, the birds start into something approaching to wakefulness, and, huddling up together, will stare and hiss at the intruder, ready to resist handling with beak and claw—and a clutch from a full-grown owl's set of claws is no light matter; for nature has endowed them with most powerful muscles, and an adaptability for their use that is most striking. When hunting for food, the owl glides along on silent wing beside some barn or stack, and woe betide the cowering mouse or rattling that is busy on the grain! As the owl passes over, down goes one leg, and four sharp claws have snatched the little quadruped from the ground, the four points seeming to slope toward a common center, so that escape is impossible. Every seizure is performed with the claws; the beak being reserved for dividing the animal when too large, and not degraded into forming an instrument for seizure or carriage of prey. I have had owls calmly seated upon my hand, but for a very short time, and I can not recommend ladies to try them for pets; for the sooner they are perched elsewhere the more pleasant it is for the skin, their claws being exquisitely sharp.—London Graphic.

In a Striped Ulster.

Farmer Penn meant to have his wheat all cut by night, but the reapers he had hired did not come.

But one harvester, a small, spry chap, was hard at work on his own account. He enjoyed it and was not lonesome. He was not working for wages, nor reaping on shares, but all he gathered he took away for himself.

He wore a striped ulster, and yet did not seem too warm. He did not take it off and hang it on the fence, as the reapers would have taken off their coats.

Every now and then he sat down, folded his hands and gave a long whi-r-r! which was his way of laughing at the thought of his good fortune. His hands were paws, and his name was Mr. Chipmunk.

He lived close by, in a hollow tree, beyond the fence around the field. His house and his granary were one. Farmer Penn had never seen a reaping or threshing machine, but little Chipmunk knew a good deal about such things. At least, he carried in his head some very curious helps to harvesting.

That afternoon the two boys of the family, George and Gardner, went to the wheat field, and saw the squirrel helping himself. They hid behind a rock at the edge of the field and peeped out to watch him. The cunning little fellow was too busy to notice them.

How swift his motions were! No man could swing his arms like that. Chipmunk bent down the wheat, a stalk at one time. With his tooth he shelled the head clean of kernels in one moment. Not having any use for the straw, he left it where it was.

"What will he do for a bag to carry the wheat away in?" whispered Gardy. "Will he take the bag on his shoulder, as father does?"

"Don't you see his cheeks swell out?" asked George. "They are all the bags he needs."

"Oho!" whispered the little boy again, "isn't Chipmunk a funny chap? His cheeks look like yours when you had the mumps last winter, Georgy." Georgy could hardly help laughing aloud.

When Chipmunk had stuffed his cheeks with wheat, he ran away through the fence, with his tail over his back. The boys waited till, in a very short time, he came leaping back, saying Whi-r-r! His cheeks were empty, ready to be filled again.

"I'm sure," said the older of the brothers as they set off for home, "that he has as much as half a peck of father's wheat already stored away for winter. It won't make much difference, and a squirrel lives by eating, like you and me. If there were many such thieves around, though, we might have to trap or shoot them. The field will be reaped to-morrow, then Mr. Chipmunk will be obliged to finish his harvesting on nuts."—Our Little Ones.

Things Money Can't Do.

Some boys and girls have an idea that money can do almost anything, but this is a mistake. Money, it is true, can do a great deal, but it can not do everything. I could name you a thousand things it can not buy. It was meant for good, and it is a good thing to have, but all this depends on how it is used. If used wrongly, it is an injury, rather than a benefit. Beyond all doubt, however, there are many things better than it is, and which it can not purchase, no matter how much we may have of it.

If a man has not a good education, all his money will never buy it for him. He can scarcely ever make up for his early waste of opportunities. He may say, as I have heard of men saying: "I would give all I have if I had only had a good education and a well trained mind;" but he will say it in vain. His money alone can't obtain it.

Neither will wealth itself give a man, or a woman, good manners. Nothing, next to good morals and good health, is of more importance than easy, graceful, self-possessed manners. But they can't be had for more money.

A man who is what is called "shoddy," who has not taste and correct manners, will never buy them—though he would, no doubt, like it. They are not to be had in the market. They are nowhere for sale. You might as well try to buy sky, or cloud, or sunbeams.

Money can't purchase a good conscience. If a poor man, or a boy, or girl—any one has a clear conscience that gives off a tone like a sound bell when touched by the hammer, then be sure he is vastly richer than the millionaire who does not possess such a conscience. Good principles are better than gold. All the gold of Golconda couldn't buy them for a man who hasn't them already.

MORAL COURAGE.—In every school the difference is clearly marked between the boy who has moral courage, and the boy who is mere pulp. The one knows how to say "No." The other is so afraid of being thought "verdant" that he soon kills everything pure and fresh and manly in his character, and dries up into a premature hardness of heart.

Five lads were once gathered in a room at a boarding-school, and four of them engaged in a game of cards, which was expressly forbidden by the rules. One of the players was called out. The three said to the quiet lad who was busy at something else,

"Come take a hand with us. It is too bad to have the game broken up."

"I do not know one card from another."

"That makes no difference," exclaimed the players. "We'll show you. Come along."

Now that was a turning point in that lad's life. He nobly said,

"My father does not wish me to play cards, and I will not disobey him."

That sentence settled the matter and settled his position among his associates. He was the boy who could say "No," and henceforth his victories were made easy and sure. I well remember the pressure brought to bear in a college upon every young man to join in a wine drink or to take a hand in some contraband amusement. Some timber got well seasoned. Some of the other sort got well rotted through with sensuality and vice. The Nebuchadnezzars at college have been Nebuchadnezzars ever since. The boy was father of the man.—Band of Hope.

Christian Advocate.

ORGAN OF THE MISSISSIPPI AND LOUISIANA CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

LINUS PARKER, D. D., Editor.

Corresponding Editors:
Rev. J. W. Rush. Rev. W. L. C. Rennicutt
Rev. C. B. Galloway. Rev. C. W. Carter, D. D.
Rev. J. T. Sawyer

THURSDAY, MAY 4, 1882.

Notice to Agents and Subscribers.

In accordance with the provisions of our contract, the connection of Mr. G. T. Lathrop with the NEW ORLEANS CHRISTIAN ADVOCATE as publisher terminates on the twenty-fifth of the present month—April 25, 1882. Agents will facilitate settlement with the present publisher by remitting directly to Mr. Lathrop any funds in their hands up to the twenty-fifth of April. The business of the paper will from that date be under the immediate supervision of the Publishing Committee. All communications on business from that date should be addressed: "To the NEW ORLEANS CHRISTIAN ADVOCATE, 112 Camp street, New Orleans." Money orders, checks and drafts from that date should be made payable to the order of the "NEW ORLEANS CHRISTIAN ADVOCATE. We ask the special attention of agents and subscribers to these directions.

FELIX R. HILL,
LINUS PARKER,
CHRISTIAN KEENER,
Sub-Committee.

From this time on, until the winter, our Southern Methodism will be specially active in revival work, in holding camp meetings and District Conferences. It will be a favorable time for the pastors and presiding elders to represent the ADVOCATE, to present its claims, and to urge upon the people the *necessity* of taking a church paper. Our list ought to be greatly increased during the active campaign now opened in every department of church work. We earnestly urge our old subscribers to renew, and appeal to the preachers and friends of the NEW ORLEANS CHRISTIAN ADVOCATE to secure as many new subscribers as possible. We shall aim to improve the paper, but, in order to do this, the circulation must be sustained and enlarged.

The ADVOCATE will contain the proceedings of the General Conference, which opens its session at Nashville, Wednesday, May 3, one day before the date of this number. The editor leaves the hopper pretty well filled, and during his absence at Nashville will furnish a weekly letter on General Conference matters. The session of the General Conference will hardly extend beyond the twenty-fifth of the month. Some are looking for a shorter session, but, at furthest, we think three weeks will cover the limit. All important business can be done well in this time. It could probably be done in less time, but there should be no unseemly haste, and free and full discussion has its advantages. May the Head of the church preside over the deliberations, and direct to safe and useful conclusions.

The floods are receding, in some places rapidly, in other places slowly. To repair damages, and to plant a crop, will require much enterprise, and in many cases more capital than can be readily commanded. It is useless to advise our friends to plant food crops, and to aim chiefly to make bread and meat. The prices of provisions are enormously high, and may continue so for months to come. Our preachers have suffered with their flocks in the general devastation. We sincerely hope that they will not be permitted to suffer more than others, and that stewards will do their best to support them. The sections that have escaped the overflow generally have promise of excellent crops, and they must increase their collections for missions, and other connectional objects, or there will be embarrassing deficits. Let the more fortunate and favored churches bear this in mind in their contributions.

Our letter from Georgia, this week, tells of revivals of remarkable power. From our Northern exchanges we gather that the churches in that section have enjoyed times of refreshing, and that the number of conversions has been unprecedentedly large. We are longing to see the revival fire kindling and spreading throughout the country. It would gratify us especially to see Alabama, Mississippi and Louisiana in a blaze. We wish to have our columns, from week to week, enriched with reports of numerous conversions, and of churches baptized with fire. Some years seem to be specially favored with the Spirit's power. The indications are that this is a revival year. The sound of the going is in the tops, and the time to advance and to conquer has come. Why should we not look for a general and powerful awakening, and for a harvest of souls at least five-fold greater than last year? It is not that we may glory in numbers, but because the people are perishing in their sins, that we should most earnestly work and pray for the revival of the work of God. The preaching should be to this end always, but particularly now. Let the preachers stir up the gift that is in them, and let every lover of Jesus strive together with them in prayer.

A Sunday or two ago, sermons on the observance of the Sabbath were delivered in several of our city pulpits. This was done at the instance of the Lord's Day League. We hope there will be still more preaching on the subject, and that there will be line upon line and precept upon precept.

We have now entered upon the season when some forms of Sabbath desecration are peculiarly prominent. These Sunday excursion trains are a great temptation, especially to the poor. The fare is merely nominal in comparison with regular rates, and Sunday is the only leisure day with many. Here is a test of Christian fidelity which we fear some professors of religion will not stand. In that far off good time, which we hope is coming, there will be no Sunday-mails; no Sunday excursions, and no open saloons or stores on the Sabbath. In the millennium, we confidently predict that the Sunday newspaper will be a thing of the past, and that every newspaper press will stop on Saturday, and be not again started until Monday. If Satan could only be bound for a thousand years, how goodness would grow in the world, and what blessed Sabbaths there would be! When he is bound Sunday observance, and prohibition of the liquor business, will be among the signs following.

As we have often said in these columns, so now: Let Christian people, the members of our Christian churches, keep the Sabbath holy themselves, and let the desecration of the Sabbath be treated as an immorality in the administration of church Discipline. And let the preachers be careful in this thing, that they do no unnecessary traveling on Sunday. A preacher may reach his appointment, or leave it, in such a way as to destroy the good of his preaching. The Sabbath is not a secondary matter. It is a part of the Decalogue; it is vital to the temporal and religious welfare. The world needs stricter and better examples, and more teaching on the subject.

Something to Encourage.

We refer to the declaration that God wills the salvation of all men. "Who will have all men to be saved, and to come unto the knowledge of the truth." This, at any rate, is the will of God concerning ourselves. He is for us in the endeavor to work out our own salvation. He is more earnestly desirous that we should be saved than we are ourselves. However deeply concerned the penitent sinner may be, the Father of mercies is still more deeply concerned. Before the prodigal came to himself the father's heart was yearning for the recovery and return of his son. There may be hindrances in the believer's way, apparently insurmountable obstructions in his path. He is weak, and the enemy is strong. In his darkest hour God has not forgotten him nor forsaken him. The heart of God is with him, and all the resources of an infinite love are engaged in his defence. God will have us to be saved. If our will be in harmony with his there can be no failure.

In reference to those who are very dear to us, we know what God wills concerning them. Parents may agonize for their children, but the Father of all has anticipated them. He goes along with them in their strong love, and in their consuming anxiety for the salvation of their offspring. The desire of parents, that their children may come unto the knowledge of the truth, is also the desire of God. While they are doing what they can to this end, God is also doing what he can. It is possible that his will may be frustrated by obstinate impenitence and unbelief, but we have the assurance that in the endeavor to save our children we are co-operating with infinite wisdom and love. A perfect and hearty co-operation is the condition which, in most cases, will insure success.

As we look out upon the world, in its widest aspects, we have the same cheering truth to strengthen our faith. God has passed by none; he is indifferent to none. He will have all men to be saved. To bring them to the knowledge of the truth is his great purpose, and the end of his plan of redeeming grace. We are to pray for all men, because God will have all men to be saved. If there were any obstructive purpose on his part it would be vain to pray. But the will of God is in harmony with the universal prayer. The broadest scope of evangelical enterprise can not go beyond the purpose of God in redemption. Christ died for all men, the Holy Spirit is given to all. The church is commanded to go into all the world and to preach the gospel to every creature.

All this is in accord with the thought of God. As he will have all men to be saved, prayer is to be made for all men, and Christian enterprise is to be characterized by the same wide and boundless benevolence. To aim at the conversion of the world is to plant ourselves upon the ground which God occupies, and it is to pitch our endeavors upon the same high plane of enlightened and self-sacrificing love. Whatever may have been the result in the past, or whatever it may be in the future, God will have all men to be saved; has desired it from the beginning. That all men are not saved can not be the fault of God; that many are not saved may be ours. The co-operation with the Divine purpose may not be complete. We may have narrower conceptions, and we may have limited our faith and our effort, and thus placed ourselves in discordant relations with the Divine plan. This may be the root of the mystery, and the reason, in a certain degree, why those whom God will have to be saved are not saved.

Our hope of saving any must be built upon the broad foundation of aiming to save all. Narrowness is spiritual death, because it is in conflict with God; a universal sweep of love and aim is life, because we are then in the movement of him who could not love without loving all. The life of the church, and the individual Christian life, are thus dependent upon this spirit of expansion. Without it we can not claim that God is fully with us. This is our encouragement, that in working abroad, and for the whole world, we place ourselves in perfect harmony with the Divine will. God is with the broad-minded and the large-hearted. He will have all men to be saved, and the church will prosper in its great mission just in proportion as it has the mind and heart of God. To a weak faith and to meager intelligence, the larger aim would seem to defeat all results. To attempt to save the world seems futile, while the endeavor to work a narrow field at home apparently promises most. The reverse of this, however, is true. And because God is with the liberal and enlarged soul. His Divine purpose, his love, the provisions of redemption, his preventing grace are in accord with nothing else, and with nothing less, than the deliverance of the race.

Working for the conversion of the world, we are cheered with the Master's presence, and in that presence is our hope of success. Working for less than this, that presence is forfeited, or, if not altogether forfeited, the highest gift of power is withheld. The gifts of tongues and of miraculous healing may never come back to us, but the gift of power doubtless would, if the church were imbued with the lofty purpose to bring the world to Christ. The missionary spirit is the inspiration which flows fresh and pure from the heart of God. It rises toward the source from which it comes, and is clothed with the beautiful garments of infinite light and power.

"Christian Cradlehood."

The book which bears the above title is the latest and, perhaps, the best production of a somewhat voluminous author. Contrary to what we should expect of one now well advanced in years, the writer gives us here not only about the best, but one among the briefest works of his prolific pen. The author seems to have collected the finest thoughts of a lifetime, and, having crystallized them into smaller forms and purer gems, to have strung them here as an ornament, about the neck of infancy, that mothers may admire and study them for all ages to come. Without pretending to be philosophic or scientific, he gives the world, in this little treatise, sound philosophy, and science of the most useful and practical kind. Appearing not to be theological, he teaches the very essence of all theology so far as it relates to man. His aim is to discover a more efficient method of applying the doctrines of the Bible to the race of man. He affirms that a large part of all preaching is wasted, because it is heard too late. "Church preaching alone," says he, "is a demonstrated failure." He holds that Christianity is applicable to humanity in all stages, and especially in its earliest stages. He insists on the great principle of obedience to proper authority as of fundamental importance to the welfare of States, communities, families and individuals, and urges its inculcation during the earliest periods of infancy. He believes that all children should be trained religiously, in the church, from their birth. It is usually easier to tell what ought to be done than how to do it. The author's criticisms upon parental discipline are generally striking, and sometimes severe. For instance: "A mother frequently tells her children fifty lies in a day." Whipping he repudiates. "Whipping children with a rod or other instrument of torture is a simple, cruel, unmitigated barbarity." He thinks parents deserve the punishment which they have allowed their children to grow into the need of. It is the duty of parents to uproot the seeds of sin in children by the time they have germinated, or before. His urgent suggestion to ministers to give more time and attention to the smaller children of their charges is both important and timely. Too much stress could scarcely be laid upon that point.

Though there are repetitions in the book, they are perhaps not too frequent for the character of the subject and the object of the book. Moral didactics must ever be repetitious. The Bible abounds with repetitions. As to our duties, we all need line upon line, precept upon precept. To say that this book is capable of benefitting every mother and father, and through them all children, is to assign it a place of rare usefulness among the teeming issues of the press. It is especially an excellent manual for mothers, as its doctrines are most applicable at an age when fathers have but little to do with children.

Whatever may be thought of this book, its subject is one whose transcendant importance none can question. We must improve our methods of Christianizing mankind, or fail altogether to Christianize them. The peculiar modes of proclaiming and receiving the gospel, which have been more or less common for the last hundred years, have passed away, not to return. To many during that period the gospel was new, startling and overwhelming. Now it is not so. Thousands in our day are well-nigh incurably hardened in their sins before they are out of their teens. The gospel has proven to them a savor of death unto death by their willful and persistent rejection of it. The church that fails to train up her children in the belief of her doctrines, and in the practice of her worship, must ere long cease to be a church at all. Romanists understand this, and Protestants might learn a lesson from them on this point. Public schools can teach no religion; Sunday-schools are inadequate; God has appointed parents to do this work. The transmission of godliness from parent to child is a command of God and a law of Providence. "And ye shall teach them diligently to your children" has been the law from the beginning.

W. L. C. H.

"For all Things."

A very high authority has said: "It is a good thing to give thanks unto the Lord." It is good, not to the Lord, but to the giver of thanks. It is good, inasmuch as it recognizes that God is the Author of all good and the Giver of all good things. It is good, because there is in it a recognition of the moral obligation of thanksgiving. It is good, because it is the actual performance of a recognized duty. It is good, because it is an acknowledgment that blessings have been received. It is good, because it shows a disposition to accept the events of Providence as intended for our benefit. It is good, because it brings us into direct communication with heaven, and is pleasing to our Father above, and causes him to turn his loving eye upon his children. It is good, because it affords an opportunity to turn away from the burdensome cares of life, and leave its harrassing business, while we seek the holy quiet of the Divine presence.

The duty of thanksgiving to God is very plain, and the good resulting from thanksgiving to God is very great. The question then is: Where shall we begin? For what shall we give thanks? The answer of the apostle is: "For all things." How broad that appears to be. What, shall we really be thankful for everything? No; he does not say "for *everything* give thanks," but "for *all things* give thanks." When he uses the expression, "everything" in regard to thanksgiving, his injunction is: "*In* everything give thanks." This is not a "distinction without a difference." We are told by the apostle that all things are working *together* for good to the Christian, and he can therefore give thanks "for *all things*," taken together, when perhaps he could not be thankful for everything separately. If we take things apart from each other, and look at each separately, we shall not find a great deal to be thankful for, it may be. When we do this we take things out of their proper relations, and by this we divest them of their real meaning, and of course lessen their true value. The estimate we put upon anything depends largely upon its known relations to other things. It is only as we view things in the relations which they sustain to other things that we can have any sort of appreciation of their significance. Take a steam engine to pieces, and its cylinders and rods and pistons and wheels and valves are worth just about the weight of old iron. Put it together properly, and you have one of the finest triumphs of inventive genius. So, if you take this life of ours to pieces, and try to find in these separate pieces something to be thankful for, you will very often be disappointed, and at these times of disappointment you will be ready to ask the question of infidelity, "Is life worth living?" and you will be as miserable as any cynic that ever lived. Take your troubles and pains and cares and sickness and sorrows apart from your pleasures and joys and ease and health and blessings, and brood over them, and sigh over them, and tell your lugubrious tales of woe into the ears of everybody you meet, and sadness will enthrone itself upon your countenance, and melancholy take up its abode in your soul, and your life will be a somber caricature of the religion of peace and joy. But take the troubles and blessings, the pains and pleasures, the sorrows and joys, the cares and ease, the sickness and health, and these things, taken together, make life, and life is the grandest gift of God, because it contains and includes every other gift. In the tiny bud is packed the full bloom, fragrant rose. So life is packed full of all possible good. It takes all possible things to make life as it is. Everything is related, in some way, to every other thing, and these *related* things constitute life. Hence we see how we can "for all things give thanks."

The next question is: When shall we "give thanks for all things?" The apostle answers with emphasis: "Giving thanks *always* for all things." If all things are working together for our good this must be a continuous working, and at any point of time we may lift our hearts and voices, and give thanks to God for all things. The whole material and intellectual and moral universe, all things visible and invisible, are in movement which will result in the greatest amount of good to those who love the Lord. "Oh! that men would praise the Lord for his goodness, and for his wonderful works toward the children of men." C.

Letter from Georgia.

That was a wise exhortation, Mr. Editor, with which you closed your article on the General Conference. While the machinery must be kept in order, and relieved, as far as possible, from all friction, yet the great work of the church is the conversion of the souls of men, through preaching of the word. A railroad locomotive, by the loss of a single bolt, may be broken down, but the church, with three-fourths of her present machinery gone, if anointed with the Holy Ghost, can run to the ends of the earth. While there has been great interest among all classes of our people in the approaching session of our quadrennial Conference, it has neither absorbed their attention nor diverted them from the great work of soul-saving. Scarcely, in my recollection, has there been so many revivals so early in the year. The fires are burning now in well-nigh every direction throughout our Conference. Each week the reports are coming, from the mountain and middle circuits, from the villages and towns and cities, of how the Holy Spirit is being poured out upon the people. There are ten meetings of power now in progress in Atlanta, so a friend writes me; that at Trinity, under the direction of the pastor, Rev. T. R. Kendall, leading all the rest in interest and the scope of its influence. Oxford, the seat of Emory College, has just had a wonderful season of visitation. It is a rare thing that a boy graduates from Emory without having first given his heart to Christ. There are meetings of great interest now going on at Marietta, Griffin, Milledgeville and Augusta. In the latter place I understand that the manifestations have been of a remarkable character. And, while others are rejoicing, I also am filled with the spirit of praise and thanksgiving for the blessing of God on my own charge. Three weeks ago we began our meeting, with services in the open air, upon which hundreds attended. Our church has not furnished sitting room for our congregations during the week, and on Sundays we have had no room for altar work on account of the crowds. The Lord has been present with power, and the entire community aroused. Scores professed conversion, a number of them members of the church. We closed last Sunday night with thirty additions, upon profession, and many others to follow, besides those who will go to other churches. Some of those who have joined are among our leading citizens. There has been nothing wild or unhealthy. The community is left under a deep religious influence, flowing out from the church, and which will be kept up. We have taken a step higher, by which we hope to go higher still. Is there anything more delightful in this world than the joy which flows into a preacher's heart as he sees the people whom he loves, and among whom he labors, coming home to God? These gracious manifestations, in so many places, we believe are but the beginning of what the Lord is going to do for us this year. I suppose that there have been nearly, if not quite, one thousand conversions in the North Georgia Conference since the first of January. But the spirit of *expectation* seems to be universal. Beyond all question, the church will need the power which comes from this mighty baptism. We have before us the bitterest political campaign which Georgia has known since the war. Into it will come the accumulations of all the personalities which have disgraced, of late years, the political history of our State. Without special grace, the church in many places will be torn asunder, and hundreds of our members fall away into an apostacy that may prove to be final.

The small-pox has made its appearance among us. Twenty well-defined cases are in Atlanta, with additions almost every day. There are a few other cases scattered about the country. The only case here proved fatal yesterday, but the victim, before he reached this place passed through three large plantations, coming in close contact with at least a hundred people. If there are new developments they are to be looked for in the next two or three days.

The rumor of a million for educational purposes, which has been afloat in this section for some time and which many had hoped was for our church schools, has found its fulfillment in Mr. Slater's gift for the colored people. It is indeed munificent, and must prove a great blessing to the negro, but the complexion of the Board of Trust is a little different from what his best friends in the South would have desired.

W. W. WADSWORTH.

NEWNAN, GA., April 25, 1882.

"In the Air."

What is in the air? Nothing but some *bacteria*—always there—and we know how they get there—and we know how to prevent their pathological development. The simplicity of certain Northern men, and a few sympathizers in the South, is marvelous. "In the air," indeed! "Organic union of the two Methodisms, North and South." Do the foregoing figures intimate that we need organic union? We think we can stand alone. A venerable man—not a minister—seeing some of those things about organic union "in the air"—assures us that if so preposterous a measure were adopted he would seek another communion. A prominent minister to whom it was mentioned said the same thing. It is not necessary that I should say it here, as I have said it in the current number of the Quarterly Review, and oftimes before. Do men think we are crazy? Are we so daft as to surrender our autonomy to be the fag-end of an overgrown, conglomerate connection, which would laugh at our protest against the weakening of our Episcopacy, the unscriptural and unmethodistic addition to the terms of communion, and the prescription of what is absurdly ycleped "unfermented wine"—in the Lord's Supper? I ask again, Do men think we are crazy?

I have some right to speak on the subject, and some of my friends think it is my duty to speak. Well, I have no axe to grind, no favors to ask, no frowns to fear. I stand where I have stood from the beginning. I have been among the foremost to promote fraternity; the record shows it. I was on the same platform with Dr. Olin, with whom I had a pleasant interview at one of the New York Conferences, pending the church suit. He said truly, we were shut up to separation; and he who thinks the abolition of slavery alters the case is prodigiously mistaken. This we have shown so often that we need not dwell upon it now. We wish our Northern brethren all possible success; we rejoice especially in their missionary prosperity; we say, in the language of the text on which we heard Dr. Robert Newton preach his great sermon before our General Conference in Baltimore in 1840: "The Lord God of your fathers make you a thousand times so many more as ye are, and bless you." But we want no entangling alliances with you, and will never submit to be governed by you.

Let a religious regard be paid to the Cape May settlement, "the true inwardness" of which, we were told by members of the commission, was in keeping with the Plan of Separation.

It is perhaps useless to suggest to certain secular editors, North and South, that they "meddle with

things too high for them" when they volunteer their counsels and their predictions. The *bacteria* which they put "in the air" will have no development. When we need their valuable services we will call them in—till then they may spare their pragmatism.—Dr. T. O. Summers, in Nashville Christian Advocate.

"He or She."

Under the above title, Prof. C. M. Mead contributes to the New York Independent, an article which we commend to all to whom it may apply. Pro. Mead says:

May I be allowed to speak of a matter which properly belongs to a professor of sacred rhetoric? There has grown up of late years a most absurd and reprehensible habit among our younger clergymen of pretending the sex distinction in their sermons and prayers. Nothing is more common than to hear such petitions offered as that "we may be faithful men and women." The words "manly" and "manhood" are seldom used without being coupled with "womanly" and "womanhood." And most of all, in general statements, the masculine pronoun "he" is thought to be as uncomfortable as unmated Adam, until it is supplemented with a "she"—*e. g.*, we hear such expressions as this: "Any of my hearers, whoever he or she may be." Recently I heard a minister speak of what his hearers used to do "in their boyhood and girlhood."

Now, if there were any rhetorical necessity for such clumsiness of language, it would have to be tolerated; but there is none. It may be unfortunate that the one word "man" has to serve the double purpose of denoting both a human being and a male adult; but it does serve that double purpose. It is sufficient, in order to express the truth of human mortality, to say: "All men are mortal." To say "All men and women are mortal" would not help matters and would even suggest that children are excepted. Equally true is it that in general propositions the masculine pronoun is properly used to cover both sexes. When it is said, "If any man will do his will he shall know of the doctrine," everybody understands the statement to cover mankind in general. But the ministers to whom I refer, if they were to express the truth in their own style, would have thought it necessary to add a "woman" and a "she" to make the sense complete.

Now, what possible reason can there be for this unnecessary and indelicate protrusion of the quality of sex? No rhetorical advantage is gained. The truths of the gospel are the same to both sexes. In Christ there is neither male nor female. Wherever there is any need of referring to the distinction, of course, it should be done, just as, when there is need of particularizing the parts of the body, it should be done. But it would not improve Paul's injunction, "Glorify God in your body," to make it read "Glorify God in your head, neck, limbs, and bowels." And so there is no rhetorical or other gain; but, rather, a great loss in lumbering language with these allusions to the distinction of sex, when the only thing accomplished is to draw the attention of the hearers away from the subject of the discourse to the fact that the preacher has a lively consciousness that the distinction exists.

Let us see how this practice would work when applied to some biblical passage, say Gal. vi, 1—7: "Brethren and sisters, if a man or woman be overtaken in a fault, ye which are spiritual restore him or her in the spirit of meekness, considering thyself lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ. For, if a man or woman think himself or herself to be something, when he or she is nothing, he or she deceiveth himself or herself; but let every man or woman prove his or her own work, and then shall he or she have rejoicing in himself or herself alone, and not in another. For every man or woman shall bear his or her own burden. Let him or her that is taught in the word communicate unto him or her that teacheth in all good things. Be not deceived. God is not mocked; for whatsoever a man or woman soweth that shall he or she also reap."

Does any one want the revised Bible to read after this fashion? If not, why preach after this fashion?

Death of Mrs. W. T. J. Sullivan.

Our hearts are saddened by the death of Sister Sullivan, wife of our brother, Dr. W. T. J. Sullivan. She died during the forenoon of to-day, after having long been the subject of feeble health and bodily suffering. For some weeks past she had been confined to her room and bed. Yesterday evening, from a condition of comparative hopefulness, as to the final result, she changed rapidly for the worse, and it soon became apparent that the end was nigh. The night passed in anxious vigils on the part of her husband, faithful daughter and other weeping friends, who watched, expecting every hour to be the last. When the morning dawned and the light again shone through her chamber windows, she seemed to arouse as from a long and deathly slumber, opened her eyes intelligently, looked at her friends and knew them. On mention of her son, absent at school, she asked with eager interest: "Is my boy here?" She gave comforting assurance of her preparation for death, expression to her hope of reunion with loved ones in heaven. "Yes, I'll meet them all in heaven." Long a subject of affliction, she knew how to sympathize with the sufferings of others. During the recent severe sickness in the writers family, where wife and five children were prostrate with lingering fever, Sister Sullivan, notwithstanding her own delicate health and the inclement weather, found her way to the bed side of the sick, and by gentle ministrations, such as she well knew how to supply, she beguiled away their sufferings. Gentleness was in her heart, and the law of kindness on her lips. Her memory is embalmed in our hearts by deeds of kindness. An appropriate memoir will doubtless, soon be furnished for publication.

T. C. WIER.

Starkville, Miss., April 15, 1882.

Death of Leroy M. Lee, D. D.

The Richmond Christian Advocate announcing the death of this eminent and venerable minister, of the Methodist Episcopal Church, South, says:

Dr. Lee died at his home, in Ashland, Va., on Friday afternoon, the twentieth instant, at a quarter to four o'clock. For years he had been battling with disease, which, day by day, was sapping his strength and life. Lately it weakened him by rapid and torturing attacks. He remained night and day in his chair, wakened from short sleep by severe paroxysms. In the intervals he joined in genial and mellow converse, or attempted to use his pen on some paper for the press or note to a friend.

He could not write at a table. He was wishing to contribute a Semi-Centennial article to the Advocate, and especially to prepare a letter for the children's department. We sent him from this office a movable desk, that could be fastened to his chair and brought to any angle and distance.

Alas! his hour had come. The enemy was in the citadel. A rigor seized him. He recognized the icy touch of death, and called to his friends to lift him to his bed, exclaiming: "My work is done!" As his head sank on the pillow he died.

On Sabbath, at half-past two, his body, borne in the arms of his brethren of the ministry whom he loved so well, was placed before the chancel of the old Centenary church. The iron casket bloomed with a wealth of flowers, which churches, students, and friends heaped up. There were crowns wrought of blossoms. And above the tired old man ran in rich letters of pure and perfumed petals, "Rest."

From a sketch read at the funeral, by Rev. P. A. Peterson, we make the following extract:

Had he lived until next Monday Leroy Madison Lee, D. D., would have been seventy-four years old. He was born in Petersburg, April 30, 1808.

His paternal grandparents were among the first in this State to unite with the Methodist societies, having [illegible] and received into the [illegible] in 1772, by the pioneer of Methodism in Virginia and the South, Rev. Robert Williams, one of the first Wesleyan missionaries to America.

On Sunday night, April 1, 1827, a little more than fifty-five years ago, Dr. Lee was converted in his native town under the ministry of the late William A. Smith, D. D. On the following Sabbath, April 8, he was received into the church. In the month of November of the same year (having meanwhile filled the positions of class-leader and local preacher) he was recommended by the Quarterly Conference under the presidency of Hezekiah G. Leigh, as a suitable person to be received into the traveling connection; and at the session of the Virginia Conference, held in Raleigh, North Carolina, in February, 1828, (Bishop Soule presiding) while not yet twenty years of age, he was admitted on trial. He was received into full connection, and ordained deacon in this city by Bishop Soule in 1830; and was ordained elder in Norfolk, Va., by Bishop Hedding in 1832.

Of the twenty-two young men admitted into the Conference with him only *one* survives, namely, Rev. S. T. Moorman. His first appointment was Campbell circuit as junior preacher. He was next sent as preacher in charge to Washington and Plymouth, N. C.; then to Newbern, N. C.; then he was put in charge of Prince Edward circuit; then of Brunswick circuit; was next stationed in Elizabeth city, N. C.; then in Portsmouth, Va.; and from there he was appointed, in February, 1835, to Trinity station in this city. About four months after he had entered upon his work here the church edifice was destroyed by fire, but was soon rebuilt. In February, 1836, he was chosen editor of the Conference paper, at that time published under the name of Christian Sentinel. He edited the Sentinel one year, when failing health caused his resignation. In 1839 he resumed editorial control of the paper—the name of which had been changed to Richmond Christian Advocate—and remained editor until 1858, when he retired and entered the pastoral work, and became presiding elder of the Norfolk district.

Address all mail matter to New Orleans Christian Advocate, New Orleans.

A representative of the Richmond Dispatch interviewed several ministers in Richmond, Va., on the subject of the German movement in that city against a Sunday law. Among others, our friend, Rev. John Hannon, of Park Place, gives his views in the following characteristic style:

Germany gave us the *Protestant Sabbath* when she gave us the Reformation. We can not even afford to let Germany take it away. The "Sunday liquor-law" is a bloom upon the tree which Martin Luther planted. For our German citizens to pluck this bloom would not destroy the tree, but it would rob us of the fruit of that tree. The public conscience has been bribed into silence too long. "Ice houses" on a hot day—confectionary stores for young people of different sexes—these are the outposts of the forces moving against our Protestant Sabbath. The smoke of a Sunday cigar-store seems a small matter, but these cigars have been but the "smoke-stacks" of a fleet of "ideas" manned with such principles as these German ideas—nations which are invading our homes and our land.

Since that consecrated thunderbolt Luther flashed upon the world the German mind has been wonderfully free of cant. This movement of our German citizens is God saying, American, "heal thyself."

We need not go to the Bible for proofs of the necessity of observing the Sabbath. Carefully-prepared statistics, I am told, echo the injunctions of the Bible. Those waters that are not fished in on Sunday yield, it is said, most in the year. That rolling stock lasts longest which does not run on Sunday. The bonds of those cities where Sunday is observed outsell others in the market. So in Wall street, in railroad iron, and in the waves of the sea, the Divine finger has writ as truly as upon the "Table of Stone" "Remember the Sabbath-day to keep it holy."

Let America and let all the peoples say Amen!

In the same paper we find the following report of the position of a Roman Catholic Bishop, Right Rev. Bishop J. J. Keane. It is quoted from the Daily Dispatch of March 8, 1882:

Right Rev. Bishop J. J. Keane, who is an earnest advocate of the cause of temperance, and who is untiring in exhorting those under his care against the selling or buying of liquor on Sunday, had the following circular read from the pulpits of the different Catholic Churches on Sunday last:

"At the beginning of this holy season of Lent I again appeal to all Catholics engaged in the liquor business, and beg of them, for the love of our Lord Jesus Christ, not to sell liquor on Sunday. This practice, which deserves the severest condemnation at any time, is especially unworthy of this holy time of penance and prayer. It is my earnest hope that none will refuse what I ask of them for the love of our crucified Saviour.

"I also most earnestly entreat and exhort all Catholics never to buy liquor on Sunday, nor to enter any place where it is sold on that day.

"May God's abundant blessings attend all who comply with these admonitions.

"JOHN J. KEANE,
"Bishop of Richmond."

Address all mail matter to New Orleans Christian Advocate, New Orleans.

Rev. J. W. Chambers, writing from Clinton, La., April 25, 1882, says: "On my way home from Conference, I promised you twenty new subscribers. I have sent you thirteen, and I think I will get the others before the end of the year. My work is taking a move upward. I trust that God will help us to come out far better this year than last. Congregations serious, collections good. The missionary assessment will be met in full on this work.

Bishop Bowman, of the Methodist Episcopal Church, has been for some time seriously ill at his home in St. Louis. We are glad to learn that he is improving. The Central Christian Advocate, of April 26, says:

The condition of Bishop Bowman during the past week has, on the whole, been more comfortable, and there appear good grounds for saying that the improvement is permanent. But we are not yet relieved from anxiety, although much more hopeful. We have reason to expect that before another week passes he may be declared convalescent.

—Judge Wm. B. Spencer, a well known citizen of Louisiana, and recently an associate justice of the Supreme Court of Louisiana, died at Cordova, Mexico, Saturday, April 29. Judge Spencer was an upright and able judge, a good and successful lawyer, and a highly esteemed and valuable citizen. His death will be universally deplored. We tender to the sorrowing wife and children our sincere sympathy in their great bereavement.

—A communication which we publish this week announces that Mrs. Sullivan, wife of Rev. W. T. J. Sullivan, D. D., died at Starkville, Miss., April 25. This will be sad news to the many friends of Sister Sullivan, and a deeply afflictive blow to Prof. Sullivan. We tender to him and all the bereaved ones our sincere sympathy.

Rev. T. J. Hough, writing from Opelousas, La., April 25, 1882, says: "My church is decidedly on rising grounds. I have received twenty-one members this year, and have others to join. Three Roman Catholics have joined, a most excellent gentleman, a Romanist by birth and education joined last Sunday, and will make us a useful member. I am still building and beautifying the parsonage. Our class and prayer meetings are good, and the spirituality is improving.

Temperance agitation throughout the West, says the Standard, was probably never more intense or wide spread. What has recently been done in Ohio is well known. In Indiana temperance people are, for the time at least, overlooking party affiliations in defense of proposed anti-liquor enactments. Indianapolis was the scene of a large and enthusiastic state temperance gathering last week. The Good Templars of Wisconsin have sent to Washington a vigorous protest against the Logan Whisky-Education bill. Kansas is preparing to give an overwhelming reaffirmation to its prohibitory vote of '80. Nebraska is making arrangements for an uncompromising campaign against the traffic. Iowa will contend for the adoption of its temperance amendment to the constitution as for life. And we doubt if other Western States are far behind.

Information, says the St. Louis Christian Advocate, of April 26, has just been received of the death of Rev. Jesse Faubion, of the Missouri Conference. He died in great peace on the fourteenth instant.

Also of the death of Rev. A. L. Davis, of the Illinois Conference, who died in peace on the twentieth instant, aged seventy years.

Rev. J. J. Billingsley, writing from Mansfield, La., April 22, 1882, says: "I am working ahead with all my might, relying on the Lord of Hosts for help. Mansfield Female College is more successful than it has been for years. We are looking forward to the next session of the Louisiana Annual Conference with much joy.

Dear Brethren.—Please come to our help in the way of subscriptions and remittances.

Publishing Committee.

Joseph Cook is making a sensation in Bombay. In five lectures he has drawn the whole native city around him until the largest hall could be filled ten times over. The Free Church Monthly (Scotland) says: "Our Bombay brethren, writing independently, declares that no such effect has ever before been produced by a public speaker in India, and anticipate much good fruit from this defence and exposition of Christ's teaching in the face of the false philosophies and faiths of the East. Mr. and Mrs. Cook were to spend two months in India thus, and then leave for China, Japan and San Francisco."

Periodicals.

—The Popular Science Monthly, for May, has: Methods and Profits of Tree Planting; Monkeys; The Development of the Senses; The Stereoscope; Measurements of Men; The Genesis of the Sword; Color-Blindness and Color-Perception; The Tree that Bears Quinine; Sketch of Sir John Lubbock, with portrait; and other articles.

—The Magazine of Art, for May, has a fine list of illustrations, and illustrated articles. Among them are: The Angelus; Old Crome; Moro About Bells; The Year's Awakening; A Treatise on Wood Engraving; The Artistic Aspect of Modern Dress; The Art of Savages; Pictures of the Season; The Decoration of a Home. Cassell, Petter, Galpin & Co., London, New York and Paris. Price $3 50 a year.

—The North American Review, May, 1882, has the following articles: 1. Party Schisms and Future Problems, Carl Schurz. 2. Days with Longfellow, Samuel Ward. 3. What does Revelation Reveal? Elizabeth Stuart Phelps. 4. The Navy, Lieutenant—Commander Henry H. Gorringe. 5. Conversation with a Solitary, part I, W. H. Mallock. 6. The Spent Bullet, Gail Hamilton.

Publisher's Department.

☞ *We shall do our best to exclude fraudulent advertisements of every description from the* Advocate, *and trust our friends, in ordering goods from the leading merchants of New Orleans and elsewhere, as represented in our columns, will mention having seen the advertisement in the* Advocate. *We will also take pleasure in attending personally to any commissions for our friends in the country with which we may be favored, while endorsing our advertisers as being worthy of their patronage.*

Send the Advocate to your friend for the next year and you will not regret it.

Old Mr. and Mrs. Smiler were looking at the comet from their chamber window. "No Mollie, no; that cannot be the comet of 1843, the appendage is so much larger." "But, my dear Horace, the comet was younger then." They retired in silence.

We call the attention of our readers to the advertisement of the Southern Benevolent Mutual Relief Association which appears in another column. The officers are gentlemen of the highest standing in the business and social circles of our community. One glance at the tabulated statement will show the great saving to insurers by this new plan as compared with Life Insurance conducted on the old plan. The rapid increase of business has reached beyond the sanguine expectation of its originators which of itself speaks volumes in favor of this new departure in the plan of Life Assurance. For circulars and full particulars call or write to G. W. Terrell, Sec'y and Gen'l Manager 63 Carondelet Street.

One of our friends advertised for a serving man, and the next day, appeared a stout person of grave air wearing enormous blue spectacles. "Have you weak eyes?" said our friend, "No sir," said the applicant, "but I scour pots and things so thouroughly that the glitter of them hurts my sight."

L. Grunewald.—The advertisement of this veteran music house appears in our paper. He keeps on hand pianos of the following manufactories: Steinway, Weber, Pleyel, Knabe, Fircher, and Haelir Bro's; also organs of various kinds. Music from all parts of the World. It is hardly necessary to add that this house is perfectly reliable.

"I have divided my subject," began the person "into two heads," "Two heads but a single thought," whispered Fogg, to Mrs. F., and then he closed his eyes for his usual nap.

Address all mail matter to New Orleans Christian Advocate, New Orleans.

Well wife, you can't say I ever contracted bad habits." "No sir, you generally expanded them."

Wagons! Waggon! Carts! etc.—Bodley Bro's. These gentlemen are well known to us. The wagons we have purchased from them, have been pronounced the very best. Any one needing articles in their line need not hesitate to send orders; they will get just what they want. They can deliver goods along the river direct from the factory, and in car-loads on rail-roads.

Never does a man believe so strongly in the attraction of gravitation as when he sits down on a chair and finds it gone.

Southwestern Co-operative Association, No. 60 Camp Street. This commission house, has been in business for six years. Its patrons are constantly increasing, and the business has been conducted with general satisfaction. All consignments of cotton, and all products of the soil, will have faithful attention. All orders filled with judgment and care. Tho's J. Carver, Manager.

"The camel's kick," writes a naturalist, "is a study." It may be added the mule's kick is a lesson.

There is a resurrection of nature's latent vigor every spring. Like the world around you renew your complexion, invigorate your powers, cleanse the channels of life. Ayer's Sarsaparilla is the means to use for this purpose.

If you are troubled with sleeplessness imagine you have got to get up.

The New Home.—Our friend Gustav Seeger, renews his advertisement to-day. He finds it pays to keep his name before the good patrons of the Advocate. If you want to deal with a reliable sewing machine man write to Seeger at his headquarters 170 Canal Street.

Ask your neighbors to subscribe for the Advocate.

Miscellaneous.

THE SOUTHERN BENEVOLENT & MUTUAL RELIEF ASS'N,

NEW ORLEANS, LA.

Hon. H. N. OGDEN ..... President.
Hon. JESSIE K. RELL ..... Vice President.
JOHN T. HARDIE ..... Treasurer.
G. W. TERRELL ..... Secretary and General Manager.
SAM'L. LOGAN, M. D. ..... Medical Examiner.

Read this TABULAR STATEMENT of the TOTAL COST to its members during the last TWO years, as taken as a sample from the BOOKS of the ASSOCIATION.

FACTS AND FIGURES.

Names of Members.	Age.	Amount of Certificate.	Total Amt. Pd. to S.B.& M.R.A. in 2 years	Cost on the Old Plan for Same Time	Amount Saved in 2 years by our Plan
Chas. B. Singleton	63	$5000	$193 10	$245 10	$752 30
Jules Tuyes	58	5000	168 40	698 20	529 80
L. H. Gardner	53	2000	40 82	140 20	99 18
Sam'l L. Jaines	40	5000	92 75	395 80	303 05
Hon. Louis Bush	59	5000	152 35	730 00	577 85
Sam'l Logan, M. D.	39	5000	95 45	450 60	355 15
Mrs. N. C. Kellis	24	1000	25 40	78 62	53 22
Robert Hardy	28	2000	39 58	85 92	46 34
Wm. Harper	31	2000	40 24	93 40	53 16
H. A. Bridges	27	5000	80 15	209 10	128 15
C. E. Sanford	30	2000	35 02	90 80	55 78
Wm. H. Flathugh	21	2000	33 70	71 72	38 02

The above is the cost for TWO YEARS; ONE-HALF OF IT WILL BE THE COST FOR ONE YEAR. The SAME COMPARATIVE LIGHT COST will apply to EACH and EVERY ONE of our MEMBERS EVERYWHERE, and PROVES the CHEAP PLAN OUR ASSOCIATION AFFORDS. Merchants, Bankers and others, place your DEBTORS in our Association and hold their Certificates as collaterals as you do their Fire Insurance Policies. It will only cost you a few dollars and may save you thousands. Join to-day; to-morrow it may be too late. For Circulars and full particulars, call at the Office, No. 63 CARONDELET STREET, or write to

G. W. TERRELL, Sec'y and Gen'l Manager.

Our Certificates are Now All Being Paid in Full.

Address all mail matter to New Orleans Christian Advocate, New Orleans.

A tender recollection: An old man with a head as destitute of hair as a watermelon, entered a drug-store and told the clerk he wanted a bottle of hair restorer. "What kind of a hair restorer do you prefer?" "I reckon I'll have to take a bottle of red hair restorer. That was the color of my hair when I was a boy."

A Few Words on Pianos.—Mr. P. Werlein, 135 Canal street, New Orleans, is now prepared to offer the greatest bargains in the best pianos manufactured. Owing to the overflow he is over stocked with fine pianos, and also has a large stock of second-hand pianos on hand, which were rented out last winter, that he can sell you at your own price, so to speak, and on such terms as will suit your convenience. The piano-forte, as illustrated in the *new* Chickering, may now be said to be perfect. These pianos have been known for the past sixty years, but they were never so good as now, and never had a larger sale. The Chickering piano of to-day will wear an indefinite number of years, as they have always done, but the purity of tone and perfection of action is what now constitutes the *Chickering piano* the perfect piano of the world. The Mathushek pianos have patented features which gives them great popularity; they are also considered indestructable. Mason and Hamlin's organs—the organs of greatest reputation, are to be had at this popular house. Whoever needs anything in the music line will consult their interests by writing to P. Werlein, or calling in person. Any representation of goods at this house can be relied upon implicitly. Send there also for your music and musical instruments of every kind, either retail or wholesale.

One of our esteemed professors says his wife is not at all esthetic. He says she does not even know the fitness of things. For only the other day he brought home a real fanny motto for his dining-room; that had worked on it, "Nature abhors a vacuum," supposing she knew where to hang it; but she didn't for he found it hanging over his own picture in the parlor that afternoon.

Mechanics' and Traders Insurance Co. This wealthy corporation, insures at the lowest tariff rates, and are prompt in the adjustment of losses. The President Col. Lloyd R. Coleman, and officers are affable, and attentive, always ready to give attention to their many patrons. Our country friends, desiring insurance, will do well to correspond with them at their office 14 Carondelet Street.

Two well-dressed ladies were examining a statue of Andromeda, labelled, "executed in terra cotta," Says one, "Where is that?" "I am sure I don't know," replied the other, "but I pity the poor girl wherever it was."

Address all mail matter to New Orleans Christian Advocate, New Orleans.

A lady called at a drug store where they also kept books, and inquired of one of the firm: "Have you 'Grote's Greece?'" "No, mum; but we've got some excellent bear's oil."

A subscriber writes as follows: "I feel at once my appetite and strength greatly improved; my expectoration less painful and less copious; my cough less troublesome; my sleep sound, refreshing and dreamless; my nervousness is all gone; my breathing less difficult; my heart's action more regular; my backache less severe; my digestion improved; my urine clear and voided without pain; my spirits more exuberant; my mind perfectly at ease; and yet I have only used half a bottle of Brown's Iron Bitters."

They have a brand of whiskey in Kentucky known as the "Horn of Plenty," because it will corn you copiously.

Wackerbarth and Joseph, dealers in Tobacco, Cigars, Snuff, etc. These gentlemen are large manufacturers of fine cut tobacco and snuff. Prices moderate, and in their dealings honorable.

New Advertisements.

HARTWELL & CHAMBERS,

Wholesale Grocers.

36 Tchoupitoulas Street
—— and ——
34 New Levee,
BETWEEN NATCHEZ AND GRAVIER,

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NEW ORLEANS.

PIANOS and ORGANS
Of all the best MAKERS in the World.
Made expressly to stand in damp climates and and keep in tune, and sold on easy monthly payments at prices to suit all. Do not buy from anyone before getting my figures.
Steinway. Weber. Pleyel. Knabe. Fircher. Haehr Bro's.
are the best and cheapest pianos.
Clough & Warren and Peloubet & Co. organs, are the best and always give satisfaction.
2ND. Hand Pianos from $50 upward.
2ND. Hand Organs from $25 upward.
MUSIC received daily from all parts of the world, and sold at a discount.
CHEAPEST HOUSE in the South.
LARGEST STOCK in the South.
EASIEST TERMS and satisfaction guaranteed.
Musical Instruments of every description for sale at wholesale and retail. Send 3 cent stamp for price lists. Address

L. GRUNEWALD, 127 Canal St. or Grunewald Hall 16-22 Baronne St.

T. Atkinson, Jackson, Miss., Pres't. J. T. McMahan, Camden, Ark., Sec'y.

Southwestern Co-operative Association,

For the Sale of
Cotton, Sugar, Tobacco,
AND ALL PRODUCTS OF THE SOIL,
And Supplying
All Kinds of Merchandise.

New Orleans Branch, 60 Carondelet Street. THOS. J. CARVER, Manager.
St. Louis Branch, 105 North Fifth St. WM. MAXWELL, Manager.

THE BEST REMEDY
FOR
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Agricultural.

THE CITY HOMESTEAD.

BY SARAH H. BROWN.

Forever sacred to the spot
So beautified and blest
Alike by summer's leafy robes
And winter's snowy vest.
More fresh and healthful than the breath
Of those Elysian climes
Which Fable peopled with her myths
Far in the elder times.

Not that the earth was greener there,
Though green as emerald's hue;
Not that the skies were bluer there,
Though like the sapphire blue;
But memories of such love and peace
Have shed a radience round
That paints the turf, that tints the sky,
That glorifies the ground.

And yet it was an humble home,
Upon a lonely hill,
Whose slopes, and swells, and stretches basked
In sunshine soft and still.
A hearth which splendor never marked
With gilded gauds and toys,
But ever filled and satisfied
With simple household joys.

Sweet are the ministries of love
In such a hearth and home,
Pure are the streams of influence
That from such fountains come,
Pleasant the clustering memories
Which sanctify the spot,
They make the cold heart young again,
Nor e'er can be forgot.

—Golden Rule.

DURRA, DHURRA, OR RICE CORN, ETC.—In June, 1880, I succeeded in procuring a small quantity of the seed of the Dhurra, or so-called "Rice Corn," from Kansas, and on the sixteenth of that month planted it on stubble land, from which a crop of wheat had just been taken, without manure. The Dhurra received no fertilizers. The portion, 0.22 acre, thickly drilled in rows four feet apart, gave a yield of 45.4 bushels per acre, the other portion, 0.25 acre, planted in rows four feet apart, and from twelve inches to eighteen inches in the row, a yield of only 16.3 bushels per acre. The great difference in the two yields is explained by the excessive tillering of the thinly planted portion—the plants formed more heads than they were able to ripen. The stalks, of which no account was taken, attained an average hight of about eight feet. The grain was plump, and weighed sixty pounds to the bushel. As an abundance of rain fell, the drouth-resisting powers of the plant were not put to the proof. In 1881 a piece of stubble was thoroughly plowed and harrowed immediately after the removal of the wheat; and planted the first week in July, a very fertile portion, two and a half acres, in Indian corn, and a very thin portion immediately adjoining, two and one-fifth acres, in Dhurra. No manures were used on the preceding wheat crop, but four hundred pounds of the same fertilizer was drilled in with both the corn and the Dhurra. The two portions were planted on the same day, and their subsequent culture was the same. That the fertilizer in consequence of the drouth, seriously injured both crops was shown by six unfertilized rows of Dhurra, the superiority of which could be noticed at a considerable distance. When the long mid-summer drouth set in, the Indian corn was in full tassel, from eight feet to nine feet high, and gave promise of a fine yield. The Dhurra was hardly half the hight, but while the corn was twisting and burning up from the want of rain and the terrible heat, it scarcely wilted, and continued fresh and green. The drouth dwarfed it, but did not interfere with the filling of the heads, which were almost as large as those of last year, while the stalks were but little more than half as high.—Prof. J. M. McBryde, in American Agricultural.

PLANTING A FOREST.—The first, the fundamental point in tree-planting on a large scale, that is, in planting what may be called a forest, is to consider the trees as a crop, like any other crop, only this requires a much longer time than ordinary crops to come to maturity. This will at once put the subject to many if not to most persons in a new aspect. Accepting the idea that trees are to be planted like corn or wheat, as a crop, there follows at once the necessity of care and cultivation and the consideration that these are the conditions of success. We do not expect to harvest any ordinary crop, and one that will yield a satisfactory pecuniary return, without having bestowed upon it care and labor. No more should we look success in the larger growths of the forest without a corresponding culture. And when we come to look upon the growth of a forest in this light we shall easily, almost inevitably, regard our ordinary native forests, where the trees are simply suffered to grow up in complete neglect, exposed to injury from the intrusions of cattle and from other causes, as at best only a partial utilization of the fields which Nature has provided for our comfort and profit. It is true that trees will grow and come to maturity in rough places and on poor soils, where nothing else will grow or where the cultivation of other crops is impracticable and unprofitable. It is true also that the growth of these great forest-crops, instead of impoverishing, enriches the soil. Hence there is no use of our poor and what we call waste lands, which abound more or less everywhere, at once so economical and profitable as to devote them to the growth of trees. Left to themselves, as our forests and woodlands generally are, they are remunerative. But they might be made much more remunerative. They would be, if, instead of regarding them as one of the accidental products of Nature, we were to regard them as one, of our staple crops, something to be managed and cared for by us.—From "Methods and Profit of Tree-Planting" by N. H. Eglestan, in Popular Science Monthly.

PRESERVING FENCE POSTS.—I have tried a number of methods of preserving posts, and none have been satisfactory except perhaps one to be mentioned presently. Heart oak, if seasoned, will last a great many years without any application whatever—how many I am not old enough to say. Sap wood will not last. Coal tar has some preservative effect, but after having used it on thousands of fence posts, I am almost convinced that its application does not pay. In fact I am so nearly without faith in its efficacy, that I have not used it at all on fence posts recently set, although I have a barrel on hand purchased chiefly for that purpose. About my yard and premises I have set, since the war, a good many posts of pine, that being the only sawed timber I could get. These have had to be replaced in four or five years after setting—some have completely rotted off in three years, though heavily dosed with hot coal tar.

Now for the exception referred to above. Ten years ago I built a grapery at the end of the house, as a screen against the western sun, using sawed pine posts. Anticipating the difficulty of ever replacing these posts after they became covered with vines, I took the extra precaution of completely saturating the lower ends with kerosine—common coal-oil—before applying the tar. These posts are now perfectly firm, and almost as sound as they were when put in. All other pine posts set at that date have entirely perished. The result of this experiment so thoroughly impressed me with the value of coal oil as a preservative of timber under ground, that I now use it on all posts in building, afterwards covering with hot coal tar. This is essentially the plan proposed by Mr. Parker Earle.

I add this, however, which I think will doubtless prove of great value: I bore a one-half to three-quarter inch hole in the post near the ground, slanting downward and reaching beyond the centre; this is to be filled with kerosine from time to time—perhaps once in three or four years will answer. I feel sure that insects very greatly hasten the decay of timber, to say the least; and kerosine being repellant to them, makes it a valuable application at any point when they are likely to do mischief.—Vaniz, in Country Gentleman.

SHEEP IN ENGLAND.—Long grass is distasteful to sheep; they never feed it down evenly, but will trample down half of what they eat. They always seem to do better on the aftermath of seeds, but they should not be allowed to feed it too close, or it will be long recovering. A frequent change from field to field is better than giving them a long range; the latter often encourages them to rove, and makes them discontented. When they have to be moved it should be done while they are on the feed; if they are lying down it is better to leave them awhile. Clover in a moist state is dangerous to lambs, and old sheep are often secured by it unless they have been on it some time. When sheep have foot rot and remain long in one field it becomes tainted, and if sound sheep follow them they are certain to become affected. Heavy rains act as a purifier and bring the land into sound condition. Foot rot is such a distressing malady, and throws sheep out of condition so fast that it is better to leave unsound pastures unstocked for a few months even in summer rather than run any risk of incurring the disease. I have tried many remedies for this complaint, but they all fail if the land is not dry and firm under foot, and even then it frequently breaks out afresh from no apparent cause. I find the best plan, after applying the lotion of dressing, is to put all the lame sheep by themselves near the homestead; then with care and frequent attention they speedily recover, but if they are put with sound sheep they are certain to affect them very soon.

HOW TO TELL GOOD POTATOES.—The San Francisco Call has a secret about potatoes which it imparts to its readers, as follows: Take a sound potato, and, paying no attention to the outward appearance, divide it into two pieces with your knife and examine the exposed surfaces. If there is so much water or "juice" that seemingly a slight pressure would cause to fall off in drops, you may be sure it will be "soggy" after it is boiled. These are the requisite qualities for a good potato, which must appear when cut in two: For color a yellowish white; if it is a deep yellow the potato will not cook well; there must be a considerable amount of moisture though not too much; rub the two pieces together and a white froth will appear around the two edges and upon the two surfaces; this signifies the presence of starch, and the more starch, and consequently froth, the better the potato, while the less there is the poorer it will cook. The strength of the starchy element can be tested by releasing the hold upon one piece of potato, and if it still clings to the other, this in itself is a very good sign. These are the experiments generally made by experts.

SELECTING NURSERY TREES.—Nurserymen know what purchasers will not believe, that short, stocky trees are better for an orchard, more likely to live, come quicker into bearing than tall, slender trees, whether apple, peach, pear, plum or cherry. The reason is simply this: Tall trees in the nursery rows for some reason get the start, overtop and overshadow those started later; the sap of the tree consequently pushes its growth upward, and in the foliage, while the roots are long, slender and few; consequently it does not bear transplanting as well, or do as well after being transplanted, as was expected from its fine appearance in the row. Stocky trees, on the contrary, being overshadowed, make a shorter growth, with branches and foliage near the ground, with numerous short roots that do not waste their substance in bleeding or by absorption from the soil, that cause the tree to start off in a rapid growth and outstrip its slender rival, and also come quicker into profitable bearing.—Indiana State Journal.

ONIONS.—The yellow Danvers is the most profitable kind to grow. Onions are sometimes affected by blight, for which there is no remedy. It is said that sowing lime salt broadcast at the rate of eight bushels to the acre will stop the ravages of the worm which feeds upon the onion. Care should be had to get fresh seed, as poor seed is apt to produce scallions. The old notion of rolling a barrel over the onion bed to cause them to bottom better has been abandoned by extensive onion growers. The time of ripening, which is usually about the middle of September in this latitude, is indicated by the tops drying up; then they should be pulled and thrown in heaps of from six to eight bushels, where they should remain for three or four days. After they have sweated in the heaps and are dry they should be carted and stored in a dry, cool place, being spread out on a floor. Here they should remain until ready to market, at which time the tops should be cut off.—Rural New Yorker.

WHITE-WASH FOR WOOD.—A wash made simply of fresh or caustic lime and water, and applied during a dry and warm period, penetrates the pores of the wood and renders it more durable, even if the exterior is all washed away in time. We have found a mixture of fresh water-lime and a small portion of fine sand, with some sulphate of zinc, to endure weather longer; but it may be no better for the wood. A peck of fresh lime, first slaked to a dry powder, and then reduced with water to a wash, with the addition of a pound of sulphate of zinc and half a pound of common salt, makes a pretty good and durable wash.—Country Gentleman.

GRAHAM BREAD.—One pint sponge, butter size of an egg, two tablespoonfuls molasses, half a pint warm water and mix with Graham flour.

Household.

HOUSE CLEANING.—A subject of engrossing interest once or twice a year is that of cleaning the house. A few practical remarks by one who herself engages in it from time to time, may be of help to some one whose experience is limited.

I overheard two elderly gentleman talking last spring. "Don't you always dread house-cleaning time?" said one. "I scarcely ever know when house-cleaning is going on," was the astounding reply. It was a fact, too, so quietly and with so little bustle is this stupendous thing got along within that happy man's household. In the first place, it is the part of wisdom to clean one room at a time, and put it in perfect order before disturbing another room. Have the curtains washed and ironed, if they need it, before cleaning the room. It will rest you to know that there is one room settled, and the work there ended. Not to make home hideous, and herself unattractive, should be the cleaner's aim, and it will be a praiseworthy achievement, if, in addition to putting the house in good order, she has also been able to live, and let the family live cheerfully and even comfortably, during this period of hard work.

Some weary women with aching head, with hands burned, scratched and bruised, may think it is asking a great deal of her to expect that she shall pursue the even tenor of her way while she is working twice as hard as usual, and is subjected to the many annoyances unavoidable at this time. But is really asking her simply to hoard her strength. It uses up a great deal of vital force to fret and scold while engaged in any hard undertaking, and if she feels uncomfortable, or a little ill-natured, let her express herself through the broom and scrubbing-brush.

"If I wish to sweep my house and not feel it much, I let myself think of the 'Solid South' and the 'Chisholm Outrage,'" said a friend of mine; "then the corners are dusted, I assure you."

Do not try to do anything else on the day set apart to clean closets; it is very fatiguing to take out, deliberate over, and put back the usual belongings of a closet. Everything should be thoroughly aired. Have just as few things as possible in the closets opening out of sleeping rooms; old shoes and soiled clothes poison the air. When the bedrooms are aired each morning, the closet door should be left open that it may have its supply of fresh air.

If new paper is to be put on the wall, and you have any doubts as to the healthfulness of its coloring, take a piece to a chemist; he can at once, by a simple test, determine if it is wholesome or loaded with arsenic.

After washing woodwork, always wipe with a soft cloth; this prevents drops of water being left to dry on and to discolor the paint. A danger which all ambitious but delicate women should avoid is trying to accomplish too much in one day. The temptation to do just one thing more, and then another thing, is so great that much firmness is needed to resist it, but we must not yield.

House work rarely kills, but imprudence frequently does. Running out doors with sleeves rolled up and head unprotected when you are heated are needless exposures, certain to be followed by more or less suffering. Every one ought to feel that she is of too much consequence in her family to be laid aside for a day, and she owes it to those who love her, even if they do not say much about it, to take the best possible care of herself.—Household.

HOUSEHOLD ADORNMENTS.—*Fire Screens.*—I saw while in England a fire screen of quite a novel design, a brief description of which may be found of some use to any one who might intend making one of those useful and ornamental articles. The foundation of each side was of scarlet cloth, cut in the shape of a banner, and suspended on a brass stand, so arranged that it could be raised or lowered at will. On the right side of the screen was arranged a sea gull, its white and grey feathers contrasting most beautifully with the bright scarlet cloth. My host while visiting at the seaside had found this gull badly wounded after a heavy storm; and it being a very beautiful bird, the idea struck him to have it preserved, which he did; and then he determined to mount it as a fire screen, and so make a pleasant memento of his seaside visit. The sea gull was arranged as if both wings were spread, and looked as in the act of flying. By any one living near the sea coast, the birds doubtless could be obtained without very much difficulty; with those living inland the case would be difficult; still any kind of a bird could be preserved and mounted in a similar manner. If found impossible to preserve and mount the entire bird, the wings alone might be used, arranging them in any tasteful manner on the bright cloth.

Table Covers.—I have seen lately quite a number of pretty covers for small tables, made of various dark rich shades of double faced canton flannel. One in particular I thought very handsome and effective in design, which I will attempt briefly to describe. A yard square of olive green canton flannel was button-holed all around the edge with gold colored silk, the stitches being taken some little distance from each other. A band of garnet flannel three inches wide was placed at a distance of four inches from the edge of the cover. The band or border, before it was placed on the olive green flannel, was first embroidered at intervals; little Japanese fans and butterflies alternating with each other. Each fan was the size of a silver dollar; its outlines only were embroidered in stem-stitch with gold colored silk, their handles being worked also with the same color. The butterflies were embroidered in various colors, the upper and lower wings generally of some bright contrasting colors with gold spots. This border was fastened with feather-stitching on the table cover; and in each corner of the cover were embroidered with crewels, gramps of field flowers, daisies and sunflowers in two corners, cat-tails and poppies in the remaining ones. One can buy beautiful designs of flowers, &c., already worked, which require only to be sewed neatly on your material; these can often be purchased most reasonably, and at a less cost than you could procure the materials for working them, thereby saving all the time it would take otherwise while embroidering the design. A table cover of garnet flannel with a band of old gold would be pretty, and look very handsome with groups of daisies in each corner.—Edna Church, in Country Gentleman.

Educational.

PERSEVERANCE BRINGS SUCCESS.

We must not hope to be mowers,
And to gather the ripe gold ears,
Unless we have first been sowers,
And watered the flowers with tears.

It is not just as we *take* it,
This mystical world of ours;
Life's field will yield as we make it
A harvest of thorns or of flowers.

—Goethe.

—The citizens of Amsterdam celebrated on the ninth of January, 1882, the two hundred and fiftieth anniversary of the establishment of their "Athenieum Illustre." This school has long been considered as efficient as the state universities, but it was not until 1878 that the government granted a charter enabling the city of Amsterdam and the Province of North Holland to create two additional faculties and to name the institution "University of Amsterdam." The new university is in an excellent condition. The number of its students is five hundred and seventy-seven, or ninety-two more than the highest number in a state university. The faculty of medicine alone has three hundred and forty-three students, while the total number of medical students in all the three state universities is only 327—viz., 158 at Leyden, 89 at Utrecht, and 80 at Groningen.

—A complaint is prevalent in England that the universities themselves have long since abdicated their teaching functions. Most of the real teaching, it is said, is provided by the unauthorized and outside system of private tutors, who exist independently of the colleges and have, in a great degree, superseded them. In too many cases the candidate for an ordinary degree, if he wish to pass, is compelled to make use of a private tutor. His college does, indeed, provide him with a certain number of lectures, but the number is usually quite inadequate; and even if it were greater in several instances the teaching provided is not nearly so well calculated for the needs of the pupil as is the better-arranged teaching of the private tutor.

—Subscriptions of $118,000 toward the increase of the endowment of the Episcopal Theological Seminary of New York City have been made within a short time, and paid, except about $2,000. The Hoffman family has given about $75,000 of the same, the father contributing $25,000 for an endowment for a special purpose. The present Dean is of the family, and, together with a brother and sister, has given $50,000 toward the office which he holds, but the income is not to be used for that purpose while the present Dean continues in office. While he occupies the chair it may be used for the general expenses of the Seminary. An appeal is made for additional contributions to raise the endowment to $250,000.

—The alumni and undergraduates of Yale College have raise money sufficient to purchase a park for athletic sports, to be the property of the students. The grounds comprise six acres of sloping land on the western side of the city are to have an incline of one foot in five hundred feet. The walking and running track will be a quarter of a mile in length. Inside the oval made by the track will be the tennis-ground. On the south side of the track will be the grand stand, and south of the stand the ball-field and the lacrosse and cricket-grounds. A place will also be devoted to archery.

—The French Senate has adopted the first clause of the Obligatory Primary Education Bill, as passed by the Chamber of Deputies. This bill was introduced in 1879. Its object was to make primary education gratuitous, obligatory, and of lay character. The principal provisions of the bill are: primary instruction is obligatory for all children, of both sexes, between six and thirteen. This instruction may be given in public or private schools or at home. Industrial training appropriate to local wants and resources shall be given in the advanced primary schools.

—Hungary has two universities—Budapesth and Klauaenburg. Budapesth has 3,278 students (82 in Catholic theology, 1,546 in law, 956 in medicine, 175 in pharmacy, and 419 in philosophy) and Klausenburg 423 (64 in Protestant theology, 38 in sciences, 210 in law, 94 in medicine, and 20 in pharmacy.) The polytechnic school at Budapesth has 481 students. For secondary education there are 179 gymnasiums, with 34,504 students, and 26 realschulen, with 5,044 students.

—Dr. Hoffman, of Wurzburg, Bavaria, reports that short-sightedness in Bavarian schools is alarmingly on the increase. Last year the number of short-sighted pupils was but a little over five per cent. of the total school attendance, while this year it has risen to more than twelve per cent. The higher classes show the heavier percentage.

—A gift of $10,000 has been made to the Mount Holyoke Seminary for the purpose of building an observatory, with all the modern improvements and appliances. The money was placed in the hands of Professor C. A. Young, of Princeton, who is also a trustee of the former institution. The name of the benefactor appears to have been kept a secret.

—Franklin and Marshall College, at Lancaster, Penn., has an attendance of 97, exclusive of 32 students pursuing their studies at the Theological Seminary, under the same management. The faculty numbers thirteen, under the presidency of the Rev. Thomas G. Apple, D. D.

—It is a fact worthy of credit that the United States has as many institutions for the instruction of the blind as either Germany or England, and has more educational institutions for the deaf and dumb than any other country except Germany.

—Harvard College has the largest freshman class in its history, numbering 250. Amherst has 97, Williams 85, Yale 255, Brown 70, Tufts 33, Dartmouth 45, which, including specials, is much the smallest class for many years.

—Among the nineteen graduates at the Women's Medical College in Philadelphia last month three of the ladies were from Massachusettes, two from Maine, and one each from Denmark, the Hawaiian Islands, and Burmah.

—Dartmouth College has an attendance of 426 students, 234 of this number being in the academic department. The attendance is thirteen less than that of last year.

—It is proposed to hold half-day sessions for the smaller children in the Worchester (Mass.) schools.

—The Legislature of South Carolina has passed a more liberal public school law than the State has recently had.

—Four counties in Kansas have women for school superintendents.

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Colportage Sketches—No. 25.

BY A. M. JONES.

INCIDENTS OF THE WAR.

It is a warm November night, 1881, and the family have just retired. While all alone, occupying the elegant, well-furnished parlor of the hospitable home of Capt. R. C. Gamble, Limestone county, Ala., I will pen the substance of the interesting conversation of the evening. This is the homestead of the family, formerly occupied by the captain's father, who accumulated a large estate, and died in 1855. When the late civil war broke out, and, like mildew, began to cast its withering shades over the land, young Gamble was here with his lovely wife and innocent children, in the enjoyment of a handsome fortune. Early in the struggle he entered the army, but, on account of ill health, returned to his home just before the enemy invaded north Alabama. Among the first of the advancing foe was a brigade of very rough men, from the suburbs of New York City, commanded by Col. Biggs, formerly of the State of Ohio, who established his headquarters near Monsville. These men, giving unrestrained vent to their evil passions, already fired and fanned by war, showed the helpless and defenseless citizens no mercy, but captured their horses, mules, cattle, hogs, and everything else in the store-houses, barns, fields or wood. As ruin and starvation seemed to look them in the face, and not knowing what time their houses would be reduced to ashes, of course they were alarmed. Late in the afternoon of a gloomy day, the captain having recently been deprived of more than a thousand dollars worth of property, a faithful negro man came to the back door of the hall, and hastily said: "Massa Ruff, I's bin to see dat 'ar yankey man dey calls colonel, an' he says he wants you come an' see him in de mornin'." The captain replied to the good-natured man, whose teeth, like ivory, were shining through his dark lips, and a happy smile playing over his ebony features, that he had no idea what the colonel wanted with him, and doubted the propriety of going. "O, yes," continued Turner, "you mus' be sure go; he say he know ole massa long time ago, an' I tell you he gwin to do somethin' mighty good for you." Under all the circumstances, the captain finally decided it might be better to do as his faithful servant advised, and at an early hour the next morning, with Turner as his escort, was at the headquarters of the Federal officer. The colonel was engaged with gentlemen, who were there looking after lost property, but Turner, catching his eye, said: "I's yer my young Massa I was tellin' you 'bout yesterday; he come to see you." With a smile, and in a very pleasant manner, the officer advanced, at the same time extending his hand, and said: "Capt. Gamble, I am truly glad to see you; come in and be seated. At that spring where I first met your father, many long, long years ago. I was here then trading in horses—a stranger. He was kind to me, and entertained me in his house. It may be that I can now return his kindness to you. If you need any assistance, in any way, let me know. Have you lost stock, or other property, by the army?" On being informed that the soldiers had taken from his plantation eight or ten horses and mules, a hundred sheep and thirty head of hogs, he told an officer to make a note of their value. The horses and mules were readily estimated at $80 each, the sheep at $2 50 a head, but when they came to the hogs inquiry was made as to their weight. Turner, the colored man, ever faithful to his master's interest, and knowing that he knew but little about the hogs anyway, on hearing him say "one hundred and twenty-five pounds," pat his woolly head in the door, and exclaimed: "Why, Massa Ruff, dom 'ar hog weigh heep more dan dat; I feeds 'em. Dey weigh more than two hundred pounds apiece." When the vouchers were made out, and properly signed, the officer in command, placing them in the hand of the son of his old Southern friend, said: "I will leave here in a few days, but if you will come to my headquarters at ——, within the next two weeks, you shall have your money." Amidst the activities of war, during the next few weeks Col. Biggs moved his headquarters several times, but in less than a month Capt. Gamble found him at Huntsville, Ala., where he received the value of his property in gold, simply because many long, long years before his father *had been kind to a stranger*. Within a few hundred yards, just in the front of this mansion, in a beautiful grove, Gen. James A. Garfield had his headquarters, for a few days, in 1863. At that time Capt. Gamble was in the service, his family in Mississippi, and the gentleman to whose care his vast possessions were committed had entirely deserted the place, leaving house, furniture and all to the merciless revenge of the enraged enemy. Discovering the house unoccupied, a number of lawless soldiers decided to burn it, and, arming themselves with fire-brands, even started to put their detestable design into execution. This intended outrage being reported to the general, he immediately dispatched a courier to stop them, placed a guard around the premises, and, on retiring from the community, left strict orders that the property should not be molested. By many other acts of kindness this distinguished officer endeared himself to the people of Limestone county. Though at that time an enemy in arms, yet Capt. Gamble especially remembers him both as a friend and protector. Retaining such pleasant recollections of this great and good man when the question of strife was forever decided by the force of arms, peace, with her golden smiles, again restored to the country, military rule abolished, and Gen. Garfield elevated, by the voice of the American people, to the Presidential chair of the United States, *none*, in any part of the Union, rejoiced more in their chief magistrate than did those of Monsville and vicinity. *None* felt more contempt for the dastardly, cowardly act which so suddenly and so unexpectedly cut him down in the midst of his usefulness and honor. And, finally, when the news of his death, on the morning of September 18, 1881, flashed over the wires of the world, *none mourned more sadly*. A kind word or act is never lost. "The righteous shall be in everlasting remembrance."

Faith—A Story.

Many years before our Lord Jesus was born into the world, prophets had foretold his coming, and some believed and were comforted thereby; even as we are comforted by his coming and the day that reminds us of it. Pastor Harms, in "Good Words," tells, as an illustration of this same faith, how he had stood by the bedside of a sick laborer who had a wife and four children. He had lain sick for three weeks, and the sickness had exhausted all his means. Noticing that he was weeping while we sang a precious song of Zion, I asked him why he wept? was he troubled with the thought of parting with his wife and children? He looked at me steadfastly, almost reproachfully, and answered:

"Does not Jesus stay with them. Has not the Lord said he is a Father, to the fatherless and a Judge of the widow? No; they are all cared for. I have prayed the Lord that he would be their guardian. Is it not so, wife? You are not troubled; you are not afraid; you believe in Jesus."

"Surely," she replied, "I believe in Jesus, and rejoice that you go to Jesus. I shall follow you, with the children in his own time. Jesus will help me to train up the children through his Holy Spirit."

"Why do you weep then?" I asked.

"For joy; for I thought if the singing is so beautiful here, oh! how beautiful it will be when the angels help in it! I wept for joy that this blessedness is so near."

Then he motioned to his wife. She understood, and went to the shelf and brought down a little saucer in which her husband kept his money. There were six grochen (about seven pence) in it, all that remained of his store. He took them out with trembling fingers, and laid them in my hand and said: "The heathen must have these that they may know how to die in peace."

I turned to his wife, who nodded assent and said:

"We have talked it over already. When everything has been reckoned for the funeral these six grochen remain."

"And what remains for you?" "The Lord Jesus," she replied. "And what do you leave for your wife and children?" "The Lord Jesus," he said, and whispered in my ear: "He is very good, and very rich."

So I took the six grochen, and laid them in the mission box as a great treasure, and it has been a struggle for me to pay them away. But if they had not been paid away, the dying man's wish would not have been fulfilled.

That night he fell asleep. And neither his wife nor his three children wept—neither in the church nor at the grave. But the youngest child, a boy of about five years, who followed the body, wept bitterly. I asked him afterward why he wept so bitterly at his father's grave, and the child made answer:

"I was sorry that father did not take me with him to the Lord Jesus, for I begged of him with my whole heart that he would take me."

"My child," I said, "your father could not take you along with him; only the Saviour could do that; you should pray to him." "Ought I then to pray to him for it?" he asked.

"No, my child, if the Saviour will take you, he will call for you; but if he will have you to grow up you must help your mother, and have her live with you; will you?"

He said:

"I would like to go to Jesus, and I would like to grow up that mother might live with me."

"Now then," I replied, "say to the Lord Jesus that he must choose."

Vital Questions.

Can you say before him who is the searcher of hearts; before him at whose dread bar you must soon appear, can you say that God has made you to differ from what you once were? Can you say that God has called you out from living in sin and made you a sensible sin-burdened, sin-convinced and sin-hating soul? Can you say that you have that in your soul which you did not once possess, that will not allow you to go on in sin? When the fear of the Lord is implanted in the soul, that sinner can not live and delight in transgression and sin as formerly. Can you say that God has called you away from trusting in any works of your own, and that you have felt it solemnly settled as a certain fact in your mind that you are not only guilty and ruined but lost and undone forever, for anything that you can do toward saving yourself? Without a true, sound beginning to a man's religion, even that which God has traced out in his word, the "fear of the the Lord," and a conviction of sin, all is false and rotten and will leave the soul at last to find that all was delusion. Proverbs ix, 10. John xiv, 16, "I called my son out of Egypt." Can you say that God has not only showed you that you are naked, guilty and ruined by union to a fallen parent and you own actual transgressions, but that if ever you are cleansed and clothed it must be in the blood and righteousness of Jesus?

Other refuge have I none,
Hangs my helpless soul on thee.

Though we seem to move,
His spirit all the motion gives,
By springs of fear and love.

—HART.

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Chas. Chaffe, L. C. Jurey,
Wm. Hartwell, C. J. Leeds,
A. T. Janin, A. M. Bickham,
Henry Abraham, Louis Bush,
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CRESCENT INSURANCE COMPANY.
Incorporated as a Mutual Company in 1849—Reorganized as a Stock Company in 1880.
CASH CAPITAL, - - - - - - - $400,000.
Has paid nearly NINE MILLIONS for losses Since 1849.
Annual and Term Policies Issued on Desirable Fire Business.
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INSURANCE COMPANY.
SOUTHERN DEPARTMENT.
Office, Cor. Carondelet and Gravier Streets.
The capital of the Company is TEN MILLION DOLLARS, to which there must be added the unlimited liability of the proprietors.
STATEMENT OF THE COMPANY.
JANUARY 1, 1881.

Gross fire assets	$12,167,533 44
Fire liabilities, including paid up capital	5,875,957 54
Net surplus	$ 6,291,580 90

STATEMENT OF THE U. S. BRANCH.
JULY 1, 1881.

Assets	$4,592,248 18
Liabilities	2,550,060 52
Surplus	$2,042,081 66

Fire risks of all kinds respectfully solicited. The Board of Directors is fully empowered to adjust and pay all losses from this city, thus placing the Company on an even footing with the local companies chartered under the State laws.
BOARD OF DIRECTORS.
J. F. SCHROEDER, Esq., Chairman, of L. Christ & Co.
NEWTON BECKNER, Esq., of Beckner & Co.
PERRY NUGENT, Esq., of Nugent & Lallande.
PETER ANDERSON, Esq., of Anderson & Simpson.
HENRY V. OGDEN,
Resident Secretary.
JULES P. ROUX, Assistant Resident Secretary.
CLARENCE FLOWER, Deputy Ass't Resident Sec'y.
New Orleans, October 20, 1881. novem

New Orleans Pacific Railroad.

TRAINS WEST.

	Freight and Accommodation.	Mail and Express.
New Orleans, leave		7.30 A. M.
Gouldsboro	7.45	7.40
Gretna J	7.52	7.49
Company Canal	8.07	8.05
St. Charles	10.15	9.01
St. John	11.C	9.32
Vacherie	12.15 P. M.	10.03
St. James	1.29	10.23
Donaldsonville	2.28	11.02
Bayou Goula	4.05	11.42
Plaquemine	5.00	12.01 P. M.
West Baton Rouge	6.59	12.45

TRAINS EAST.

	Freight and Accommodation.	Mail and Express.
West Baton Rouge, leave	6.30 A. M.	1.45 P. M.
Plaquemine	8.00	2.20
Bayou Goula	8.1.	2.37
Donaldsonville	10.06	3.27
St. James	12.05 P. M.	4.08
Vacherie	6.20	4.26
St. John	2.25	4.58
St. Charles	3.35	5.32
Company Canal	5.30	6.25
Gretna	6.04	6.40
Gouldsboro	6.18	6.47
New Orleans, arrive		7.00

For rates and information address
H. S. MORSE, Superintendent. M. R. SPELMAN, G. P. and T. Agt.
New Orleans, October 15, 1881.

Louisville and Nashville Railroad.
The Shortest and Quickest Route to all Eastern Cities.
THROUGH WITHOUT CHANGE TO
Nashville, Louisville, Lynchburg, Washington, Cincinnati, Columbus, O., and St. Louis.
ENTIRE TRAINS THROUGH FROM NEW ORLEANS TO LOUISVILLE.

	Leave.	Arrive.
Express	7.02 A. M.	10.02 P. M.
Coast Accommodation	3.32 P. M.	9.02 A. M.
Fast Mail	6.30 P. M.	10.02 A. M.

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Ticket office corner St. Charles and Common sts., where Sleeping Car accommodations can be secured.
C. P. ATMORE,
General Passenger Agent;
J. H. SMITH,
Ticket Agent;
J. T. HARAHAN,
Superintendent.

BEE CULTURE.

MANUAL OF THE APIARY.
By A. J. COOK,
Professor of Entomology in the Michigan State Agricultural College.
THIRD EDITION.
Revised, enlarged, mostly rewritten, and beautifully illustrated. Being new it is fully up with the times on every conceivable subject that interests the apiarist.
It is not only instructive but intensely interesting. This work is a masterly production, and one that no bee keeper, however limited his means, can afford to do without. It is printed in the best style on fine book paper. Price, bound in cloth, $1 25 post paid.
G. T. LATHROP,
112 Camp street, New Orleans.

$72 A WEEK. $12 a day at home easily made. Costly outfit free. Address TRUE & Co. Augusta, Maine

PRICES CURRENT.

REVISED AND CORRECTED WEEKLY.

ADVOCATE OFFICE,
New Orleans, Monday, May 1, 1882.

Our readers should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher prices must be paid.

SOUTHERN STAPLES.

	Today.	Ago.
Cotton, ₱ lb.		
Low ordinary	9	9¼
Ordinary	10¼	10¾
Good ordinary	11	11
Low middling	11¾	11¾
Middling	12	12
Good middling	12⅜	12⅜
Middling fair	12¾	12¾
Sales to-day	1,500 bales.	
Receipts since our last	3,067 bales.	
Receipts previously	1,148,161 bales.	
Sugar, ₱ lb.		
Fair	@	7¼
Fully fair		7
Prime		7⅝
Choice		8⅛
Yellow clarified	7⅝	8⅛
White clarified	9	9¼
Powdered		
Crushed		
Molasses, in bbls., ₱ gallon:		
Common	45	47
Fair	50	52
Prime	55	58
Choice		
Rice, Louisiana, ₱ lb.		
Common	5½	6
Fair	6¾	7⅛
Prime	7⅛	7⅝
Choice	7⅝	

GROCERIES.

Butter, ₱ lb.:		
Western	24	32
New York		
Coffee, ₱ lb.		
Rio, ordinary	8	8¼
Rio, fair	9¼	9¾
Rio, prime	10	10¼
Cheese, ₱ lb.		
Western factory		
English dairy		
Candles, ₱ lb.		
Best brands	13	14
Corn Meal, ₱ bbl.		
Choice K		4 15
Flour, ₱ bbl.		
Superfine		
XX		
XXX	6 12½	6 25
Choice	6 50	6 90
Choice		
Fish:		
Mackerel, No. 1, in kits	8 25	9 00
Half barrels	4 50	5 00
Kits	77	82
Mackerel, No. 2, in kits	7 40	8 00
Half kits	4 00	4 25
Kits	70	77
Mackerel, No. 3, in kits	7 10	7 75
Half kits	3 85	4 50
Kits	64	73
Codfish, ₱ lb		
Herring, ₱ box		
Oils, ₱ gallon		
Coal, in casks		
Coal, in lots		
Linseed, raw		61
Linseed, boiled		64
Cotton seed	45	48
Lard	75	92
Soap, ₱ box		
Mackerel		
Olive		2 65
Palm		3 00
Castile		2 75
Soda, ₱		
Starch, ₱ lb.	4	4½
Salt, ₱ sack		
Coarse		
Fine	75	85
	95	1 20

GRAIN AND FEED.

Corn, in sacks, ₱ bushel:		
Yellow		
White		92
Mixed		85
		92
Oats, ₱ bushel:		
Western		
Red rust-proof		65
Bran, ₱ 100 lbs:		
Choice		1 20
Hay, ₱ ton:		
Prime		23 00
Choice		26 00
Cow Peas, ₱ bushel:		
Mixed		
Clay	2 90	2 95
	3 00	3 10

PROVISIONS.

Bacon, ₱ lb:		
Breakfast	11¾	12
Shoulders		8¾
Sides, clear rib		11
Sides, clear		
Hams, sugar-cured	13	13¾
Mess Pork, ₱ bbl	19 12½	19 25
Dry Salt Meat, ₱ lb.:		
Clear ribsides		
Clear sides		
Shoulders		8
Lard, ₱ lb.:		
Choice, in tierces		
Choice, in cans		12
	11¾	11¾

ESCULENTS.

Potatoes, ₱ bbl		
Irish	3 50	4 50
Sweet		2 50
Onions, ₱ bbl	2 50	3 75
Apples, ₱ bbl		
Cabbages, ₱ box		
Sour Krout, ₱ bbl	5 00	6 00

BALING STUFFS.

Bagging, ₱ yard:		
India		
Jute		
Baling Twine, ₱		15
Ties, ₱ bundle		
50 lbs and 5 bales		1 50

SUNDRIES.

Poultry, ₱ dozen		
Gosslings		6 00
Young do		3 50
Ducks		4 00
Geese	3 50	4 00
Turkeys	3 00	4 00
	18 00	20 00
Eggs, ₱ dozen		
Western		14
Southern	15	17
Honey		
Strained, ₱ gallon	90	1 00
Comb, ₱ lb		
Pecans, ₱ lb		
Louisiana	18	20
Texas		
Oranges:		
Sicily, ₱ bbl		
Florida, ₱ box	3 50	5 50
Wool, ₱ lb.		
Louisiana	18	20
Texas		
Feathers, ₱ lb		
Geese		
Hides, ₱ lb.:		
Country green	7	7¾
Dry salted	10	10¼
Dry flint		12½
Ox Horns, each	7	7½
Tallow, ₱ lb	6	7¼
Cotton Seed, ₱ ton		
In sacks		12 00
Meal	25 50	26 00
Oil cake		
Cooperage, ₱ each:		
Sugar hogsheads	2 50	2 75
Molasses barrels		1 35
Half barrels		1 00
Kegs		75
Oak Staves, per 1000:		
Kegs		60 00
Barrels	70 00	75 00
Extra claret	100 00	115 00
Extra hogshead	140 00	145 00
Extra pipes	190 00	200 00
Tobacco:		
Low lugs		6½
Medium		8½
Good to fine		
Low leaf		
Medium	8½	9
Good		10
Fine		
Selections		

DON'T DO IT.

Don't seek the temporary feeling of health and strength resulting from the use of beer and ale or other malt and alcoholic compounds. The after-effects make you feel worse than before. Permanent health is sure to be found in that best of all preparations, that friend to temperance and long life known as Brown's Iron Bitters.

A new sort of Adventists have sprung up in Indiana, called "Soul Sleepers." They believe that the body sleeps till the resurrection, the soul being in a state of quiescence till that time.

NEWS OF THE WEEK.

DOMESTIC.

ST. LOUIS, April 25.—United States Senator Ben Hill, of Georgia, his wife and son, C. D. Hill, and Dr. J. L. Wright are in St. Louis, resting at the Southern Hotel. They are on the way to the famous Eureka Springs, where it is their intention to give the medicinal qualities of the waters a thorough trial in the Senator's case. A call on the Senator was responded to by his physician and young Mr. Hill. They talked freely about the Senator's physical condition. Mr. Hill said:

We do not disguise the fact that the Senator is ill and weak, while the very nature of his disease makes his recovery a slow process. Recently it was telegraphed all over the country that he was rapidly recovering. I fear that there was some flattery in the statement as to ultimate recovery. The doctor would only say, "That question belongs to the future." There is no telling what may arise hereafter, but I can say present indications are favorable to his recovery."

The party left Atlanta, Ga., last Friday, and will proceed on their journey to-morrow.

STARKVILLE, Miss., April 25.—Mrs. Sullivan, wife of the Rev. W. T. J. Sullivan, professor of mathematics in the Agricultural and Mechanical College, died here to-day.

SAN FRANCISCO, April 26.—Another Tucson dispatch gives the following from the Tombstone Citizen: The Indians attacked an American mining camp at Bacuachi, Sonora, on the twentieth of April, killing Messrs. Lowrey, Ray and Rickey, three others made their escape. The Indians carried off all the camp property of value. Many Americans are in the neighboring hills, and more murders are expected. Gov. Salazar has ordered soldiers and volunteer to pursue the Indians and take no prisoners.

WASHINGTON, April 26.—Dispatches to Denver newspapers and from Arizona by way of San Francisco confirm the massacre at Galeysville, Arizona, but reduce the number of lives lost to thirty; also that twenty persons were killed at Clifton to Gila river. Col. Forsythe's command was to start this morning from Stein's Pass in pursuit, and the Mexican Gen. Turo, with 200 troops, is marching north in Sonora to intercept the renegades. A dispatch from Willcox, Arizona, reports the Indians within four miles of that town.

CONCORD, Mass., April 26.—Considerable anxiety is felt about Ralph Waldo Emerson, who has been quite ill for some days past, without marked change of any kind—certainly not for better.

Ralph Waldo Emerson is reported to be hopelessly ill, though his death is not expected immediately. He is gradually growing weaker. His physicians to-night are not at all hopeful of his recovery.

WASHINGTON, April 26.—The Senate to-day confirmed Alphonzo Taft, of Ohio, Envoy Extraordinary and Minister Plenipotentiary to Austria, and Wm. L. Dayton, of New Jersey, Minister Resident to the Netherlands.

VICKSBURG, April 27.—At Delta, La., and in the vicinity, the high lands are reported clear of water, but the lower bottoms are yet to some extent submerged. Just below the town, there is considerable land, under water, and those who know say that it will be at least two weeks before it has entirely disappeared. At Tallulah the condition is growing more and more encouraging, and no small amount of planting is in progress.

WASHINGTON, April 27.—Intelligence has this moment been received that Ralph Waldo Emerson is dead.

BOSTON, April 27.—Mr. Emerson died at nine o'clock. His disease was pneumonia. He was supposed to be in a fair way of recovery at one time to-day, but suffered an acute attack and died in a few moments.

SAN FRANCISCO, April 28.—The anti-Chinese convention last night adopted a plan of action which includes a scheme to divide the Pacific coast into districts, which shall be notified to remove the Chinese within a specific time. Failing such action, the district is to be proclaimed dangerous, and peaceably disposed citizens are to be warned to abandon it, and if the Chinese are still harbored in the district the league is to remove them by force, using as little force as may be necessary until the country is rid of them. The convention then elected an executive committee and adjourned *sine die*.

MEMPHIS, April 28.—The safe of the burned steamer Golden City was recovered this morning. Money amounting to about $1,000 and the papers it contained were in good condition.

WASHINGTON, April 29.—As predicted by your correspondent, Chalmers, of Mississippi, was lifted out of his seat to-day by a strict and decisive party vote. He secured considerably cut up about the matter, as he confidently believed the strong legal phase of his case would carry him through. The Republicans openly declared, however, that they did not intend to regard the legal aspect of the case, and that declaration shut out all the hope of Chalmer's success. The result of this case virtually settles all other contested cases. The Democrats will not undertake to filibuster in any of them. They could not if they wanted to, because the Mississippi delegation would not act with them.

BATON ROUGE, April 29.—Mr. Merritt Barrow, from Eldorado plantation, on Bayou Marlgouin, reports the water falling rapidly. The land in that vicinity will soon be entirely out of water. The cane which was thought to be a total loss a few days ago, is sprouting again, and a fair yield will be made on about one hundred acres of the Eldorado. Mr. Barrow says the cane is doing well on other places in the vicinity. Great numbers of stock are still dying. As the animals are removed from the rafts, the skin peels off from the hoof to the knee, which make them very weak and unable to graze.

BATON ROUGE, April 30.—The trains on the New Orleans Pacific railroad resumed their regular trips to Baton Rouge to-day, bringing the mail, which is the first we have received from that source since April 8.

NEW YORK, April 30.—An attempt was made yesterday on the lives of W. H. Vanderbilt and Cyrus W. Field, by sending them explosives through the mails. Fortunately the dangerous character of the packages was discovered en route to the postoffice station, where they where to be delivered at the residences of these gentlemen, and so a possible loss of life was prevented.

MEMPHIS, April 30.—The graves of the Confederate dead in Elmwood Cemetery were decorated to-day. Hon. Henry Craft delivered the oration.

MORGAN CITY, May 1.—For the twenty-four hours ending at six P. M. April 30, the water fell two inches, for the last twenty-four hours, three inches. The last of the ration supply will be delivered here to-morrow. Two men were sent before the District Court for stealing rations. The refugees at Pattersonville are returning to their homes. There is no work for the laboring classes at Morgan City.

WASHINGTON, May 1.—The Secretary of the Treasury to-day issued the 113 bond call, including the residue of continued 68 of 1861, amounting to about $11,000,000.

RALEIGH, N. C., May 1.—All of the buildings belonging to Col. Bingham's school at Mebanesville were burned. They were of wood and sixteen in number. Loss $30,000; insurance $20,000.

NORFOLK, Va., May 1.—A private dispatch from Mebanesville, N. C., says: Bingham's Military Academy and Barracks burned to the ground this morning.

PLAINFIELD, N. J., May 1.—At the Williams Street Cemetery yesterday two sisters fought a pitched battle over the remains of their mother. The mother and all of the family but one daughter were Catholics. When the mother died the Catholic children were unable to bear the funeral expenses, and the Protestant daughter agreed to bury the mother, and was about to do so, when the procession was interrupted at the cemetery gates by the woman's Catholic children four in number, all grown men and women, who threatened violence if the body was interred in the Protestant burial grounds. Finally, by the aid of the police, interment was completed, but violent demonstrations of the Catholic children of the dead woman, and their sympathizers amounted to riot. An attempt was made to kill the Protestant daughter.

FOREIGN.

LONDON, April 26.—Darwin's funeral and interment took place in Westminster Abbey to-day. The coffin was covered with wreaths of flowers. The procession was merely within the precincts of the Abbey; the pall-bearers were, Minister Lowell, and Duke of Argyle, Lord Derby, Prof. Huxley, Sir Joseph Hooker, Sir John Lubbock, Alfred Russel, Wallace and William Spottiswood.

LONDON, April 27.—The marriage of Prince Leopold to the Princess Helen of Waldeck took place at St. George's Chapel, in Windsor, to-day. Windsor was gaily decorated with flags and bunting in honor of the event. The shops were closed and the town was crowded with visitors. Salutes were fired during the day by the war ships at Portsmouth and other places, and they were decorated with flags. The weather was fine. The marriage ceremony, which was conducted with great pomp, was concluded shortly after one o'clock this afternoon. The Archbishop of Canterbury was the chief officiating clergyman.

VIENNA, April 29.—The Free Presse reports fresh outrages on Jews in Kamiensee, Podolsk and Walkowich. It says in spite of orders from St. Petersburg for prompt punishment of the persecutors, several notorious offenders have been released from custody.

LONDON, April 30.—Prince Maria, wife of Prince William of Wurtemburg and sister of the Duchess of Albany, is dead. She was recently delivered of a still-born child.

LONDON, May 1.—In the House of Commons this evening the Right Hon. Joseph Chamberlain, president of the Board of Trade, announced that the government had concluded to stop work on the Channel tunnel until further action had been taken by Parliament in the matter.

Home Education.

The following rules are worthy of being printed in letters of gold, and placed in a conspicuous place in every household:

1. From our children's earliest infancy inculcate the necessity of instant obedience.

2. Unite firmness with gentleness. Let your children always understand that you mean what you say.

3. Never promise them anything, unless you are quite sure you can give what you say.

4. If you tell a child to do something, show him how to do it and see that it is done.

5. Always punish your child for wilfully disobeying you, but never punish him in anger.

6. Never let them know that they vex you, or make you lose your self-command.

7. If they give way to petulance or ill temper, wait till they are calm, then gently reason with them on the impropriety of their conduct.

8. Remember that a little present punishment, when the occasion arises, is much more effectual than the threatening of a greater punishment, should the fault be relieved.

9. Never give your children anything because they cry for it.

10. On no account allow them to do at one time what you have forbidden, under the same circumstances, at another.

11. Teach them that the only sure and easy way to appear good is to be good.

12. Accustom them to make their little recitals with perfect truth.

13. Never allow tale-bearing.

14. Teach them self-denial, not self-indulgence.

HOW THE JAVANESE DIVIDE THE YEAR.—If the length of the shadow on the twenty-first of June is divided into four equal parts, and the length on the twenty-first of December into two equal quarts, we shall have six equal measures of length corresponding with six unequal intervals of time; these intervals may then be distinguished according to the length of the shadow. The Javanese avail themselves of this peculiarity of shadows in their country to adjust the division of the solar year, the first day of which corresponds with the twenty-first of June of the Gregorian reckoning. They divide the year into twelve unequal months (*mangsa,*) which are respectively 41, 23, 21, 25, 27, 43, 43, 26, 25, 24, 23, and 24 days long. Independently of this division, the farmer plants his rice and other crops according to the height of Orion and the Pleiades above the horizon. This height is taken either at night-fall, half an hour after sunset, or in the morning, half an hour before sunrise. The following are the names of the calendar months, and the most important observations and farmers' rules that are connected with them:

First month (*Kasa,*) forty-one days, from the twenty-first of June to the thirty-first of July inclusive. Orion and the Pleiades are visible in the east, respectively 25° and 45° above the horizon. The sun turns back toward the south; a man's shadow at noon reaches four feet south. The fresh-water fish *iwak bettik* has one spot on its head. It is time to plant the second crop of rice.

Second month (*Kara,*) twenty-three days long, from the first to the twenty-third of August. The Pleiades are in the zenith, Orion 70° above the eastern horizon. The *iwak bettik* has two spots. The sun goes further toward the south. A man's shadow at noon measures two feet south.—From "the Javanese Calendar," by J. A. C. Ondeman's, in Popular Science Monthly.

Mr. F. G. Delaney, of Norfolk, Va., writes: "It gives me great pleasure to experience once more that gloriously good feeling of perfect health. I was buried in despair, my back constantly pained me, and from head to foot I felt thoroughly ill. I could not walk across the yard without fatigue. Nothing I ate agreed with me. Doctors could do me no good. I tried Brown's Iron Bitters. They have given me perfect health and strength."

Address all mail matter to NEW ORLEANS CHRISTIAN ADVOCATE, New Orleans.

Prof. G. Campbell, recently of the Minnesota State University, has been appointed to the chair of Philosophy at Bowdoin, lately endowed with $50,000 from the Stone estate.

DISTRICT CONFERENCES.

The District Conference, Brandon District, Mississippi Conference, will meet at Morton, July 7, at 9 A. M. I hope the pastors will have written reports. Bro. C. McDonald will preach the opening sermon. J. M. GANN, P. E.

CAMP MEETINGS.

The eleventh annual camp meeting on Seashore Camp Ground, for 1882, will commence on Wednesday, July 12, and continue from eight to ten days.

P. HALLERAN, Secretary. W. H. FOSTER, President.

The Camp meeting at William's camp ground, Pensacola district Alabama Conference will commence Thursday night, before the first Sunday in July.

H. C. GOS, P. E.

Quarterly Conferences.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—SECOND ROUND.

Bayou Boeuf and Evergreen	Apr. 29, 30
Bayou de Glaize and Avoyelles Fr. mis	May 2
Spring Creek	6, 7
Alexandria	13, 14
Plaeville	20, 21
Colfax	27, 28
Winnfield	June 3, 4
Castor	Tuesday, 6
Columbia	Wednesday, 7
Harrisonburg and Sicily Island	10, 11
Jena	Wednesday, 14
Little River and B. R. M.	17, 18
Simsport	24, 25
Bell Chaney	Tuesday, 27

The Alexandria District Conference will convene at Big Cane, June 29, 1882, at 10 A. M.

The District Stewards will meet at Big Cane, June 30, at 9 A. M.

15. F. G. HOCUTT, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Plaquemine Brulee at Kimball's chapel	Apr. 22, 23
Abbeville, at Prairie Greig	29, 30
Grand Chenier, at Lecaburg	May 6, 7
Lake Charles	13, 14
Sugartown, at Good Hope	20, 21
Calcasieu mission, at Hickory Branch	27, 28
Franklin	June 3, 4
New Iberia	10, 11
Vermillionville	17, 18
Pattersonville and Morgan City	24, 25
Opelousas	July 1, 2
Washington	8, 9

District Conference, for this district, will convene its session, in Opelousas, June 28, at 10 A. M.

The District Stewards will hold their meeting on Saturday, July 1, 1882.

16 LEWIS A. REED, P. E.

SHREVEPORT DIST.—SECOND ROUND.

Logansport	Apr. 15, 16
Coushatta	22, 23
Springville	May 6, 7
South Bossier	13, 14
North Bossier	20, 21
Shreveport	27, 28
Mooringsport	June 3, 4
Caddo	10, 11
Mansfield	17, 18
Pleasant Hill	24, 25
Natchitoches	July 1, 2
Many	8, 9
Anacoco	15, 16
Sabine	22, 23

Having failed to obtain a release, by the appointment of a successor, and my health having greatly improved, I contemplate being able to meet most of the above appointments.

15 T. H. M'CLENDON, P. E.

APPORTIONMENT BY THE DISTRICT STEWARDS, SHREVEPORT DISTRICT, 1882.

	PRESIDING ELDER.	FOREIGN MISSIONS.	DOMESTIC MISSIONS.	CONFERENCE CLAIMANTS.	BISHOPS.	EDUCATION
Shreveport	$30	$150	$50	$150	$25 00	$25 00
Mooringsport	65	30	10	30	5 00	5 00
Caddo circuit	125	60	20	75	10 00	10 00
Logansport miss'n	25	20	5	20	2 50	2 50
Mansfield	150	85	20	85	10 00	10 00
Pleasant Hill	100	60	15	60	10 00	10 00
Natchitoches	100	60	15	55	10 00	10 00
Anacoco circuit	30	10	5	15	5 00	5 00
Springville	50	25	10	30	7 50	7 50
Coushatta	100	40	15	55	10 00	10 00
South Bossier	75	30	10	40	10 00	10 00
North Bossier	80	35	10	35	10 00	10 00
Mumy circuit	50	20	5	25	5 00	5 00
Sabine circuit	50	30	10	25	5 00	5 00
Total	1350	$650	$200	$700	125 00	125 00

JOHN J. STOCKWELL, SEC'Y.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—SECOND ROUND.

Marvin circuit, at Marvin	Apr. 22, 23
Brandon station, by preacher in charge	22, 23
Pamela, at Union, by preacher in charge	22, 23
Cato circuit, at Clear Creek	29, 30
Trenton circuit, at Independence	May 6, 7
Raleigh circuit, at Union Chapel	13, 14
Lake circuit, at Centerville	20, 21
Newton circuit, at Spring Hill	27, 28
Walnut Grove circuit, at Walnut Grove	June 3, 4
Philadelphia mission, at Philadelphia	10, 11
Decatur mission	17, 18
Beech Springs mission	24, 25
Carthage circuit, at Carthage	July 1, 2
Ludlow mission	8, 9
Forest circuit, at Morton	8, 9

15 J. M. GANN, P. E.

VICKSBURG DIST.—SECOND ROUND.

Vicksburg	Apr. 1, 2
Warren circuit, at Beachland	8, 9
Port Gibson	15, 16
Fayette circuit, at Cane Ridge	22, 23
Natchez	29, 30
Kingston circuit, at Washington	May 6, 7
Rolling Fork	13, 14
Clover Hill	20, 21
Mt. Olivet at Satartia	June 3, 4
Rocky Springs, at Rocky Springs	10, 11
Meadville, at Nebo	17, 18
Cayuga, at Reeves Chapel	24, 25

15 B. S. WOODWARD, P. E.

NORTH MISSISSIPPI CONFERENCE.

WINONA DIST.—THIRD ROUND.

Kosciusko and Durant	May 13, 14
Newport	20, 21
Zilpha	June 3, 4
Kosciusko circuit	10, 11
Attala	11, 18
French Camps	24, 25
Richland	July 1, 2
Lexington	8, 9
Wilson and Aaldeo	15, 16
West	22, 23
Winona circuit	29, 30
Walthall	Aug. 6, 6
Black Hawk	12, 13
Carrollton	19, 20
Milner	26, 27

The District Conference will convene at French Camp, June 2.

15 THOS. Y. RAMSEY, P. E.

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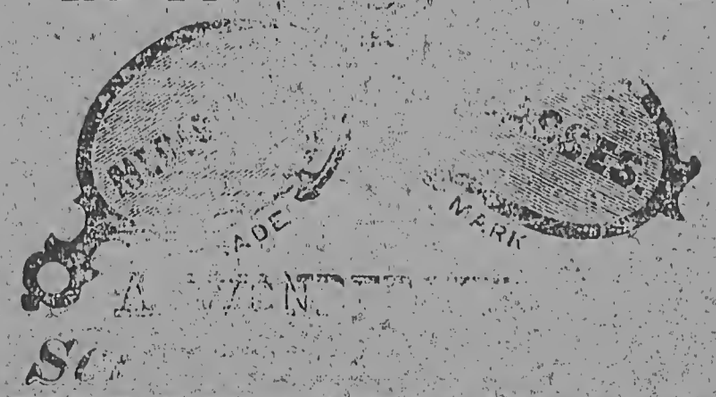

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3. The chemicals keep the glasses cold, and the result is that the optic nerves always cool, doing away with any feverish sensation to the eye.

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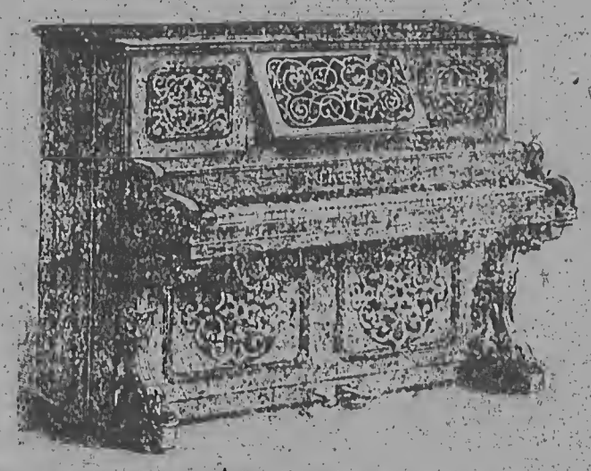

A FEW WORDS ON PIANOS.

Very few people actually know what pianos to buy. They say they prefer a piano like their neighbors have, or to have one like those they heard two hundred years ago, while I quite agree with them; what is the use of having Mason & Hamlin's organs, Mason & Hamlin's Parlor Organs would be much more appropriate, and every Beethoven played in comparison with the common piano, and the Chickering and Cabinet Grand as between the mail coach of our forefathers and the railroad express train. While I would adhere to their old forms and styles, American inventive genius has improved and made a grand advance in the construction of the piano. American pianos have improved and made a grand advance in the construction of the piano. The American originality by their peculiar and late volume of tone, its evenness of register, its French repetition action, which has by changing reduced the weight of touch to a valuable feature. American makers do not. There are pianos in every department of the trade from the commercial CHICKERING piano of poorly proportioned and unmusical tone, to the very choicest of musical. So have the MATHUSHEK piano of which I have the honor to be the sole agent in this city for many years, and which I possess. There are pianos

Christian Advocate.

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T. J. CARVER, Business Manager.

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REV. CHRISTIAN KEENER.

LIFE'S CHANGES.

Laugh were all the sad and fair and young,
And sweet for both the joy-bells rung,
When gaily parting on the way
Love seemed a long, bright summer day.

And be they older, maybe a year,
And worn with many a care and fear,
When meeting on the winding way,
They speak of a ripe autumnal day.

With sheaf and flow, with fruit and sheaf,
With fragrant flower and crimson leaf,
As world goes by. They watch and pray
Till life be merged in heaven's own day.

The Bishops' Address.

BELOVED BRETHREN: We join all in rendering thanks to our Lord Jesus Christ, for his good hand upon us in bringing us to meet again in his name.

Twenty-four years ago the General Conference met here. Many and great changes have occurred in the outward world; but the church is here, in the midst of them, the same in spirit and purpose, with suitable adaptations in methods and plans to the times and circumstances—thus showing her identity and vitality.

You who were members of that body will hardly fail to note how large a proportion of those who sat by your side, and took counsel with us then, have been called to give account of their stewardship. Let us, with a due sense of responsibility, address ourselves to what is before us, conferring together on things pertaining to the kingdom of God, and we can not have a better rule for securing personal edification and unity in counsel than the old one which the fathers printed in the Discipline, for the General and yearly Conferences: "It is desired that all things be considered, on these occasions, as in the immediate presence of God." "Let us have an especial care to set God always before us."

A review of the progress of the church for the four years just past, and a statement of its present condition and prospects, afford cause for humility and gratitude. We have enjoyed great opportunities. Our land has had peace and health. There has been neither adversary nor evil occurrent. Open doors have invited us on every side. By preaching the gospel with more fidelity, and pressing its truths upon the consciences of men; by a more tender pastoral care and faithful administration of discipline; by works of mercy according to our ability, and by being liberal, as God has prospered us, in supporting his cause; by habitual invocation and co-operation with the grace of his Spirit, and consecration of the blessings of his providence—we might this day have in the kingdom of our Master more thoroughly established and widely diffused in the earth that it is.

But God has been pleased to accept the service of imperfect agents. To an extent calling for our grateful acknowledgement he makes his pleasure to prosper in our hands.

The force of itinerant preachers under appointment to active labor in our thirty-nine Annual Conferences and our mission fields is 3,704—being an increase in the last quadrennium of 247. We have never known fewer failures on the part of preachers to go to appointments—many of them involving special hardships, covering as they do new ground, where the line of things has been made ready to hand. The people receive them heartily, and are improving in the provision made for their support. Our itinerant system is effective.

The membership has increased from 798,862 to 850,687. Thirteen thousand of these were added to the communion of the church last year. The amount of church property and accomodation for congregations has increased in proportion. Houses of worship have been built and remodeled on a better style of architecture, and there has been, in a marked degree, a general clearing out of old debts.

The condition of our mission work, at home and abroad, may be ontlined in the following statements:

The amount raised for foreign missions, from May, 1874, to June, 1878, was $212,433 98; from June, 1878, to April, 1882, $354,371 99—an increase in the last four years of $111,438 01.

In the same years were contributed to domestic missions, within the bounds of the Annual Conferences, the sums respectively of $216,016 67 and $226,850, the amount in the last quadrennium being in excess of the former by $9,934 31.

In the prosecution of our Western work, especially through Colorado and New Mexico toward Arizona and Southern California, we have made an appreciable addition to the itinerant force of the Denver Conference, which includes that territory—as large an addition as the funds appropriated for their support by the Board of Missions would allow. Very much more requires to be done in that direction. At least as large an expenditure should be made upon the western extremity of the line. In connection with the Los Angeles Conference, and coming eastward through Arizona. A vigorous policy is called for if we would do the duty that lies next to us. We have special adaptation and reponsibilities for occupying this territory, newly opened and rapidly filling up with an enterprising population. In the neglect or tardy performance of this duty we shall suffer much loss, and be cut off from our own proper lines of operation.

A considerable mission field in connection with the Northwest Texas Conference has been taken under the care of the board, a field requiring men and means beyond our present supply, but giving promise of early and large returns.

The German work, lying principally in Texas and Louisiana, is making progress—not rapid, but sure. Its opportunities are great and increasing, but its means comparatively limited.

In the Indian Territory, on our Western frontier, is a church labor possessing peculiar interest. The Indian mission has steadily grown. We have now in that Conference over 5,000 members—Cherokees, Choctaws, Chickasaws, Creeks, and Seminoles, besides several hundred white people and negroes, who have obtained citizenship or right of residence among the natives. The gospel and the ordinances of the church are dispensed to them by more than thirty traveling preachers—most of them Indians—and one hundred and twenty local preachers. There is improvement in the direction of self-support in this mission. In church schools and building houses of worship more is being done by the Indians than heretofore.

The Mexican border mission, on our Southern frontier, has extended its territorial limits. The number of members is near 1,000; native preachers, 17; churches have been built, and more projected. The wants of all that region, on both sides of the Rio Grande, demand our attention, and will repay our toil.

The Central Mexican mission has been strengthened by the addition of two missionaries. The enlargement of the field required this, and, if it continues in the same ratio, more missionaries will be needed within the next four years, not to do the work of native preachers, but to supervise districts extending beyond the present boundaries of the mission. The way is open, and there is nothing to hinder extension but lack of supplies.

In China three additions have been made to the laborers under care of the Board of Missions, and another is about to sail, by way of Europe, in company with an older missionary, who has been using his enforced visit and stay in this country to fit himself for a wider range of employment. The arrival of these two brethren will give our board eight active and efficient American laborers in that field. The addition of stations and preaching places, however, has been such that this number is inadequate to the exactions of the situation, especially in view of the success attending the opening of the educational work lately projected by the superintendent, Dr. Allen. There is immediate need there of six additional missionaries to teach, as well as preach. The difficulty, as stated by Dr. Allen, in the conduct of his high schools, is not the want of pupils, but the scarcity of teachers to take charge of the Chinese youth who seek instruction at his hands. One lady, also, has been added as a teacher in the schools under the direction of the board. The new missionaries sent out to this and other fields have given proof of the possession of the qualities necessary for their high calling.

Two missionaries have been added to the Brazil mission. There is just now need of two or three more; and a sufficient expenditure should be made to put our enterprise in that empire upon a footing that will cause the people to recognize its permanency.

It is becoming here to make mention of a name withheld from publication, during his lifetime, because of the modesty of its bearer. We are indebted to the late J. H. Buffington, of Covington, Ky., for benefactions which have materially advanced our cause, and furnished an example worthy of all honor and imitation. He might have retired from the anxieties and toils of business with ample provisions for himself and family in his declining years; but, as he himself said, he would continue in business that he might give the proceeds to the Lord. His first gift was $6,000, in September, 1879, to build a church and boarding-school in Soo Chow, China; and this memorial of him, lately dedicated, stands in the midst of that populous and literary city an attestation of his love and faith. To this sum he, from time to time, added other gifts for various mission uses in Mexico and China, until his donations, when his lamented death occurred in June, 1881, amounted to more than $16,000. Yet he was not a man of great wealth. They are many in our communion who, with equal consecration, would be able to furnish larger material for the world's conversion.

A donation made in 1879 by a brother in Georgia, still living, secured the building of Trinity Church in Shanghai, which greatly strengthened our mission, and has been a blessing from the auspicious day of its dedication.

The mission offerings of these two persons have given character to the hopeful operations of the last four years. We may be permitted also to notice the fact that the first schoolhouse in China—the Clopton—for planting the leaven of Christian education among heathen children, was the gift of a Christian woman of Tennessee—the proceeds of the sale of her personal jewelry, laid on the altar of foreign missions—six years ago.

Instances of this kind ought not to be isolated. While abating nothing of concerted effort, and gathering systematically and rising economically smaller gifts, let it be borne in mind that not a few of our people have opportunities for well-doing that are exceptional. Urgent calls are upon us. Men moved by the Holy Ghost are preparing themselves in our schools and colleges to respond. Who will send them? Who will provide them with the material outfit and appliances necessary for holding the word of God as a light in the dark places of the earth, and claiming the uttermost parts of the world for the Saviour's possession?

In view of these pressing wants and the possibilities of sanctified wealth, let us fulfill the apostolic injunction: "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they be rich in good works, ready to distribute, willing to communicate; laying up for themselves a good foundation against the time to come, that they may lay hold on eternal life."

We suggest that the General Conference take measures, if practicable, to anticipate the wants of our enlarging missions. The present arrangement, which throws the assessment and collection of funds through the Annual Conferences several months behind the appropriation and expenditure, puts the board under the necessity of procuring advances through the treasurer. This is inevitable, until by some means the collections and expenditure shall be made to proceed simultaneously, or the income precede the outlay.

The evangelization of heathen lands must be, under God, carried on mainly by converted and trained natives. America can not send enough laborers to China, now or hereafter, for that harvest; but, by such schools as have lately been inaugurated there, we see promise of the possible occupation of that field at no great distance of time. A Providential preparation seems to have been completed, and our church is about to see fruit where faith has waited long. Let us be equal to the full measure of the opportunity and the undertaking. It would be well, in view of the native helpers already engaged and preparing, and the encouraging outlook, for you to make provision for organizing the Shanghai Annual Conference, within the four years next following. The same provision might safely be made for the Central Mexican mission, where we have now 1,150 members, 32 native preachers, and 23 day-schools, besides Sunday-schools.

A new chapter is to be written in this connection. That timely auxiliary, the Woman's Missionary Society, correlated by the General Conference four years ago, has done well, and justified the recognition then made. So far as results have appeared its affairs have been managed efficiently, economically, and judiciously. The management has adhered to the line of collection and disbursement prescribed by law, and instead of lessening the amount flowing by ordinary channels into the treasury of the missionary board, it is our opinion that the money reported by the Woman's Missionary Society is a clear gain. By their excellent monthly paper useful information has been circulated, and by their personal efforts the zeal for missions has been generally quickened. The society has sent out five well-chosen missionaries—two to China, one to Brazil, and two to the Mexican Border mission, who co-operate with the Board of Missions harmoniously in their respective fields as teachers. The society is also building at Laredo, an important station on the Rio Grande, a boarding-school for girls, and its agents are occupying two such school buildings, erected by its own funds, in China. Ground has been secured, and plans made for a girls' boarding-school in Pericicaba, Brazil. Money raised to date, $64,-910. Their Missionary Advocate has paid its own expenses, and brought $1,000 into the society's treasury. We are advised that a memorial will be sent up requesting certain readjustments of the society to the Board of Missions, and to its own recognized field of operations. It is needless that we recommend it to your most cordial and prompt consideration.

An organization without complex machinery, simple but efficient, and of connectional extent, by which the strong could help the weak in the work of church-extension, would meet a want that has found a general expression among our people. The missionary board can not conveniently aid feeble societies in new settlements securing suitable houses of worship, and thus occupying new stations. This is aside from its main purpose, and, in the opinion of some, trenches upon its constitutional powers.

It is with pleasure we notice the increase of parsonages, both in number and quality. A home for the itinerant's family is essential to the thorough maintenance of the itinerant system. We advise, in order to promote this interest, and to avoid misunderstanding, that you provide a method by which a common property in the parsonage may be equitably divided when it becomes necessary to divide the pastoral charge.

The Sunday-school department has made progress during the past four years. The increase in the number of schools is over 2,000, and of pupils 71,000. There are now 9,310 schools; 62,342 teachers; 462,321 pupils—increase last year, 21,707.

The Sunday-school literature has been improved in quality, reduced in price, and increased in circulation. In 1778 the aggregate circulation was 250,000 monthly issues; it is now over 400,000. Several new books and catechisms have been published, adding to the general Sunday-school catalogue. The Sunday-School Magazine has been increased from 32 pages to 48 pages, and reduced in price from one dollar to fifty cents. As the financial condition of the Publishing House improves, plans should be matured for enlarging the operations of this department. No part of our church work is more prosperous and promising. The church and the Sunday-school are drawing closer together. Pastors and Quarterly Conferences are coming into their true relations to it. Greater attention is being given to doctrinal teaching. Juvenile missionary societies have increased in numbers and efficiency. And best of all, revivals of religion frequently begin in the Sunday-school which reach to the church and community. The increase in church membership from this source has been most noteworthy.

Last May, in pursuance of a request made by the Sunday-school editor, about twenty Conference Sunday-school secretaries met in Nashville, and continued in session for three days. These representative men, from as many Annual Conferences, consulted on matters pertaining to the conduct and development of the Sunday-school, and their suggestions will be submitted to your consideration.

Not a few of our Sunday-schools are afflicted with an irresponsible literature, teaching erroneous and strange doctrines, or no doctrines at all, imposed upon them by various devices. This ought not so to be. The General Conference would do a timely service, for catechetical instruction in the family, the Sunday-school, and the church at large, by creating a commission to revise the catechisms in use among us, and to prepare a graded system, suited to all, from the infant to the Bible class, to be published under suitable regulations. We believe that we hold the truth, and duty and safety require us to teach it, and to teach it to all. A thorough inculcation of our doctrines and polity would promote stability and robustness of spiritual life, alike in young and old.

The condition of our Publishing House has been materially changed, and for the better, since the General Conference last had its affairs under consideration. The wisdom of clothing the Book Committee with powers adequate to the emergency has been vindicated. The church is greatly indebted to the committee—composed mostly of laymen—for the eminent patience and skill and fidelity with which they have served in connection with the book agent and the business manager. Their statements, in detail, will be before you, from which it will appear that four years ago the claims against the Publishing House amounted to over $300,000, drawing interest at the rate of $60 a day, and the liabilities exceeded the assets by more than $100,-000. The reports now show assets above liabilities by more than $50,-000, and the remaining indebtedness in manageable shape, being almost wholly in four per cent. bonds on long time. Also, that the manufacturing facilities of the House have been increased, and its business put on a cash basis.

These facts point to a gratifying increase in the business of the House, including the circulation of its periodicals and the manufacture and sale of religious books. The bond scheme devised by the Book Conference was responded to by the church and its friends; business revived, confidence was restored, and the disaster which threatened us four years ago has been happily averted.

While the ministers, who have been employed, both in the agency and in the committee, have done their duty well, as has been their custom whenever the church called for their services, let us not forget how much we are indebted to lay agency for the redemption of the Publishing House. Lay delegates, in the committee-room at Atlanta, brought their business training and capacity to the difficult problem and put it in the way of solution, and laymen in the book-room at Nashville gave their financial skill to working it out—and so, by the blessing of God, we have the result. This may teach us what the church has gained, in the various enterprises which admit of it, by calling into her counsels the co-operation of her laity.

A publishing house conducted by the church is not a mercantile, but chiefly a moral, scheme. It must be conducted on business principles, but for religious ends. We trust the day is not far distant when the ideal shall be realized of a Christian literature, published under the guarantee of a competent supervision, cheap and widely diffused. The issues of our press must supplant those of infidelity and vice by their cheapness, as well as their value—by their accessibility as well as their purity. To this consummation let us tend constantly and as rapidly as our recuperating Publishing House can bear it. The church, to be justified in engaging in a work having so many secular aspects, must keep the religious function stealthy and prominently in view. Printed truth, like preached truth, must reach the people—the poor as well as the rich. It is printed to be read, and is read to do good—to enlarge the heart, to enlighten the mind, to quicken the conscience, and to sanctify the soul. Cheapness, in order to its circulation, is a prime quality. The connection has a monopoly of valuable publications, and also, within a certain sphere, of an extensive book and periodical trade. This advantage, created by it, and justly belonging to it, should inure to the benefit of its literature, and be so used as to bring down the price within reach of all. And while local interests and private enterprises, not having the same facilities, must be allowed their full liberty and mission, we submit that no protective legislation in their behalf should be allowed, to defeat the church in one of the principal objects contemplated in publishing religious books and periodicals.

Our educational institutions have had an unequal prosperity. Some have enjoyed munificent gifts from abroad, and others have languished for the support home to which they were entitled. High schools, under the care of District Conferences, were brought to your attention in our last address; and their success in portions of the connection is not only a gratifying fact, but a suggestion of enlargement in this direction. No doubt, colleges and universities have been undertaken too often among us without counting the cost of their erection, equipment and maintenance. The consequences have been such as are not pleasant to contemplate—harassing debts, ill-paid faculties, and sometimes a lowered curriculum, followed by a lingering death. It would, we think, be in the interest of higher Christian education if a sentiment should grow up among us discouraging new enterprises of this sort until those we have are endowed sufficiently at least to insure their stability. The provision made by civil and municipal governments for lessening the illiteracy of the masses does not interfere with the work the church proposes to do. Methodism can not remit the higher education of her children to other churches, or to the State. Without entering into the question of the moral right of taxation in order to carry free education for all to this point, the Methodist Church has found her safety and her spiritual profit in cherishing academies and colleges for our youth of both sexes. It is possible we have been too sensitive to the appearance or the charge of sectarianism in this matter. Not negative but positive results are sought, and these alone can justify the church in entering this field. Moral unity in our teaching and governing forces, and a pronounced religious influence exerted upon pupils, would be consistent with detailing so many of our able ministers every year to this department, and with the amount of money collected and the large attention bestowed in our ecclesiastical assemblies on this cause.

As authorized and directed by the last General Conference, we took measures to have our branch of Methodism represented in the Ecumenical Conference, which met in City-road Chapel, London, September 7-20, 1881. Thirty-eight of the four hundred delegates constituting that body were allotted to the Methodist Episcopal Church, South, and there were present thirty-six.

Of the proceedings of that delegated Conference of the Methodist branch of the catholic church, embracing about 5,000,000 of members, we need not speak particularly, since they have been published in a volume and widely circulated. The hospitality and liberal provision of our English brethren were equal to the demands of the occasion. They left nothing undone for the comfort of their guests or the success of the Conference. It was an epochal event. In that historic place the various families of Wesleyan Methodism throughout the world realized their substantial unity, reasserted their cardinal principles, took account of their forces, surveyed the fields to be occupied and the work to be done, and exchanged views as to the best methods of doing it; and, after two weeks of harmonious deliberation and edifying fellowship, they repaired to their various climes and countries to carry on the work of God.

Before another session of this body the first hundred years since Methodism in America was formally organized will be completed. Its proper celebration would be a means of grace. The last General Conference took tentative action on this subject, but it remains for you to act more definitely. It might be well for this body not only to take advanced steps for concerted action in this direction with our brethren of other churches, but to designate the objects upon which the liberality of the people may be directed on that centenary occasion, in their thanksofferings. The centenary of the organization of American Methodism is an event too rich in suggestion and too important in its bearings on the religion and civilization of our land to pass without suitable celebration. We have before called your attention to the undue facility with which supernumeraries and superannuates are made. This evil has been partially checked in the Annual Conferences by their using more than formerly the law for beating inefficient, unacceptable, or secular preachers. These relations, however, are too often loosely, if not abusively, employed to keep men nominally in the itinerant ranks who have rendered little service there, and who, in time, share a stipend with aged and worn out ministers who have borne the burden and heat of the day. The sympathies of brethren sometimes so overcome their judgments as to put on the superannuated list men who have not graduated to elders' orders. This practice, in our opinion, reacts damagingly upon the collections for these worthy claimants, works injustice to those who really have claims upon this fund, and discourages active laborers from continuing in the regular work until they are worn out. If a remedy for these evils, capable of general application, could be devised, it would be a timely service.

The journals of all the Annual Conferences will be submitted to your supervision. As executive officers of the church, charged with seeing that the laws are carried out, it is a gratification to us to know that in this difficult way, our administration, in every part, is to be brought to the notice of its highest judicatory, and thus any errors may be corrected.

Our observation is that the business conduct and the journals of the Annual Conferences have been improved by this periodical scrutiny of their official records on the part of a superior body. A like improvement, and one much needed, would be realized to the Quarterly Conferences, if the laws were more specific, which gives the District Conference authority to supervise their records. It would take a few steps more, and be according to the genius of our system, to complete the plan of supervision by having the records of the church Conferences, and the manner of keeping registries, supervised annually by the Quarterly Conference, and the records of the District Conferences supervised by the Annual Conference.

The negro population of the South and Southwest, upon which our church, in time past, bestowed much labor, but which for several years has been turned away from us, is again becoming accessible to our influence. Opportunities to preach to their congregations should be diligently improved. The Colored Methodist Church, in America, organized by us a decade ago at the request of the remnant of our colored membership, has maintained its integrity and made some progress. They are in great need of facilities for providing themselves with suitable pastors and teachers of their own race. Whatever assistance we can render them, in this respect especially, will be well bestowed; and we invite to this subject your favorable consideration.

We have little legislation to recommend. The great body of the ministry and membership are thoroughly in accord with the doctrines, usages and polity of our church; and our relations with other ecclesiastical organizations were never more satisfactory. Not statute law, but life, and life more abundantly, is the want of our day. A low spiritual experience is the greatest danger of Methodism. Whatever you can do to promote personal, family and social religion, will prove our best defense against the enemies that war against the soul. Let our existing laws be judiciously and faithfully administered, and it will be found that persons who live in the violation of their baptism covenant can not live within the church.

We have been able to preside at all the sessions of the Annual Conferences save five. The number of effective superintendents, the extent of territory, and the general preference for full sessions, which we have endeavored to gratify, have not afforded the best conditions for our

(Continued on last page.)

Christian Advocate.

THURSDAY, MAY 11, 1882.

For the New Orleans Christian Advocate.

ABANDONED.

One night, after an earnest appeal made to sinners, on the striving of the Spirit, and seeing many who evidently knew they were rejecting Him, my thoughts continued to run on the danger and folly of such conduct, and found expression in the following lines. They are designed to represent some of the anguish that attends the reflections of a lost soul.

To-day the Spirit strove,
And urged me to repent;
He wooed me by the Father's love,
And with the Son's lament.

He pressed on me in every way,
By things in hell and heaven,
And often cried, "O soul to-day
Repent, and be forgiven."

But I withstood him to his face,
His voice I would not hear,
I spurned the offers of his grace,
Through many a sinful year.

At last my heart grew hard and dead,
The fatal line I crossed,
From me the Holy Ghost had fled,
And then my soul was lost.

God's Spirit had abandoned me,
Gainst me his anger burned,
And then, through all eternity,
From me his mercy turned.

But on I lived, without a doubt,
And every fear was calmed,
I did not think my soul cast out,
Or feel that I was damned.

But, still 'twas so, O dreadful thought,
For, while my pathway blossomed,
On me the door of hope was shut,
And I was surely doomed.

At last, in death, I sank to hell,
My state was then revealed,
To peace and heaven I cried "Farewell,"
For then my doom was sealed.

O if from here I might be sent,
To warn of deep despair,
My cry would be "to-day repent,
God's wrath no longer dare.

"Repent and harden not thy heart
God's spirit cries to thee,
Or else from these thy ill soon depart
To all eternity."

Sunday-School Lesson.

PREPARED BY REV. CHRISTIAN KEENER.

Second Quarter—Lesson VIII.

SUNDAY, MAY 21, 1882.—MARK VIII. 22-23.

GOLDEN TEXT: "That ye may know that the Son of God."—MATTHEW XVI. 16.

SEEING AND CONFESSING CHRIST.

The Master in his journey had just arrived at Bethsaida when a blind man was brought unto him by some friends. They approached, beseeching Jesus to touch him. He was brought because he could not find his way to the Healer alone, or may be because his friends had more faith than he, and what he could not be induced to do of himself they did for him. The way in which men are brought to the Saviour is frequently as wonderful as their cure. These friends beseech him to touch him, as if the touch was necessary to the cure. Christ willingly responded to their prayer. He took the blind man by the hand, and led him out of town. Behold the Son of God leading the blind man by a way he knew not. No doubt the blind man's confidence increased with every step. His expectations were raised, and confidence became hope, as he felt the steady, careful guidance of that gentle hand. Thus many are led by Jesus to the place where they are converted; they know not why they are led from one place to another; this path blocked up, and another opened to them, until at length they find that all was arranged to bring about the blessed end, even the opening of their blind eyes. Why he did not cure him there, and at once, we can not tell. The Lord often now leads a soul a long way apart from the busy world before he will reveal himself; the darkened chamber of sickness in the day of desertions, when money and friends have departed, are often the time and place Jesus chooses. When the town was left Christ spat on his eyes, and put his hands on him, and asked if he saw aught.

Why did the Master thus do we can not answer, but no doubt for the best of reasons. This was the best way for this man of no faith and of no acquaintance with the Lord's methods. This was the means he used to inspire confidence in the man. It, moreover, teaches us that it is God's prerogative to work how, when and where it pleaseth him. He used these means to draw out the attention of the man to the processes of his restoration rather than to himself. He asked him if he saw aught; he would make him use what power of sight he had received; he would have him exercise the little faith he had as a condition to receiving more. The man looks up toward the source of light; he saw certain moving forms; trees, he should have accounted them from their height, but men from their motion. The Lord increased his strength for this ready act of obedience. He touched his eyes again, and he looked up again, and was restored, and saw every man clearly. The man was as good as cured just as soon as Jesus took his case in hand, but he came to the consciousness of his cure very gradually, and by progressive steps. One operation restored the eyes, and the others imparted the faculty of using them. The opening of eyes of the spiritually blind manifests these same progressive steps. The delay, however, is always in us, not in God. In fact, conversions are always instantaneous, but the consciousness of it is not always. Conversion of the soul has a wonderful effect on the eye; all things become new; they are seen in their true relations, and have their right proportions. A man never feels more natural, as if his bearings are all right, than when he is converted. The morning after the evening of your new birth you see the sun rise for the first time. So it was with Jacob after his all-night wrestle. He leaned on his staff, and the sun rose upon him, and a note of the first sunrise is put in the history. Don't you want to see light? The light which is the life of the world. Then look up; there is life for a look. Look to the Lord; he is lifted high. Look and live; let this Sun of Righteousness shine upon your eyes; his rays will exhale all the tears of your penitence, and fill your soul with glory. Appropriately with this seeing of Christ is the confessing of Christ to be the Son of God. Christ never appeared so much God as when he was working with light, or making eyes, which is the same thing as making a sun for the creation of one, involves all the principles of the creation of the other. To make an eye is to establish forever a claim to Divinity. The clearest and distinctest announcement of his eternal sonship was made by himself to the born-blind, who, when he saw him with his eyes, worshiped him as the Son of God.

Peter's great confessions follows this miracle of sight, and Peter's bold eye caught the reflected glory of God in the face of Jesus just after this miracle in which he had demonstrated himself to be the true Light which lighted every man that cometh into the world.

Colportage Sketches—No. 26.

BY A. M. JONES.

A BUGLE STORY.

It was a lovely day in early spring, 1878. The birds were happy, hopping from branch to branch, building their nests, and singing their cheerful songs. All nature, forest, fields and gardens rejoiced in their beautiful robes of green, so recently put on. As my horses drew up at the gate the lady of the house, a woman of medium size, pretty face, neatly dressed, and near twenty-five years of age, was sitting in the door. In answer to my question, she said: "No." Do you have a Bible? "No; and if I had one it would do me no good. I can't read. But my husband can read, and is a member of the church, and if you will go down to the mill he may git one if he has any money." Being both astonished and sad that a woman of her appearance could not read, I said: Madam, you are young, why don't you learn to read? By a little effort you could do so in a very few months. At this she seemed to become excited, and, rising to her feet, exclaimed: "What! me larn to read at this age, and a married woman too? Did you ever. You must be crazy. Now, wouldn't I cut a nice figor settin' down here with a book, an' all these children cryin' round me. Why, I would git mad, an' run every-body off the place." Do you get mad often? "When anybody troubles me I do, an' they hear from me too." It may have been rude and inexcusable in me, but the temptation was great, and I said: Do you scold when you get mad? "Scold! I recon I do when anybody troubles me." Do you scold your husband? "When he needs it I do, an' that's often enough." I expect he is getting very tired of being scolded. "Well, he needn't be, for he will git a many one before he dies yit if he lives long enough." Just at this stage of the conversation an old bugle story, of which I had not thought in years, and which I never saw in print, though it may have been published, occurred to my mind. Madam, I know a remedy for a scolding wife, and if you wish me to do so I will relate it. "What is it, then?" was the very curt reply. I heard of an old man whose wife had been scolding him for more than thirty years, and, though he tried various means to break her, yet she continued. One morning, after giving him a severe round, just as he was leaving the table, she angrily said: "You have now got your till again. Go and hunt that calf. That cow is in the pen, to this time of day, starvin' to death." A few weeks before a new doctor had established himself in the community, and already, by some remarkable cures, had created quite a sensation. For some days the old gentleman had been meditating the propriety of calling on him for a remedy for his wife's bad temper, and now resolved to do so without another hour's delay. Having passed through the gate, instead of going for the calf, as the old lady, in her rage, had so peremptorily ordered, he turned toward the doctor's office with a heavy heart. On entering, and finding the doctor alone, he earnestly and hastily said: "I come down to see if you can fix the old woman up a little." "Well, perhaps so; what is the matter with her?" "Matter, I tell you thar's matter enough. I have had no peace, for her scolding, for more than thirty years, an' this very mornin' she has bin scering it to me ever sense daylight. I tell you, I has bin mighty tired of it a long time, an' has tried to break her, but she always gits worse. I'll never try, myself, any more. They say you can cure everybody, an' I thought you might cure her too. Do you think you can fix her up." "Yes, I think we can, very easily." "Now, doctor, you say we. I tell you I don't want to have anything to do with it, an' of you tell her I told you this, and told you to come thar, you'll never want to see her agin." "I could, very readily, stop her scolding while there, but that would do you no good. After leaving she would scold you still more. I can tell you, however, how you can stop her almost immediately, and within three days effect a permanent cure." At this assertion he became excited, rose to his feet, and, with animation, exclaimed: "Well, doctor, how? Will it hurt her? I tell you, I wouldn't hurt that old woman for anything. If she did not scold she is jist as good and smart as anybody's wife." "I assure you it will not hurt her in the least, though at first, and for a little while she will *try* to scold worse than ever. Will you try it?" "Yes; if thar's no danger. What is it?" "Do you know what a bugle is?" "Yes." "Go to the tin-shop, and have one made, eighteen or twenty inches long. Tell the tinner you want it to blow, and blow loud. When it is finished attach a string to each end, put it around your neck, after the fashion of a hunter's horn, and return to my office. I will then tell you what to do." Equipped with the bugle, as directed, the old gentleman, eager for further instructions, was back in less than two hours. Taking the bugle in his hand, the doctor gave a loud, shrill blast or two, and pronounced the instrument perfect. "You will now return to your home, and before getting in the house, no doubt, the old lady will begin to scold. When she does, without saying a word, you blow. If she scolds easy you blow easy. If she scolds loud you blow loud. As long as she scolds you blow. When she stops you stop, and when she begins again you do the same. Every time she speaks, in a scolding tone, you blow. Be firm. If she takes the broom or shovel to you get out of the way, but by all means continue to blow." Lingering between hope and fear, with grave doubts agitating his mind as to the propriety of his course, the old man slowly began to retrace his steps, and was seen at the gate. The wife, within, being in a greater rage than usual, on account of the tardiness of her husband, hearing his footfalls, in a moment was at the door, and shrieked out: "Where in the world have you bin all this time? Where is that calf?" And then discovering the new tin glittering in the sunbeams: "What is that thing you've got on? O, me, that poor cow is starvin' to death in the pen." The scene that followed is difficult to describe. As the contest was now upon him, the old man, having previously weighed all the dangers of the perilous step, felt equal to the occasion, and, hastily placing the bugle to his lips, began: Toot, toot, to—o—o—o—t, toot, to—o—o—o—o—t. These terrible, piercing, grating, deafening blasts continued for some minutes, during which time the old lady raved, stamped her feet, and raved again, but all to no purpose. He would not stop. Finally, when well-nigh exhausted from loud talking, and almost blinded with rage, she became quiet, and the trumpet's hoarse voice was immediately hushed. Gazing at him for a moment, as if in doubt what to do next, and seeing he was ready at a word to blow again, she contemptuously turned away, saying: "You are a fool." It was now time to look after dinner, and as she, not in the most amiable manner, entered the kitchen the old gentleman seated himself in the front room of the house. While kindling the fire the cow, still in the pen, gave a long, pitiful, hungry low, which so vividly reminded her of the calf, and her husband's disobedience, that she arose, and, in a moment, confronted him again with the exclamation: "Put up that thing, and stop that noise; I will have no more of it. Git me some wood to git dinner, and then go and hunt that calf. I tell you that poor cow is starvin' to death." The old gentleman, having entered the warfare with the full determination to carry out the minute instructions of the doctor, adjusted the instrument, and again, in the most terrific, deafening strains, sent forth blast after blast, and peal after peal, until his incensed and persecuted wife, in wonder and amazement, silently stood before him. She had raved, smote with her hands, stamped with her feet, stood on tiptoe, and raved again, but, notwithstanding the orders, the offensive roar continued. Not hearing her own voice, and knowing every word was lost, in almost a breathless state, though convulsed with rage, she ceased to speak. As the last notes of the detestable music died away, while rapidly leaving the room, amidst the awful stillness which ensued, she once more turned upon her naughty husband, and vehemently said: "*You are* an old fool." The blowing and scolding had now been going on for fifteen or twenty minutes, and a dozen or more boys had been attracted by the excitement to the scene of conflict. As the distressed and almost frantic old lady passed from the hall to the back yard, on her way to the kitchen, she heard voices of merriment, and saw the boys peeping through the palings, and knew they were laughing at her. As lightly and as rapidly as a lady of her age could walk, she went to the kitchen, thence to the wood-pile, thence to the well, all the time casting about in her mind for some way of relief. Finally, as if unable any longer to endure such an outrage, she made for the house, but, on entering the hall, hesitated, and went on tiptoe to the door. Though so very softly, he had already heard her step, and prepared to blow. Seeing this, and knowing at the first word he would give another hateful blast, she stopped and peeped in, as if in doubt how to proceed. After a moment's excruciating suspense, though trembling from head to foot, she made a circle around him, and went to the mantle. After standing there, in such perfect silence, for a minute or more, mechanically passing her hands over the board, as if searching for some article, her pent-up rage became too intense for longer suppression, she suddenly turned, with a startling, piercing gaze, and looked upon him, but dared not speak. There he was, motionless sitting before her with that frightful thing in hand, ready to blow, with his eye steadily fixed upon her, eagerly watching every movement and motion. It would not do to speak in an angry tone. She knew he would blow. Already she was equally as tired of the blowing as he was of the scolding. This state of affairs was entirely new. It was all unexpected. She could not understand it. For the first time in her married life she was at a loss how to act, and felt forced to silence. Again the sound of the insinuating laugh of the incorrigible boys floated through the quiet atmosphere, into the room, caused the violent, suppressed storm of rage, already heaving in her disturbed bosom, to break forth, and with her pointed finger jesticulating near his face, in rather a low, tremulous, squeaking voice, she said: "Now, ain't you a nice lookin' sight settin' there with that thing in your hand, makin' all this fuss. All the boys in town are here, 'round the yard, peepin' through the cracks, laughin' at us." To—o—o—o—t, toot, toot, to—o—o—o—o—o—t. "Hush that horrid noise; I can't hear myself talk." To—o—o—o—t, toot, toot, to—o—o—o—t. "You *shall* stop it, sir," as she, not very tenderly, seized his arm, and gave him a jerk. The old man, fully appreciating his perilous condition, as if with renewed youth, actively sprang from his seat, quickly moved across the floor, a time or two to keep out of her way, then backed up in the corner, never losing a note, but all the while sending forth the most terrible peals of toot, toot, to—o—o—o—t, to—o—o—o—t. Not being able to hear her own voice, nor endure any longer the hoarse, deafening music of the hideous bugle, she decided the best policy was to retreat, and, while indignantly leaving his presence, remarked: "You are the biggest old fool I ever saw." The husband, having patiently endured, for so many years, the most heartless scolding, seeing now that victory was his, gave a long sigh of relief, and breathed easy. Other similar scenes may have occurred, but, if so, the hero was firm, and within a few days had a quiet, amiable, lovely wife; none more happy and cheerful. I will tell your husband to get a horn. While relating the above, which consumed more time than expected, two beautiful little children, three and five years of age, came to the gate, and, with their innocent faces turned up, were gazing at me with the most intense interest. Madam, are these your children? "Yes, sir." They are beautiful and lovely. It is strange the good Lord permits such a wicked woman as you are to have them. It is a wonder he don't take them to heaven to live with the angels. You scold and curse, you chew tobacco, you don't belong to the church, have no Bible in the house, and don't want one. You can't read, and wont try to learn how. I mean no harm by this, Madam, but the time may come yet when you will weep tears of sorrow on account of your wickedness. The allusion to her children seemed to touch her deeply, and, as a tear came to her eye, she said: "I am sorry I can't read, and do want a Bible to put my children's ages in." I was almost sorry the bugle story had been told, and for everything else said. Well, Madam, you shall have a Bible, intending, if her husband did not buy one, to make her a present. At the mill I related the bugle story, at which her husband laughed immoderately, and asked the reason why he had no Bible. "Bibles cost so much; I have never been able to pay for one." How much do you suppose a Bible costs? "About six or eight dollars." How much could you give for a Bible to-day? "I couldn't give much, because thirty cents is all the money I have in the world." I have no Bible with me for less than forty cents, but you may have one for that amount. He was amazed, as well as delighted. You are a member of the church? "Yes, sir." Take this book home, and read it. Read it every day, more or less. Read it to your wife. Live the life of a Christian. When she gets mad and scolds don't you scold back at her. After a while you may influence her to become a Christian. While at Conference, in Mobile, eight months afterward, a minister of the gospel, from that part of the State, stopped me in the aisle of the church, and said: "The lady to whom you told the *horn story* has been converted, joined the church, and is a shouting Methodist."

Fraternity and Union.

MR. EDITOR: The first of these, when sincere, is desirable on account of its pleasure and profit, but when it originates from any other motive than friendship and good will, it is neither pleasant nor profitable. To come direct to the question: Are the ministers and members of the Methodist Episcopal Church, sincere in their profession of fraternal good will toward the Methodist Episcopal Church, South? I think not. I fear a desire for members, power and influence controls them, they having tried absorption and failed, then resorted to disintegration, and spent more than a million of dollars to separate and divide the Church South. In 1869, Bishops Janes and Simpson appeared at St. Louis, at the May meeting of our Bishops, proposing a union with the Church South. With the church, guilty of the great sin of slavery, and super-added to the sin of slavery the unpardonable sin of rebellion against the United States Government, these unrepenting slave owners, these rebels are good enough now to unite with them, without repentance! Ah! they learned from sad experience they had access to but one class in the South, and that class composed mainly of one race. Now if they can form a union with the Church South, that will give them a prestige in the South, they never could have without it. My conviction is, the desire for fraternity is for organic union finally. The desire for members, power, influence, and prestige in the South, are the motives for fraternity. To unite with the Church South, would be a cheap and easy victory. It would be tying the prey to the jaws of the wolf. They would have a majority of Bishops and a majority in the General Conference, they would pass whatever laws for our Government they might desire. We would be powerless, completely at their mercy. Deliver me from falling into the hands of those who disregard constitutional law. If fraternity in this instance means Christian affection and good will, I am in favor of it. If it means or leads to organic union, I am opposed to it. The Methodist Episcopal Church, South, was never more prosperous than at the present. We need no organic union. We desire fraternity if it is sincere and only intended to convey our sympathy and good will to Christians of other communions and theirs to us. But in this case if fraternity means or leads to organic union I am opposed to it.

JAS. McANN.

Distribution of the Conference Fund.

MR. EDITOR: There is considerable agitation on the subject of the distribution of the "Conference Fund," and it seems to me, that we have a better law now, than any change yet suggested. It is Christian charity; eminently a charity. It is not a "life insurance." The amounts contributed is the free will offering of the church, to her needy and disabled servants and their families. Doubtless these faithful men and their families, deserve this assistance, and have a claim to it; still, it is simply a debt of love. If we change our manner of appropriating these funds, so as to pay according to time of service we will often find, worthy, needy men the sufferers thereby. I especially object to one feature of Bro. M. S. Andrew's plan in the Nashville Advocate, viz.: That the widows of deceased preachers receive only *half* this amount allowed a superannuated preacher. If any change be made in this matter, let it be in favor of the widow. They are more dependent and helpless than their husbands and often have suffered more for the sake of the gospel. Let the law remain as it is. Try to get discreet men on your boards of finance, and let them in their godly judgment distribute according to the necessities of the claimants.

The important part of the matter is to get the money to distribute; and I believe that among the well informed of our church the Disciplinary plan, as we now have it, will succeed, if faithfully followed.

W. H. WITTY.

MONROE, LA., April, 1882.

From the Work.

CAMDEN AND SOUTH CHAPEL, MISSISSIPPI CONFERENCE.

MR. EDITOR: Our second quarterly meeting was held at Camden last Saturday and Sabbath. We had a refreshing time. The three sermons of the presiding elder were effectual. The sacramental service was precious. The love-feast was stimulating. The Spirit was present in the Quarterly Conference. Considering the great scarcity of money in the community, the financial report was very good. A new organ and lamps had been purchased for the church at Camden. The Sunday-school is flourishing. Prayer meetings and church Conferences, though not well attended, are interesting and profitable. Backsliders are returning to the Lord. Some hitherto idlers in the vineyard propose henceforth to be workers. We are laboring for and expecting the conversion of souls. May this be the year when the seed sown by faithful men during the past few years will spring up and bear fruit.

Death has not failed to claim victims from among us. About the first of March Mr. Steven Wilson, from near Way's Bluff, was taken. He was not a member of the church at the time of his death, but his trust was in Jesus. He was seventy-one years of age. On the nineteenth of the same month Mother Haston, aged eighty-three, widow of a deceased minister of the Protestant Methodist Church, was transferred to the church triumphant. She resided about six miles from this place. Mrs. Ellie Aden, wife of Mr. William Aden, of this place, died, in a woman's hospital, New York, March 26, and was buried at Camden, April 1. She was only twenty-one years old, and had been married about two years. Though a member of the church, she had forsaken the Lord, until he caused her to pass through affliction's furnace. Her sufferings were great for some months, and only ended in her refined spirit taking its flight to glory. She was a patient sufferer, and her death was triumphant.

Other saints are lingering. The Lord is preparing them for a home in heaven, and keeping them here to light up our pathway as we follow on. A visit to such is soul-cheering.

The general health of our community is remarkably good. Those who have fallen were taken by chronic diseases.

Owing to the continuous rains the crop prospect, except oats, is not very flattering. Our farmers are faithfully at work, however, and we trust they will be awarded by an abundant harvest. We are sure they will, if they pay their vows unto the Lord.

W. P. ANDREWS.

CAMDEN, May 1, 1882.

EVERGREEN AND BAYOU ROUTE CIRCUIT, LOUISIANA CONFERENCE.

MR. EDITOR: My family reached here on March 21, so we are snugly domiciled for the year, with something in the pantry to eat. So far we have been very kindly treated by all denominations. "May brotherly love continue to abound," etc. We are all well pleased with our new home, and the outlook for the year. The congregations are increasing all the time. "O for a closer walk with God" is my prayer till we shall see this land of beauty and fertility consecrated to God. We have many good people here, who are doing all they can to promote the interest of the church, and then we have some who are in the indifferent class; the latter is in great danger—"neither hot nor cold." Big Cane and Lloyd's Bridge are the extreme appointments. Distance apart, thirty-five miles. The former is now under water. As the water is fast receding, we hope to resume our work there soon. The thermometer is eighty-four degrees this evening, and spring is fairly upon us, and work is being pushed forward with a vim. The fields are beginning to look verdant. With all the attractive features of this land of fertility and beauty, it does not fully wean us from the good people of old Caddo circuit. How they cluster around our memory while we write this!

O. M. LIVERMAN.

EVERGREEN, LA., April 4, 1882.

PONCHATOULA MISSION, LA.

MR. EDITOR: The second Quarterly Conference of Ponchatoula mission embraced the twenty-second and twenty-third instant, at Springfield. Bro. Little was with us, and presided with his usual efficiency. His pulpit efforts were able, edifying and profitable. Bro. Little dedicated our church at Springfield, which is free from all incumbrance. We offered resolutions which were adopted, for the building two other churches. The attendance of official members was very small, but the congregations on Sunday and Sunday night filled the house.

R. T. FLOWERS, P. C.

A Religion of the Affections Only.

It is a very wrong criterion of the reality and degree of our religion, to judge of it only by the exercise of the affections. Some persons, of excitable natures, are easily moved to joy and sorrow, hope and fear. The power of poetry or eloquence, of sights of distress or rapture, over their feelings, as irresistable, while, at the same time, their judgments are not proportionately employed, their wills not in the same measure engaged, and their conscience but little moved. Take, for instance, the sentimental readers of novels: how they fits they are melted into tears, or excited to ecstacies; yet how idle and unemployed are all the other faculties of the soul. There is no virtue in all this, it is mere sympathetic emotion. Now look at the philanthropist; he may not be a man of tears, or of strong and vivid emotions of any kind, but he is a man of principle. His understanding comprehends the circumstances of some case of deep distress, and he judges it right to pity and relieve it. His heart, though not wrought up to extreme anguish so as to fill his eyes with tears and his mouth with loud lamentation, feels for the miserable object; his will resolutely determines to help the sufferer, and his conscience, which would condemn him if he did not, approves the determination. You will particularly notice what constituted the virtue of the good man: not wholly the emotional excitement, for there was very little but the dictates of the judgment, the determination of the will, and the action which was performed under these conjoint powers. So it is in religion, which consists partly of the exercise of all the faculties, but chiefly in the judgment, will, and conscience. The heart is, of course, engaged, for we must love God and hate sin; we must delight in Christ and fear the wrath to come; but the amount of vivid emotion is of little consequence compared with an enlightened judgment showing us clearly what is right and wrong; a determined will to avoid the evil and perform the good; and a tender conscience shrinking from the least sin. Emotion is, to a certain extent, instinctive, involuntary and irrepressible. Not so with judgment, will and conscience. It is not, therefore, the amount of *feeling*, but of willing and doing, and approving or condemning, that determines the state of religion. From all these, it will be seen that the emotional part of religion may be, and is, by many overestimated. The question is not merely what we can *feel*, but what we can *do*, for Christ—not how many tears we can shed, but how many sins we can mortify; not what raptures we can experience, but what self-denial we can practice; not what happy frames we can enjoy, but what holy duties we can perform; not simply how much we can luxuriate at a sermon or at a sacrament, but how much we can exhibit of the mind of Jesus in our intercourse with our fellow-men; not only how far above earth we can rise to the bliss of heaven, but how much of the love and purity of heaven we can bring down to earth; in short, not how much of rapt feeling we can indulge, but how much of religious principle we can bring to bear on our whole conduct.—Rev. John Angell James.

Marriages.

AUSTIN—BIRDSONG.—In Hinds county, Miss., March 19, 1882, by Rev. E. H. Mounger, Dr. J. S. Austin and Miss Virginia Birdsong.

LEE—ROBERTS.—In Hinds county, Miss., March 22, 1882, by Rev. E. H. Mounger, Mr. T. A. Lee and Miss Ella Roberts.

BIRDSONG—BOYKIN.—In Madison county, Miss., by Rev. E. H. Mounger, Mr. Frank Birdsong, of Hinds, and Miss Jennie Boykin, of Madison.

WARD—DICKERSON.—At the residence of the bride's father, April 13, 1882, by Rev. P. A. Johnson, Mr. J. T. Ward and Miss Fannie M. Dickerson, all of Madison county, Miss.

Christian Advocate.

THURSDAY, MAY 11, 1882.

"IS LIFE WORTH LIVING?"

Is life worth living? Yea,
So doth the Christian say,
To whom the world is naught,
Beyond a passing thought,
As on his pilgrim way
He journeys day by day,
Doing the busy round
Of duties where he's found,
His heart meanwhile not here,
But in a nobler sphere.

Is life worth living? Yea,
Let God's redeemed say;
For though by man came death
And sin with tainted breath,
Its direful wage doth bring,
Christ has removed its sting,
And brought us in its place
A plenitude of grace.

Is life worth living? Yea.
Then let us live to-day
A deep and earnest life,
With holy motives rife,
Fraught with that pure desire
That truth and love inspire,
To serve our God with zeal,
And work for other's weal.

Is life worth living? Yea,
Through an eternal day
The life of faith begun
On God's beloved Son,
Will last with ceaseless flow,
And we shall fully know
The meaning of that love
That brought him from above.

Notes of Life.

BY BISHOP ROBERT PAINE, METHODIST EPISCOPAL CHURCH, SOUTH.

It is not easy to describe the feelings of a young preacher when late at night at the close of the Conference he hears his name read out to an unknown and distant field of labor, especially if, as in my case, it is out of the bounds of his Conference, and cuts him off from all his friends and associates and thrusts him among strangers in a new and rude backwoods country. It was only a short struggle, however, for before I had sought sleep I had renewed my vow of consecrating and giving myself afresh to the cause of my Master, and like a child as I was, soon fell into a calm and sweet repose on the bosom of my Father and my God. Early next morning, having stored in my saddle-bags what clothes and books could be carried, I bade a hasty farewell to old friends, and cheerfully started for my circuit—the nearest appointment being over 350 miles south. Stopping a few days at my father's, which lay directly upon my route, my wardrobe and purse were overhauled and replenished, and then my journey was resumed. Here Bro. Regan joined me, as he had been assigned to a circuit adjoining mine. We crossed the Tombigbee River at Butler's Landing where several years before the memorable old *Ark* had landed me and my deceased Uncle Robert and his fellow-soldiers returning from the war. What a train of thoughts and feelings came over me there! I was leaving home and all my early friends. The joyous group of soldiers who so kindly helped and cheered their loved Major, and his little nephew had disappeared; he whom we all so admired had gone to his grave in peace and hope, and his precious sister, my own dear mother, who had watched like a guardian angel over his last lingering hours had never recovered from the shock, and had followed him in sweet submission to the chastening rod held by the hand of Infinite Love; and that same love had made these afflictions the means of arousing and converting my father and his family. And here I stood on my mission of love and mercy to bear the message of gospel grace to others far away.

It is my duty to preach to sinners, why not do so about home? Plenty of them there. If it is a duty to go from home, why go so far? Why leave a civilized, intelligent, and appreciative section where libraries and scholastic facilities for improvement abound, for a rude and comparatively ignorant and unappreciative herd of men indifferent to little else than the selfish ends actuating all their hearts and energies? and finally, if removing to a new field is proper, why move so often? I move every year; would not a settled pastorate—at least one of several years—be far more pleasant to the pastor and profitable both to pastor and to flock.

To all those and similar inquiries I might reply, as a Methodist: the economy of Methodism has established the itinerant system of diffusing the gospel as a great fundamental element of church-extension. The further facts are, that our blessed Lord *commanded it originally*. He *emphasized* it. When in the act of leaving his disciples, and when he would condense into the fewest and strongest words possible, and thus summarize his sovereign will and their pre-eminent duty, he said: *"Go ye into all the world and preach the gospel to every creature."* His ministers must do this. Every other interest must be subordinated to this. The ministry, which does not recognize this obligation, and the laity who do not encourage and sustain their preachers in performing the work, thereby fail in fealty to Christ and love to men. They localize their charity and fossilize their church. To speak out plainly, I doubt if a young preacher should remain longer than two consecutive years in the same station. It is better for him and for his charge that he should have the inspiration of new scenes and new hearers. In two years he is likely to have diminished and perhaps exhausted his store of pulpit provender. And the fact that if he would save his hearers he must lose none of his time, will likely stimulate his zeal. He must work soon and in earnest for quick and effective results. It gives him a chance to look over, revise, and perfect the notes and sketches of the sermons he has preached the two past years. "But it cuts him off from books and study." By no means. He can carry with him on his circuit most of the books he is likely to need, and can find others in the libraries of his people. Or if he should need some he can not find there he can order them as he needs them from the Publishing House, and when done with them sell them to his members. I know this can be done, even on poor and large circuits; and generally this is better than to collect a miscellaneous library. When a library is needed it can always be had. No danger of ceasing to make books; and the new are generally cheaper and better than the old editions. Some preachers read too many books. They ought to perfect themselves as far as possible in such studies as pertain to the great end of their vocation. The Bible first, and all the time. Its doctrines, history, evidences, its real literal import, its institutes, etc., and the original languages in which it was written; and yet I could not advise all to spend the time and means necessary to a critical knowledge of these languages, because of the facilities already afforded for this purpose by commentators and biblical critics. A knowledge of the dead languages is chiefly to be prized by preachers for the knowledge it gives of the origin and import of English words derived from them. I refer to *young* preachers as they usually present themselves for admission into the Annual Conference, knowing there are exceptional cases as to age, taste, and capacity as well as facilities, which justify a more extensive course of study. It is a great mistake, however, to neglect or underestimate the very language the preacher has need for and constantly and necessarily must use. No smattering knowledge of the dead languages or any other department of learning, will condone for gross blunders in spelling, writing, or speaking our own noble mother-tongue.

Thorough mastery of English literature is a rare attainment. To read distinctly and correctly as to pronunciation and emphasis, and to speak naturally, with proper taste and force, ranks in speaking like charity among the graces—*the greatest*.

I wish I could punctuate and emphasize that impression indelibly upon every young preacher's mind. Let him strive to obtain a clear and distinct idea of what he wishes to impart to his hearers, and then express it in simple, pure English words—not too many of them—or repeat the same idea in synonymous words. Be sure to understand, and do not misconceive it. I once heard a *promising* young minister, in preaching to a large and intelligent audience from "The Lord is my high *tower*" (Ps. cxliv. 2), apply to the term *tower* the import of *tour*, and sail off grandly above the regions of storms "like the little eaglets on the back of the old voyager in aerial ocean, until the raging elements far below had sunk into repose." Grave judges, lawyers, and wise-looking old Methodists neither blushed nor smiled. This train of thought was the staple and gist of the sermon, and it was pronounced an *eloquent* one. I took the liberty afterward to suggest his misconception of the text *in private*. I do not think he was grateful—it spoiled his best sermon. He did not see any difference. He sailed about awhile, and married an excellent girl—she and their eaglets were too heavy for him—indeed he had got low down, was weary in wings, and could scarcely sustain himself when he married, and soon collapsed and located. In the far off country his remains are laid, while his widow returned to the old home. He grew great too fast and married too soon.

What has been said as to time refers especially to beginners. Ministers of mature age and experience might be appointed for a longer period to the same work if acceptable and useful, but I doubt the propriety of lengthening the time beyond the present disciplinary arrangement. Indeed, I incline to diminish rather than increase it. I speak exclusively for myself. Yet I am contented with the rule as it is, and am the more willing it should stay because the Bishops are not obliged to continue any man four years, and it gives a longer period for the course of study.

When this long episode began I was standing on the banks of the beautiful Tennessee River, about to cross over on my way to my mission in South Alabama.

—Nashville Christian Advocate.

John Bunyan's Wicket Gate.

You must have heard Mr. John Bunyan's description of how the pilgrims came to the wicket gate. They were pointed, you remember, by Evangelist to a light and a gate, and they went that way according to his bidding. A young man in Edinburg was very anxious to speak to others about their souls; so he addressed himself one morning to an old Musselburg fishwife, and he began by saying to her, "Here you are with your burden." "Ay," said she. He asked her, "Did you ever feel a spiritual burden?" "Yes," she said resting a bit, "I felt the spiritual burden years ago, before you were born, and I got rid of it, too; but I did not go the same way to work that Bunyan's pilgrim did." Our young friend was greatly surprised to hear her say that, and thought she must be under grevious error, and therefore begged her to explain. "No," said she, "when I was under concern of soul, I heard a true gospel minister, who bade me look to the cross of Christ, and there I lost my load of sin; I did not hear one of those milk-and-water preachers like Bunyan's Evangelist." "How," said our young friend, "do you make that out?" "Why, that Evangelist, when he met the man with the burden on his back, said to him, 'Do you see that wicket gate?' 'No,' said he, 'I don't.' 'Do you see that light?' 'I think I do.' 'Why man,' said she, 'he should not have spoken about wicket gates, or lights, but he should have said, 'Do you see Jesus Christ hanging on the cross? Look to him and your burden will fall off your shoulder.' He sent that man round the wrong way, when he sent him to the wicket-gate, and much good he got by it, for he was likely to have been choked in the Slough of Despond before long. I tell you, I looked at once to the cross, and away went my burden." "What said the young man, "did you never go through the Slough of Despond?" "Ah," said she, "many a time more than I care to tell. But at the first I heard the preacher say, 'Look to Christ,' and I looked to him. I have been through the Slough of Despond since that. But let me tell you, sir, it is much easier to go through that slough with your burdens off than it is with your burden on."

And so it is. Blessed are they whose eyes are only and altogether on the Crucified. The older I grow the more sure I am of this, that we must have done with self in all forms and see Jesus only if we would be at peace. Was John Bunyan wrong? Certainly not; he was perfectly right; she was describing things as they ought to be, and as I wish they always were. Still, experience is not always as it ought to be, and much of the experience of Christians is not Christian experience. It is a fact which I lament, but, nevertheless, must admit, that a large number of persons ere they come to the cross and lose their burden, go round about no end of a way trying this plan and that plan, with but very slender success after all, instead of coming straightway to Christ just as they are, looking to him and finding light and life at once. How is it, then, that some are so long in getting to Christ?—C. H. Spurgeon.

Religious Intelligence.

MISSIONARY.

—The North India Conference, Methodist Episcopal Church, is taking a hearty interest in the promotion of self-support. Two prizes were offered by the Conference for the best essays on "Self-support in the Native Church." The proposition at once awakened the attention of able writers both in our own and in other missions of North India. The prizes were won, among 24 competitors, by two members of our own mission. The first was taken by Rev. Isaac Fieldbrave, a superior native preacher, and the second by Mr. William Earny of the Mission Press at Lucknow. The essays were in Hindustani. It has been said, and doubtless with truth, that our own mission is foremost among the missions of India in education on this subject. Our missionaries seem to be doing all they can to enlighten the native members, in freeing them from the prejudice against contribution for religious objects, which more or less affects them in a reaction from the exacting demands of heathenism, and to develope in them a spirit of self-reliance, according to the ability they possess in the midst of their poverty.

—A letter received by Bishop Wiley informs us, says the Central Christian Advocate, that during Bishop Bowman's visit at Foochow, the generous Chinese merchant, Mr. T. Ahok, formally made the gift which he had promised for the purchase of the bank building for use of the college. The act was done in a very interesting way. It seems that a little surprise party was arranged. The active elders were invited to tea with the Bishop at Bro. Ohlinger's. Mr. Ahok came dressed in his mandarin rank costume. But the substantial part of the affair was a sealed envelope which the Bishop found to contain Mr. Ahok's subscription to the Anglo Chinese College in the form of three checks payable at different dates—two for three thousand dollars each, and one for four thousand dollars. No wonder that the good missionary, our Bro. Sites, on seeing this, exclaims: "Oh what a glorious example of beneficence toward the cause of Christian education." This gift is all from Mr. Ahok's own hard-earnings, for he began life a poor boy, and that too, without education.

—The Canada Presbyterian missionaries in Indore, India, have been very much hindered by the authorities of the city, who are under the influence of the Brahmins. The police arrested the missionaries for preaching in the streets; but they were speedily discharged on the representation of the agent of the governor-general that the Maharajah would not be permitted to do such things. Next, the police forbade any one standing to listen to preaching, on the plea that it blocked the highway; but, on appeal, the magistrate put a stop to this. The police, however, continued to annoy the preacher and threaten the crowd gathered to hear him; but the missionary persevered, driving, on several occasions, the molesters out of the crowd and threatening them with the penalties of the law.

—The Rev. James Sadler of the London Missionary Society, gives a sickening account of how the Chinese of Amoy destroy their infant daughters. It is not regarded as a crime except among the native Christians, who labor to put their heathen neighbors in possession of a conscience on this subject. The Amoy Congregational Union has decided to raise money to receive and support infants abandoned to die or given over to destruction, and many have already been saved and baptized. There are in some places foundling houses, established by the authorities; but they are carried on in such a way as to make a European wish that the poor children had died in their first days.

—The Moravian missionaries in Cashmere have again been foiled in their attempt to enter Ladak. They have been working and waiting patiently on the Border of Thibet several years, hoping to get a footing in the country of the Lamas, but thus far without success. The Maharajah, in answer to their most recent petition, says Ladak is a border province and the Lamas object to the presence of the missionaries. In a visit to Ladak, Mr. Hyde and his wife were well received by the people. Mrs. Hyde awakened great interest among the women, with whom she conversed in their own language. These missionaries have for several months been residing in Srinagar, the capital of Cashmere. At Kyelang, Missionary Redslob is translating the Gospel of Luke into the Thibetan.—New York Independent.

—The great religious awakening which we spoke of some months ago, as having begun in the Moravian missions on the Moskito Coast, is, we learn by the March number of Periodical Accounts, spreading. It has spread over the whole Moskito Territory and reached some Indian villages on Spanish ground. The Indians have flocked into Ephrata and Karata in such numbers that houses could not be found to accommodate them. In Karata there are two hundred candidates for baptism. Services in Ephrata have been held daily and there are only two persons in that place who have not decided to be Christians. The missionaries say, if they had force enough, they might possess the whole territory.

—The ladies of the Woman's Home Mission Society, of the Methodist Episcopal Church, of Ogden city, Utah, are preparing a silk quilt to be presented to Mrs. Senator Edmunds as a token of their appreciation of the efforts of her husband in securing a better civilization for Utah, and announces that they will embroider upon the quilt the names of all who will send them fifty cents, the money to be used in enlarging a school building.

—A new missionary agency for the Central provinces of India has been suggested. It is recommended that a missionary community, including men and women, should buy a village and develop native industries. Native customs should be respected, and the appearance of a European colony should be avoided. The missionaries should identify themselves with the people and exercise a moral influence.

—The new hospital at Tientsin, North China, has already received two hundred in-patients, all of whom find their own food and clothing. Out-patients are still cared for at the Memorial Temple and number about five hundred. This Institution, although under the auspices of the London Missionary Society, received for its building fund from the Chinese £1,200.

—The Chautauqua Foreign Missionary Institute invites all friends of Home and Foreign, in every denomination and from every land, to its fourth annual gathering at Lake Chautauqua, July 29 to August 3. Suggestions and inquiries will be welcomed by the Executive Committee. Latest reports of all missionary work may be sent to Rev. C. P. Hard, Buffalo, N. Y.

—The Society for the Propagation of the Gospel—a society of missions primarily to colonists and to the heathen also—counts up the total of its receipts for the past year at $658,370. It employs 593 missionaries.

MISCELLANEOUS.

—On the evening of April 17, Rev. Thomas Harrison closed the remarkable series of revival meetings in St. Paul's Methodist Episcopal Church, Cincinnati, Ohio, which have extended over thirteen weeks. A thanksgiving service was held in the afternoon, and in the evening a short parting service. A careful count shows that the total number of persons who have been at the altar as seekers is between 1,700 and 1,800. Of this number 1,100 have been converted. The revival influence has at the same time extended to other churches, and meetings have been more frequently held and better attended in all the Protestant Churches than for many years. Statistics of additions have been collected which show that the actual number taken into the Protestant Churches since Mr. Harrison began his work in Cincinnati is about 5,000. From the beginning the meetings which he has conducted were attended by as many as the church could accommodate, and it was the rule rather than the exception that enough to make a very creditable congregation were turned away. It is the common testimony that no such meetings have ever been held in Cincinnati before. The upholstery and carpets of St. Paul's Church have been worn threadbare by such constant use. The means to refit the church have come almost without the asking, as also means to support the services.—Central Christian Advocate.

—A census of church-going Boston was made on Sunday, April 16, by representatives of the Daily Advertiser. The grand total of church attendance for the day was 121,909, 77,465 people going to the morning services and 47,411 to the afternoon and evening. This was divided as follows: At the Baptist Churches, 15,775; Congregational, 805; Congregational Trinitarian, 15,003; Episcopal, 12,040; Lutheran, 591; Methodist Episcopal, 9,336; Methodist (colored) 2,058; Presbyterian, 3,300; Roman Catholic, 49,335; Swedenborgian, 591; Unitarian, 9,326; Universalist, 2,337; non-sectarian, 382; union, 776; miscellaneous, 2,356. The Advertiser says: "Making a large allowance for those who attended more than one session on Sunday, it is safe to estimate that upward of 100,000 separate persons, or more than one fourth of the whole population of Boston, were present at church on that day. This number presents only the average attendance. In many cases the absence of pastors, notably the Methodist preachers who were at Conference, reduced the attendance, but on the other hand, the weather was fine. Consequently, while the separate statements of each church may not show the facts which might be necessary for a fair comparison between them, the aggregate attendance at all the churches was quite up to the average."

—Letters from Paris say that the movement for separation of church and State is gaining strength in France. Upward of one hundred deputies have assured M. Boysset of their willingness to support his proposition for the repeal of the Concordat. If M. Boysset's motion should be adopted, the result would be the suppression of the budget of police worship after this year and the putting of all religions on a separate and independent footing, and Catholic Bishops and priests would be no more to the State than the Rabbis or even the ministers of the Free Churches. M. de Freycinet is strongly opposed to the abolition of the Concordant, and desires to have it maintained, as the best thing possible for France. In the debate which has taken place on the motion some contended that it was an international treaty and could not be abrogated by France without previous negotiations with the Vatican. The majority, however, seem to hold that it is only a French law and can be repealed whenever France is tired of it.—New York Independent.

—Burial scandals in Anglican parishes are quite as numerous now as before the bill was adopted giving rights of burial to dissenters. A rector recently refused to enter the name of a dissenter on the burial registry, because he had not been buried with the church services. The queen's bench, on appeal, ordered him to enter the name, but he left the matter to an assistant. The court has now issued a peremptory order to the rector to enter the name, as he alone is empowered to do so.

—A young Zulu in this country, aiding Rev. Mr. Pixley, missionary of the American Board, in carrying a translation of the Bible through the press, united with the Congregational Church in Auburndale, Mass., March 5. His grandmother was the first native convert of the mission.

—The church membership of the Broadway Tabernacle in New York city on January 1, 1882, was 1,052; added in 1881, 59; in the ten years of Dr. Taylor's pastorate, 948. The salary of Dr. Taylor has been raised by the church to $16,000. Not a pew, and rarely a seat, can be had in the church.

—Of the Ritualists of the Anglican Church it is said that they "will neither submit, nor secede, nor be quiet," and ecclesiastical law in England costs so much that generally the impracticable Ritualist stays where he is, and does as he likes, until he is pleased to transfer himself to Rome.

—The plan of lay delegation in the Canada Methodist Episcopal Church, which has been adopted and ratified, goes into effect this Spring. Quarterly Conferences are electing lay delegates to the Electorial Conferences, which choose delegates to the General Conference.

—Rev. Barton Randle, a superannuated member of the Illinois Conference, died in Staunton, Ill., on January 2, in great peace, in the eightieth year of his age. Father Randle was one of the pioneers of Methodism in the West, and preached the first Methodist sermon in the State of Iowa.

—The hospital Sunday collections in London amount this year to $150,735, to which all churches—Protestant, Catholic, Greek, Jewish—contributed. The Church of England gave $114,315; Congregationalists, $10,225; Baptists, $5,275; and other bodies smaller amounts.

—The Presbyterian Churches of Philadelphia added to their communion roll, last year, 1,212 members on confession, and 1,143 on certificate. They raised for congregational purposes $359,293, and for other benevolent causes $193,218.

—Rev. Miss Anna Oliver, pastor of the Willoughby Avenue Methodist Church, Brooklyn, N. Y., has received an earnest invitation to take the pastorate of a prominent church in Colorado, but declines, believing it her duty to remain where she is.

—The English Congregational Jubilee Fund, which was commenced at the meetings of the Congregational Union held last October in Manchester, now exceeds the sum of $500,000.

Our Young People.

"THAT LITTLE HAT."

I find it in the garden path,
Its little crown half full
Of wilted flowers, where's the rogue
Who dared my roses pull?
I find it on the roadside there,
The flowers tossed away,
And in the crown, packed carefully,
A loaf of stone and clay.

I find it in the dotsied field,
Or hidden in the clover,
Inspected by the wandering bees,
And crawled by insects over.
I find it on the old barn door,
Or in the manger resting,
Or swinging from the beams above,
Where cooing doves are nestling.

I find it 'neath my busy feet
Upon the kitchen floor,
Or lying midway up the stairs,
Or by my chamber door.
I find it in, I find it out,
'Neath table, lounge, or chair,
The little, shabby, brimless thing,
I find it everywhere.

But on the curly, golden pate,
For which alone 'twas meant,
That little restless, curly head,
On mischief always bent,
O baby boy, this problem solve,
And tell me, darling, whether
Your roguish pate and this old hat
Was ever age together.

Madison Station, Mississippi.

DEAR MR. EDITOR: As I have not written any letter to the ADVOCATE this year, I thought I would write one. I wrote a letter to the ADVOCATE when I was eight, nine, ten, eleven and twelve years old. I do not go to day-school, as there is none close enough for me to walk. We had a Baptist Sunday-school, but they let it fall through; they have a good Methodist Sunday-school at Madison, I wish I could go there to Sunday-school. I have planted a good many flower seeds this spring, and they are coming up now, and I have two hens with twelve little chickens apiece, making twenty-four in all. I love to read the ADVOCATE, especially the letters from your little friends. I think it very kind in you to let the little folks have a corner in your good paper. Now, as I expect you are tired of me by this time, I will close: please excuse all mistakes, hoping to see my letter in your little friend,

I remain as ever, your little friend,

JENNIE E. COLEMAN.

April 26, 1882.

Swallows.

The swallows, I believe, are favorites with every one, and it is not difficult to understand why they should be so. They are interesting to us not only as friendly, innocent little birds, but are endeared to us by the mention made of them in the Bible—for everything mentioned there must be of interest, just as those things referred to in all letters of very dear friends become objects of interest or affection. The swallows are mentioned several times in this precious book, and always favorably, as when they are referred to as being wise little birds, and knowing the time of going and coming, that they may escape the cold blasts of the north, or the intense heat of the south. Jeremiah says: "The turtle and the crane and the swallow observe the time of their coming, but my people know not the judgment of the Lord"—meaning to rebuke those who live in sin and neglect seeking pardon of God while they have time. It seems unreasonable, and very sad, that while tiny birds are careful of their own safety, we, who know the dangers awaiting the unforgiven soul, should, in so many cases, take no care for it at all, and forget that we may put off seeking safety until it is too late.

The swallows are never too late. They never perish by putting off. At a certain season, with one accord, they all rise in the air and turn toward a safer country, never, however, forgetting to return when a proper season invites them back to their old haunts, and even to their old nests. The passage in Proverbs referring to the migratory habits of the swallow would teach us that the judgments of God are just, and never come without a cause, so that, if we would escape his chastisement, we must live lovingly near him. The verse reads: "As the bird by wandering, as the swallow by flying, so the curse causeless shall not come." Let us obey him in love, that we may not grieve him and compel him to chastise us.

The Psalmist alludes to the swallow, when afar from the holy city, and envies the little bird, which, with greater privilege than his own, may live under the shadow of God's sanctuary: "Yea, the sparrow hath found a house, and the swallow a nest for herself, where she may lay her young; even thine altars, O, Lord of Hosts, my King and my God." Hezekiah, when in deep grief, says: "As a crane, or a swallow, so did I chatter." These words may refer to the flutterings and moanings of the chimney swallow, with which we are all familiar, as we know of no other variety of these birds to which the words of the prophet would apply. We feel, then, attached to the swallow, because it is a bird mentioned in God's Letter, and also because they are such innocent, domestic little things, building under our roof, swinging up under our gables with food for the row of mouths open to receive it, darting through the air to feed the little ones, chattering so early and winging so late; always so busy, always harmless, always in time—doing the work God gives them to do with quick, cheerful wings, and setting us all lessons of innocence and obedience—as one of the nearest and dearest of the Bible birds.—Georgiana Klingle in New York Observer.

Our Candy-Pull.

We lived quite a distance from the city, and had not many neighbors, so our winters, instead of being gay, were generally very quiet. We had several fine hills for coasting and enjoyed that very much moonlight nights, but after the snow disappeared and the cold weather continued, we decided to have one grand "candy-pull," the last of the season, and invited all our young friends; so we sent out cunning little invitations on calling cards; and Thursday, at half-past seven, a beautiful, clear, cold evening, our guests began to arrive.

First, Hattie and John Hosmer, then the four Clifford girls, Jennie, Blanche, Annie and Mabel; then the Hamlin twins, as they were called, two boys aged fifteen, and looking so much alike that Charlie was constantly being taken for George, and *vice versa*, and, lastly Maggie Miller, a lovely, golden-haired little girl, and a general favorite among us all; and my two brothers, Theodore and Harold, and myself, made just one dozen to laugh and have a good time generally in our large kitchen making molasses candy. We had the "six little cooks" for our guide, a splendid book for beginners in the art of cooking.

The kettle had been on the stove for sometime, and the molasses was rapidly getting to that consistency where it may be tried, in a little cold water; and if we never tested our candy before, it was tested most effectually that time; finally, it was pronounced "done," and one of the boys poured it into tins already buttered for the purpose, and we put it out-doors to cool, then came in to wash our hands preparatory to pulling it. After that we were constantly running to the door to test it until it was pronounced cool enough to take into our hands. Each had a large piece, and such a time as we had pulling it, the twins never having pulled candy before; it stuck to their hands so, they were obliged to put it down, but all the rest went vigorously to work until we had long, creamy, elastic ropes of candy, and put it on the table to cut, where each, armed with a knife, soon cut it into nice little mouthfuls, and put them in rows on buttered plates to get crisp.

In the meantime we told stories, and ate apples and nuts, until ten o'clock, and then our party dispersed, each laden with a plate of candy, and though many went home with aprons minus their freshness, and faces besmeared with molasses—we felt repaid by the enjoyment we had had, and the success of our last candy-pull.—Christian at Work.

Milly's Hard Place.

"Mamma," said Milly, coming in from school, with a flushed face, and eyes which bore the traces of tears, "I wish you'd let me leave Miss Mathews' school. I've been kept in again; and my diary is disgraceful. Miss Susie Mathews says she's ashamed of me."

Mamma put down the work she was busy with, and gathered her little girl into her lap.

"What have you done that is naughty to-day?" she said, tenderly.

"O," said Milly, sobbing, "I whispered in my geography class, and I wrote Mary Haywood a note, and when I missed my grammar lesson I parried, and said I didn't care."

"So my little girl deserved the bad marks, and the keeping in, and the teacher's reproof," said the mother, very sorrowfully. "Milly, why are you so often troublesome at school; you are a good girl at home."

"I hate rules," said Milly, opening her blue eyes very wide.

"So do the convicts in the great, stone prison, where papa goes on Sundays to teach the Bible, Milly. One of them said last Sunday afternoon that if the law hadn't been so strict he wouldn't have broken it. It is hating rules which has brought most of those poor men to their gloomy cells."

Milly looked serious. She had never thought of comparing herself with the prisoners.

"Unless we keep rules, dear, and love to keep them, we are always unhappy. Only those people who learn to mind ever became fit to command. By-and-by, if you overcome this opposition to law, you will find that the law and you are so friendly that you will never think about it at all. In the meantime you have some hard places before you, and the best way is to try to overcome their difficulties."

"Will you help me, mamma?"

Surely I will, my child; but there is one stronger than I, and you must seek his aid."

Together the mother and child knelt in the twilight, praying to Jesus for pardon and peace. Milly rose from her knees, feeling that though she had done wrong, the Lord would help her to do better.—Christian Intelligencer.

THE WOODPECKER AS A PIANIST.—A close observer of birds and their habits is convinced that the peculiar sound made by a woodpecker with its bill is intended as a substitute for vocal music, the bird selecting one particular spot upon the trunk or bough of the tree, which spot is naturally sonorous by the wood being more or less hollowed by decay. The bird returns to this precise spot continually during the day, and produces the sound by striking on the tree with its bill, the stroke being repeated with a rapidity that is really incomprehensible, for it quite eludes the eye. It is effected by a vibratory motion of the head, but the vibrations are so quick they look like a single motion. After short pauses this stroke is again and again renewed, sometimes for several minutes together. During each interval the woodpecker looks round it and below it with evident delight and with an apparent challenge of admiration. The beautiful crimson crest is more or less erected. The whole performance evidently takes the place of song in other birds. The nest is not in the same tree as that struck by the bill of the male. Similar sonorous spots in the trees of the neighborhood are selected if available, so the observer concludes the hen bird, as she sits on the nest, is serenaded from different directions with as much variety in the sound as the change of tree may produce. This is the only case among the feathered tribes where instrumental music is practiced.

GRIEVED HIS DEAD MOTHER.—To every dying mother it would go far to take away the bitterness of parting from her children, to know they would remember her as sweetly and dutifully as the boy mentioned below. A writer in the Sunday-School Advocate says:

I read a very pretty story the other day about a little boy who was sailing a boat with a playmate a good deal larger than he was. The boat had sailed a good way out into the pond, and the big boy said: "Go in, Jim, and get her. It isn't over your ankles, and I've been in after her every time."

"I daren't," said Jim. "I'll carry her all the way home for you, but I can't go in there; she told me not to."

"Who is she?"

"My mother," said Jim, softly.

"Your mother? Why, I thought she was dead," said the big boy.

"That was before she died, Eddie and I used to come here and sail boats, and she never let us come unless we had strings enough to haul them in with. I am not afraid—you know I'm not—only she didn't want me to, and I can't do it."

Christian Advocate.

ORGAN OF THE MISSISSIPPI AND LOUISIANA CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

LINUS PARKER, D. D., Editor.

Corresponding Editors:

REV. J. W. RUSH. REV. W. L. C. HINNICUTT
REV. C. B. GALLOWAY, REV. C. W. CARTER, D. D.
REV. J. T. SAWYER.

THURSDAY, MAY 11, 1882.

Editorial Correspondence.

The trip up, by way of Mobile and Montgomery, was a pleasant one; the time from New Orleans to Nashville about twenty-four hours. Starting with such good company as Drs. C. G. Andrews, C. W. Carter, J. B. A. Ahrens, and W. H. Foster, Esq., we picked up other delegates on the route, and so had a good social time. Our old friend and fellow-citizen, now a resident of Nashville, S. J. Keith, Esq., met the writer at the depot, and we were soon at home with his excellent family, in a spacious house, surrounded with broad grounds, adorned with blue grass, branching trees and flowering shrubs. Bishop and Sister Keener are our fellow-guests in this hospitable mansion.

Our eye was perfectly fresh for Nashville, as we had never seen it before. It is much such a city as we had anticipated. A place of rocks, of solid-looking people and buildings, and considerable enterprise. There is much blasting of rock, keeping up a sort of cannonade all day, and new buildings are going up here and there. The hills are round about the city on every side, and the prospects pleasing and novel to one from Louisiana, and especially from New Orleans.

Of course we have taken a preliminary and somewhat outside view of Vanderbilt. A ride through the campus, with Bishop McTyeire to guide and explain, impressed us greatly with the beauty of the grounds, their tasteful adornment, and the architecture and size of the various structures. No picture, that we have seen, does justice to the work that has been wrought here in a very few years. And then the views from the University, and many nooks and vistas within the area, can not well appear at all in any engraving that gives an outline of the whole. We paused for a few minutes before the graves of Bishops McKendree and Soule. Their resting-place is a fitting one, and their names here recorded, in enduring stone, will be felt and honored always.

The new McKendree Church looks well. The spire may be rather high and somewhat too ornate, but, on the whole, its architecture is pleasing. The main auditorium is not yet ready, and we have not had a glimpse of it. It will be ready for dedication in a few days. The General Conference holds its sessions in the basement, and is comfortably accommodated. There is, however, but little room for other than delegates.

On Wednesday morning, May 3, the General Conference was called to order by the venerable Bishop Paine. He is looking very feeble, indeed, but he occupied the chair during the most of the morning, and conducted the business of organization with admirable promptness and success. Dr. T. O. Summers, the secretary of every session of our General Conference, was re-elected by a unanimous and rising vote. Apparently his race is nearly run. He is extremely feeble, and his face is pallid as death itself. He was in his place in the Conference-room the first two days, directing his assistants, and speaking a few words occasionally. He was absent, however, this Friday morning, and is reported to be quite prostrate. It is to be wished most earnestly that he may rally at least to witness the end of this session, but possibly even this may not be. Everybody loves and honors Dr. Summers, and his services to the church have been long and exceedingly valuable. It would seem almost impossible for us to do without him, but God knows best.

After organization, on Wednesday morning, the Bishops' address was read by Bishop McTyeire. It was a statesman-like document, touching upon the most vital interests of the church, and reviewing the condition and needs of the various institutions and enterprises of the denomination. After the reading of the Bishops' address, Bishop Paine arose, and read a brief paper, in which he asked to be relieved from future active service. Nothing more affecting, or more sublimely impressive, has ever occurred at a General Conference. Sixty-five years an itinerant Methodist preacher, and a Bishop for thirty-six years! American Methodism has produced no purer and no greater man than Bishop Paine. Evidently his sun is almost down, but it is setting in wonderful splendor. Full of years and of useful labors, and ripe in wisdom and in grace, he waits serenely for the final summons. The other Bishops are in working condition. Bishop Kavanaugh has not changed in twenty years. In his eighty-first year he enjoys perfect health, preaches constantly, and the duties of the chair do not seem to weary him. Bishop Pierce has gained in flesh, color and voice since we met him, four or five months ago, and presides without apparent difficulty. Bishop McTyeire has a hardy and robust look, and appears capable of any amount of work. Bishop Keener moves and labors vigorously, but looks rather overtaxed. The Bishops, in their address, recommend the election of three additional Bishops. Three or four will be the number, probably.

The Publishing House report was received and read on Thursday. Every member had a copy, and followed the secretary as he read—a long reading and a curious thing to see, every one apparently absorbed, and all quiet for once. Permission has been granted Dr. Redford to have a written statement from him read before the General Conference, and referred to the Committee on "Publishing Interests." It is hoped that the matter will quietly end with this, but there may be a breeze—not a storm, we hope. The report as to the condition of the Publishing House is regarded as satisfactory, and very gratifying. More than one hundred thousand dollars of the debt has been liquidated during the past four years, and the House is doing a brisk and prosperous business. The present bright outlook is in deep contrast with the state of affairs at Atlanta four years ago.

This General Conference is composed of the best material of the church. At no previous General Conference have we seen a finer body of men. Thus far the order has been exceptionally good, and an excellent spirit prevails. There is promise of an agreeable session, and of a tolerably short one. At this writing, Friday night, May 5, the committees are organized, and at work, and a great number of papers, memorials and resolutions have been referred. In a few days the reports of committees will be pouring in, and then the talking and the voting will be in full flow.

Nashville hospitality is generous. The committee on homes, of which Dr. R. A. Young is chief, manage things with system and with patience. The purpose is to accommodate and satisfy all, and there is no complaint. Dr. Fitzgerald, the busy and accomplished editor, is bringing out the Daily Christian Advocate in good style. Our columns will, of course, be largely filled with matter taken from it.

Since writing the above Dr. Summers has passed away. Dr. T. O. Summers, D. D., LL.D., died this Saturday morning, April 6, at six o'clock. At the meeting of the Conference this morning Bishop McTyeire, from the chair, announced the sad tidings, and paid a just tribute to the character of the deceased. Bishop Keener, on taking the chair for the day, dwelt in fitting terms upon the services which Dr. Summers had rendered to the church, and Dr. Kelley, who was with him in his last hours, spoke feelingly of his recent illness, and the circumstances attending his death. He had not been conscious for nearly fifteen hours, and his last words were: "The faith, the faith." A committee was appointed to arrange for the funeral, and out of respect to his memory the General Conference adjourned. At this writing it is understood that the funeral services will take place in the Vanderbilt Chapel to-morrow, Sunday afternoon, at four o'clock. The General Conference will doubtless attend in a body, and the burial will probably be in the Vanderbilt grounds. Bishop Keener will preach the funeral sermon. Thus, by the representatives of our entire church, Dr. Summers will be carried to his burial, and by them will he be honored. He could not have chosen a more fitting time to enter into rest. He has fallen at the post of duty; has ceased "at once to work and live." The Daily American contains the following outline of Dr. Summers' life, which we believe is correct:

Rev. Dr. Thomas Osmond Summers was born near Carfo Castle, Dorsetshire, England, Oct. 11, 1812. He emigrated to the United States in 1830, and became a preacher in the Methodist Episcopal Church, at first in Virginia. In 1840 he went to Texas as one of nine ministers to constitute the first Conference there. In 1841 he joined the Alabama Conference, and as Secretary of Convention, at Louisville, Ky., assisted in organizing the Methodist Episcopal Church, South. By appointment he assisted in editing of the Southern Christian Advocate and in compiling a new hymn-book. In 1850 the General Conference elected him editor of their books and tracts and of the Sunday-school Visitor, and, in 1858, also of the Quarterly Review. In 1866 he was elected editor of the Nashville Christian Advocate, which position he occupied until 1871 when he was elected Professor of Systematic Theology in the Vanderbilt University. His writings include Commentaries on the Gospels and on the Acts of the Apostles; commentary on the Ritual of the Methodist Episcopal Church, South; a Treatise on Baptism, a Treatise on Holiness Sunday-school Teacher or the Catechetical Office; Talks Pleasant and Profitable, The Golden Censer, Scripture Catechism, (two volumes' Old and New Testament), Refutation of Thomas Paine's Theological Writings, and the enlargment and revisions of Watson's Biblical and Theological Directory. The deceased also edited numerous volumes for Sunday-school libraries, and also 400 or 500 volumes of books published at the Publishing House. He was one of the leading contributors to Johnson's Encyclopedia, published in New York. He was the editor of the Quarterly Review, established in 1879, and published at the Publishing House, from its first issue down to his death. It has proven under his management to be one of the finest literary productions published in the South. At the time of his death he was about to send to the press a work on Systematic Theology.

Many of his most valuable manuscripts were destroyed by the burning of the old Publishing House, in 1872, as well as a large library, that department having been in that portion of the building were the fire burned fiercest. Since then he had had a large number of books given to him until he accumulated another large library.

The deceased was the Secretary of every General Conference held since 1844, and was again complimented with that distinction at the present Conference, in which he sat two days, determined if possible, to live through it.

The deceased was a man of broad, liberal views, was always congenial, kind-hearted and charitable, and a thorough Christian gentleman. He leaves an invalid wife and one son, Dr. Thomas O. Summers. His two and only daughters met with accidental deaths when young, one of them having been accidentally drowned in the reservoir by falling from a parapet into a basin, while the other was killed by falling off a horse.

Deborah.

It is a pleasing and profitable task to go through the biographies of the women of the Bible. The types of female character, delineated in the Scriptures, seem to be illustrative of the passions which burn in the female heart. There are women noticed whose characters illustrate the passion of piety; others illustrate the passion of love, and others illustrate the passion of patriotism. The character of Deborah is one of the finest illustrations of patriotism that can be found in any literature. She is said to have been "a prophetess, the wife of Lapidoth, and she judged Israel." By this is "probably meant that she was the organ of communication between God and his people, and, on account of the influence and authority of her character, was accounted, in some sort, the head of the nation, to whom questions of doubt and difficulty were referred for decision." Her country, in the expressive language of Scripture, had been "mightily oppressed by the Canaanites for twenty years." The people generally appear to have sunk into a state of total discouragement under the vigorous oppressions of their foreign rulers. It seems that not a man in all Israel dared to raise his hand against the oppressors. So universal was the discouragement and so thorough was the oppression that it is doubted if "a shield or a spear could be seen among forty thousand in Israel. This would seem to be a most unfortunate time for a woman to be at the head of the nation. At this dark hour of her country's history, Deborah conceived the heroic purpose of driving her country's enemies off her country's soil. She summoned Barak, the chief of the tribe of Naphtali, and made known to him the will of God, that he should undertake his country's deliverance. He had become so disheartened by the condition of things that he refused to do anything whatever unless she would accompany him. Seeing that the success of the movement depended upon her own presence, with unconquerable resolution she took her place at the head of the armies of Zebulon and Naphtali. When the love of country, always strong and deep in the Hebrew bosom, was burning feeble and low, and the strong men were hiding themselves in the "by-ways," and all hearts quailing with fear, undaunted before the footmen and horsemen and chariots of Israel's proud invaders, this wife and mother went out from her quiet home "under the palm tree between Ramah and Bethel," infused her own indomitable spirit into Barak and her countrymen, and turned not back until there was not a man of the enemy left. Israel triumphed gloriously, and so did the woman that was at the head of Israel's hosts. Sweeping down the sides of Mt. Tabor, at the head of her little ten thousand, with the banners of Zebulon and Naphtali floating in the breezes, that blew up from the valley of Esdraelon, and the trumpets of the son of Abinoam blowing defiance in the faces of the multitudinous hosts of Sisera, this woman looks the very impersonation of patriotic daring. As we see her, with flushed cheek and flashing eye and streaming hair, snatching the blazonry of Israel from the tardy standard-bearer, and rushing forward into the midst of carnage and death, to incite her soldiers to nobler deeds of courage and higher acts of prowess in the destruction of the foe, we have the finest illustration of female patriotism that is on record anywhere. The story of Joan of Arc, with all the charm and fascination with which the wonderful Shakespeare has draped it, does not give such an exhibition of pure patriotism as is exhibited here, for, as it has been most beautifully said, "Deborah did not sink the *woman* in the *warrior*." When the tired soldiers gathered around her, at the close of the hard-fought day, and leaned upon their spears to rest their weary limbs, she was, in their estimation, a sublimer *woman* than when, in the morning, she marched forth at their head.

Her life, before this battle, demonstrated that she possessed the administrative ability of the civil rules and the wisdom of the judge. This battle demonstrated that she possessed the courage and strategy requisite for a great military leader. Her song of triumph, after the battle, demonstrated that she possessed a poetic genius of the highest order. The whole history reveals one of the brightest examples of the ardor and purity of female patriotism. Just look at this song, remarkable for being "one of the earliest and one of the sublimest poems in the world," and showing that woman walked with ease and grace upon the high places of poetry in the earliest age of literature. Read that poem recorded in the fifth chapter of the Book of Judges, and see if it does not surpass any war-song you have ever read. Homer, with his gods and heroes encircling the ill-fated Troy, has nothing to equal this song. Byron's Waterloo, Campbell's Hohenlinden, Tennyson's Light Brigade or Heavy Brigade, all are mere trash beside this sublime war-song of Deborah. Every line of this poem glows with enthusiasm. Every word pulsates with patriotic ardor. It marches on with heavier tread than did the hosts of Sisera. It speeds away on nimbler feet than did the fleet-footed princes of Issachar. Its curses roll like thunder. Its descriptions gleam like lightning flashes. Its commendations of the brave sons of Israel thrill the soul like the notes of a clarion. Its benedictions upon the wife of Heber fall like the dew upon the mountains of Gilboa. Why, you can almost feel the earth trembling, and see the hills melting, as the "Lord marches out of the field of Edom." You can almost hear the bleatings of Reuben's flocks, which he was keeping while his brethren were on the battle-field. You can almost see Dan's ships riding in safety in the harbor, while Zebulon and Naphtali "were jeopardizing their lives unto death in the high places of the field." You can see the "waters of Megiddo" swallowing the kings of Canaan. You can see the stars flashing their blinding fires into the faces of Israel's foes. You can hear the crash of the chariots, and the snortings of the horses, and the death-cry of the captains, as "that ancient river, Kishon," sweeps them to destruction. You can see the angel of vengeance stretching his hand over the withered Meroz. You can hear the very thug of the hammer that drove the nail through the temples of the proud Sisera. This victory song of Deborah is unrivalled. There is nothing like it, or equal to it, in a world of literature. "If we had no other proof of the strength of female character, and the capacity of female intellect," we have enough in this poetess and prophetess, this ruler and warrior, this "wife and mother in Israel." She stands now, as she has stood in all the past, "a perpetual monument to the intellectual and spiritual glory of woman."

C. W. C.

General Conference Proceedings.

WEDNESDAY, MAY 3—FIRST DAY.

At nine o'clock the Conference was called to order by the venerable Bishop Paine, who requested Bishop Kavanaugh to open the Conference. Bishop Kavanaugh announced the 259th hymn, which was sung standing:

Draw near, O Son of God, draw near!

Bishop Kavanaugh then offered a fervent prayer.

Bishop Pierce read the 62d chapter of Isaiah, and Bishop Kavanaugh read the 3d chapter of St. Paul's letter to the Ephesians.

Bishop McTyeire gave out the 887th hymn,

I love thy kingdom, Lord,
The house of thine abode,

which was sung.

Dr. James Evans, of Georgia, then led in prayer.

Dr. T. O. Summers, secretary of the last General Conference, read the roll.

Dr. D. R. McAnally, of the St. Louis Conference, nominated Dr. T. O. Summers for re-election as secretary of the General Conference, who was elected unanimously by a rising vote.

Dr. T. O. Summers said that he could not let the moment pass without acknowledging the compliment bestowed upon him. He thought he would be able to do all that could be wished. He had made arrangements to have the work done efficiently and promptly.

Bishop Paine: "The only fear I have is that you will do too much. Please protect yourself."

Dr. Summers: "I wish nobody will ever say to me that I have been doing too much work. It is an insult to me. I can talk, lecture and quarrel." (Laughter.)

At the suggestion of Dr. Summers, Dr. John D. Vincil and Dr. W. M. Leftwich were elected assistant secretaries.

Dr. R. A. Young, in delivering the welcoming address, said: "I do not desire to consume the time of this Conference in making a lengthy welcoming address. A majority of the members of the General Conference have been welcomed heartily at the table of the Committee on Entertainment. They have all been welcomed, sir, to the hospitable homes of our citizens. They have been welcomed by the trustees of McKendree Church to this entire house of worship. So, my dearly beloved, you have been thrice welcomed. I must say to you that you will find competent parties to wait upon the General Conference, and also that we have present live pages. Where are the boys? (In response to this interrogatory, the boys came forward.) I call them up so you will know them. Their names are: Porter Adams, Charles J. Sawrie, Alexander Green Hunter, Frank Lupton and Felix Brown. These are the pages of the General Conference, and I hope you will use them. You will find a postmaster and telegrapher immediately in the rear of the house. Now, then, I have said all that is necessary to be said for the committee."

The question of the time of holding the sessions of the Conference was taken up, and Dr. J. B. West, of the Tennessee Conference, suggested that in view of the fact that improvements were being made in the *auditorium* of the church, which was to be dedicated next Sunday, the meetings would somewhat interfere with the work, and asked that the meetings be held, during the present week, from nine A. M. to twelve M., and made a motion to that effect.

Dr. J. B. McFerrin moved to amend by making the adjournment hour half-past twelve P. M. The amendment was agreed to, and the original motion, as amended, adopted.

The following resolution was presented and adopted:

Resolved, That the standing committees of this Conference be composed of one delegate from each Annual Conference, to be nominated by the respective delegations; and that the following be the committees: 1. On Episcopacy; 2. On Itineracy; 3. On Revisal; 4. On Sunday-schools; 5. On Missions; 6. On Boundaries; 7. On Education; 8. On Publishing Interests.

Dr. J. B. McFerrin moved the appointment of a Committee on Public Worship, and suggested as such committee the presiding elder of the Nashville district and the pastors of the city. His suggestion was accepted, and his motion carried.

Bishop McTyeire then read the address of the Bishops.

Bishop Paine arose at the conclusion of the reading of the address, and said:

To the General Conference of the M. E. Church, South:—Dear Brethren:—While joining heartily with my colleagues in the address you have heard, I beg your indulgence to make a few remarks of a personal character.

During nearly sixty-five years I have had the honor of being an itinerant Methodist preacher, and for thirty-six years a Bishop. In the General Conference of 1824 I was a delegate, and, as Bishop or delegate, have attended every session since then. For the confidence in my reliability, indicated by those facts, I wish to now return my most earnest gratitude to my much respected colleagues in the Episcopacy, between whom and myself the utmost cordial feelings have been unvaryingly maintained. I tender my thanks. They have generously supplied my lack of service by doing double duty.

And now, beloved brethren, worn down with age and infirmities, I ask to be permitted to retire from future active service. Permit me, in conclusion, to congratulate you upon the auspicious circumstances under which you have met, and to remind you of your high responsibility to God and his church.

Should it be allowed me in making this probably my last communication to a General Conference, to express the results of my experience and observations as to the doctrines and policy of our beloved Methodism, I would say, after devoting a life-time to the study of its doctrines, my conviction as to their scripturalness has strengthened, and my estimation of the importance of maintaining the essential features of its polity has increased.

I do most devoutly thank God that in early life I became a Methodist itinerant preacher, and have continued such. But above all I rejoice in the religious experience which Methodism presents as the privilege of its members, "the joy unspeakable, and full of glory."

To enjoy this, is the crowning glory of the Christian life. I rejoice in a thorough conversion, consciously attested by the witnessing spirit, a pure and consecrated daily life, and its end—if it can be properly said ever to end—the crown of glory that fadeth not away. For this culmination I shall beg calmly and with humble confidence to wait until the pains and infirmities of this life shall pass away. There may we meet again.

Long before the venerable Bishop had ceased reading the above, nearly all the members of the Conference were in tears. When he had finished the following verses were sung with deep feeling:

Through many dangers, toils and snares,
I have already come;
'Tis grace has brought me safe thus far,
And grace will lead me home.

The Lord has promised good to me,
His word my hope secures;
He will my shield and portion be,
As long as life endures.

Yes, when this flesh and heart shall fail,
And mortal life shall cease,
I shall possess, within the veil,
A life of joy and peace.

Rev. Dr. J. B. McFerrin, in tones indicative of deep feeling, arose and said:

I am so much overcome to take into consideration the paper read by the Senior Bishop. There should be a proper response prepared, and offered to the Bishop in the presence of the Conference. Our esteemed and distinguished brother, I might say father, has been long with us, was once a member of the Tennessee Conference, and has belonged to no other Conference but the Tennessee Conference. He is one of the few men—two or three—that voted to receive me into the Conference many long years ago. It has been my privilege, in my humble way, to be associated with him for more than fifty years. He always won the esteem of every member of our Conference. We all loved him, and we always loved him, and since he has been elevated to the Episcopacy we have always claimed him as a Tennessee Bishop. He has been in all our hearts, and we want to live with him, and die with him. While I say nothing to disparage any other Conference, nor dispute the claims of any other, still I hope that when God calls the spirit away, his body may be brought to Nashville, and be buried here—at the city where he commenced his work. We love him greatly, and all the church loves him. I should like to say much more, but my feelings will not allow me.

Rev. Dr. J. S. Key offered the following resolutions, which were adopted:

Resolved, That the Quadrennial Episcopal Address be received, that the various matters treated of, be referred to the respective standing committees raised for their consideration.

Resolved, That the communication of Bishop Paine be referred to the Committee on Episcopacy.

Bishop Pierce said:

Beloved Brother:—Your colleagues and brethren rejoice to see you among them. We consider your presence a Benediction. It seems to me to be a beautiful providence that you should have commenced your itinerant career sixty-five years ago at this very point, and that after concluding that effective labors you are here in the presence of your brethren, asking of them retirement from active service. Bless God that he has given to us your services so long, that he has spared you to attend this Conference. But, while you do not go forth to the Master's work, we may profit by your counsel, and rejoice in Christian fellowship with you. We do bless God that now, in the sunset of your life, you are among us, and we ask him to help and sanctify you, and that when your ship shall go down you will pass into that heaven made glorious by the memories of the past and the joys of the future. God bless you.

Dr. J. E. Evans, of the North Georgia Conference, presented the following, which was adopted:

Resolved, That a Committee on Introductions be appointed by the chair, to consist of three clerical and three lay delegates.

Dr. A. M. Shipp, of the South Carolina Conference, presented the following, which was adopted:

Resolved, That the following standing committees be ordered by the Conference, to consist of five delegates each, to be appointed by the College of Bishops: 1. On Bible cause; 2. On temperance; 3. On fraternal correspondence; 4. On centenary of American Methodism.

Dr. E. R. Hendrix, of the Missouri Conference, moved that so much of the Bishop's address as refers to the centenary of American Methodism be referred to the committee appointed for that purpose. Adopted.

The following was adopted:

Resolved, That a committee, consisting of one member from each Annual Conference, to be called the Committee on Church Extension, be appointed.

The Conference then adjourned to four P. M.

AFTERNOON SESSION.

The hour from three P. M. to four P. M. was consumed in the seating of delegations in their respective positions, to be maintained until the close of the session.

The Conference was called to order by Bishop Pierce, who suggested that the Conference sing a verse of the hymn:

Loving Jesus, gentle Lamb.

Prayer was then offered by the Rev. Dr. D. R. McAnally.

Bishop McTyeire then announced the special committees.

THURSDAY, MAY 4—SECOND DAY.

The second day's session of the Conference was called to order at nine A. M., by Bishop Pierce, and opened by the reading of a portion of the fourth chapter of the Epistle to the Ephesians, by the Rev. H. H. Parks, of the North Georgia Conference, followed by the singing of the hymn, "Up into thee, our living head," and prayer.

The minutes of yesterday's session were read and approved.

R. B. Crawford, of the Alabama Conference, presented the appeal of A. J. Braid, which was entertained.

P. A. Peterson, of the Virginia Conference, moved the appointment of a Committee on Appeals. Carried, and the chairman instructed to appoint the committee.

S. B. Watts, of Mississippi Conference, presented the appeal of Lewis Kendall which was referred to the Committee on Appeals.

T. C. Wier, of the North Mississippi Conference, presented the appeal of P. C. Parrish. Referred to the Committee on Appeals.

The following memorials were presented:

By R. H. Greathouse, of the Arkansas Conference—concerning boundaries in the Buckhorn district. Referred.

By Jacob Ditzler, of the Indiana Conference—on missions. Referred.

By A. H. Quillian, of the Denver Conference—on revision of laws. Referred.

By Linus Parker, of the Louisiana Conference—regarding church extension. Referred.

By W. S. Johnson, of the Louisville Conference—on the relation of district trustees to Quarterly Conferences. Referred.

By N. H. D. Wilson, of the North Carolina Conference—asking the change of the law regarding the trial of local preachers. Referred.

By H. H. Parks, of the North Georgia Conference—on revision. Referred.

By A. H. Sutherland, and W. J. Joyce, of the West Texas Conference—on extension and boundaries. Referred.

By John H. Dye, of the White

River Conference—on temperance. Referred.

The report of the agent of the Publishing House was then presented and read.

To the Bishops and Members of the General Conference of the Methodist Episcopal Church, South:

REV. AND DEAR BRETHREN: For a detailed statement of the condition and prospects of the Publishing House I refer you to the Exhibit prepared by the Business Manager, the Report of the Book Committee, and to our four Annual Reports to the yearly Conferences.

You will perceive that the liabilities of the House have been reduced, and put in such a shape as to be easily managed. The profits arising from the business of the establishment in future, and the rent of the three stores, it is believed, will not only pay the semi-annual interest, but will furnish a surplus for retiring the bonds gradually, and will afford means for the enlargment of the facilities of the House in furnishing the church with suitable publications.

Within the past four years the House has issued a number of valuable works. Special regard has been paid to the wants of the Sunday-school and the young people connected with the church. Our abridged hymn-book has met with favor, and has been widely circulated.

For any success that has attended our efforts I am thankful to God, and am indebted to the skill and energy of the Book Committee, who have given unwearied attention to the interests of the House; to the Rev. Dr. Young, for his efficient aid, who devoted one-half his time for two years in the employ of the committee; to the business manager, who has been an able co-worker; and to the whole church, ministry and membership, for their sympathy and co-operation.

The book editor, the editor of the Christian Advocate, and the editor of the Sunday-school Literature, have all proved themselves worthy of the high trust committed to them, and have had a large success.

The present *employes* of the House have shown themselves diligent and competent. In a word, all work together in harmony and good cheer.

And now, after four years of toil and anxiety, I hand you back the valuable interest committed to my care, asking God's blessing on its future career.

Respectfully,

J. B. M'FERRIN,
Book Agent Pub. House, M. E. Church, South.
NASHVILLE, TENN., May 3, 1882.

G. H. Hayes, of the Louisville Conference, said that Rev. A. H. Redford thought that the report of the Book Committee had done him injustice. As he was not a delegate, he would ask that Dr. Redford be permitted, in person, to answer it.

The secretary was requested to read the following dispatch:

WASHINGTON, D. C., May 4, 1882, 9, A. M.—*To Bishop McTyeire, General Conference M. E. Church, South, Nashville, Tenn.*—The Colored Methodist Episcopal Church, General Conference in session here authorize me to bear official greetings to you.

SAMUEL K. COX.

O. P. Fitzgerald moved that the secretary be instructed to telegraph a suitable response. Carried.

The Conference then adjourned until nine A. M., Friday.

In response to the motion made by O. P. Fitzgerald, the following dispatch was sent by the secretaries:

NASHVILLE, TENN., May 4, 1882—*To Rev. S. K. Cox, Washington, D. C.*—The General Conference of the Methodist Episcopal Church, South, received, with much pleasure, the fraternal greeting of the Colored Methodist Episcopal General Conference, and we are authorized to send reciprocal expressions of greeting.

T. O. SUMMERS.
J. D. VINCIL.
W. M. LEFTWICH.

FRIDAY, MAY 5—THIRD DAY.

The third day's session of the General Conference of the Methodist Episcopal Church, South, was called to order at nine o'clock yesterday morning, by Bishop Kavanaugh, and opened by the reading of the fourth chapter of second Corinthians, by Rev. John E. Edwards, of the Virginia Conference. The 531st hymn, "Lord, in the strength of grace," was sung, and Dr. Edwards led in prayer.

The minutes of Thursday's session were read and approved.

The following appeals, memorials, and petitions were presented and referred to appropriate committees:

Holston Conference—Memorial from the Tennessee Sunday-school Convention.

Baltimore Conference—Memorials regarding boundaries, and relative to superannuated preachers.

East Texas Conference—Memorial asking the change of traveling connections.

German Mission Conference—Memorial relative to boundaries.

Missouri Conference—Memorials regarding boundaries, and changes in ritual, and also on church extension.

North Georgia Conference—Memorial to change the rule in granting certificates.

North Mississippi Conference—Memorials on revisals and church extension.

North Texas Conference—Memorial on boundaries.

Northwest Texas Conference—Memorial on boundaries.

South Carolina Conference—Memorial regarding Quarterly Conferences in the Charleston district.

The appeal of the Rev. G. W. Whitman, of the South Carolina Conference, was allowed.

South Georgia Conference—Memorial from the South Georgia Conference.

Missouri Conference—Memorials on church extension and revisal.

Tennessee Conference—Memorial from the Clarksville district asking changes in the Discipline.

Texas Conference—Memorial on boundaries.

Virginia Conference—Memorials concerning revisal and transfer of territory.

Resolutions were presented, and referred to appropriate committees, as follows:

By S. W. Turner, of East Texas Conference—Resolution that paragraph 3, section 4, chapter 2, be stricken out of the Discipline (pages 198 and 199) as in conflict with section 5, page 200.

By F. Pasco, of Florida Conference—To change the Discipline relative to the orders of deacon and elder.

By J. S. Kennedy, of Holston Conference—Proposing certain changes in the Discipline.

By J. M. McTeer, of Holston Conference—Defining the boundary-line between the Holston and Baltimore Conferences.

By E. E. Hoss, of Holston Conference—To more definitely define the relation of superannuated preachers.

By H. P. Walker, of Kentucky Conference—Relating to the condition of receiving ministers of other denominations into traveling connection.

By H. C. Morrison, of Louisville Conference—To fix preachers' salaries.

By H. F. Johnson, of Mississippi Conference: To make certain changes in the Discipline.

By N. H. D. Wilson, of North Carolina Conference—Relative to revisals.

By E. A. Yates, of North Carolina Conference—Suggesting a plan for reporting financial statistics.

By J. E. Evans, of North Georgia Conference—Relative to the pay of traveling preachers.

By Amos Kendall, and T. C. Weir, of North Mississippi Conference:

Whereas, There is some dissatisfaction among our pastors and people, especially in the rural parts of our territory, growing out of the inability of presiding elders to give to each Quarterly Conference a Sunday in consequence of the size of the districts; and whereas, this also cripples the usefulness of the presiding elder to some extent; therefore, be it

Resolved, That the Committee on Itineracy be respectfully requested to take into consideration the propriety of substituting fourteen for twenty in line 8, question 3, section 2, chapter 3, page 75 of the Discipline.

By T. W. Dye, of North Mississippi Conference—Relative to deacons' orders.

By J. S. McLean, of North Texas Conference—To revise the Discipline.

By J. D. Shaw, of Northwest Texas Conference—Concerning the trial of elders and members.

By J. B. McGehee, of South Georgia Conference—To amend the Discipline.

By J. B. McGehee, of the South Georgia Conference—Requesting the Committee on Episcopacy to consider the expediency of the election of five additional Bishops.

By Nathan Scarritt, of Southwest Missouri Conference—Concerning rules.

By D. R. McAnally, of St. Louis Conference—Relative to church extension.

By G. G. Dibbrell, of the Tennessee Conference—To more clearly define the line between the Tennessee and Holston Conferences.

By J. E. Edwards, of Virginia Conference—Relative to the examination of character at Annual Conferences.

By P. A. Peterson, of the Virginia Conference—Concerning traveling preachers.

By W. W. Bennett, of Virginia Conference—To appoint a standing committee on finance.

By P. A. Peterson, of Virginia Conference—To change the form of printing the Discipline.

By Dr. R. McAnally, of St. Louis Conference:

Resolved, That so much of the Bishops Address as relates to revising and preparing a graduated catechism of the church, be referred to a special committee of five, to be appointed by the Bishop.

By P. P. Ellis, of the Missouri Conference, and others:

Whereas, The use of alcoholic stimulants in any form as a beverage is an evil in the land to be deprecated by all good men, more especially by the church, and

Whereas, The manufacturing, buying and selling, or the renting of houses for the sale of malt or distilled liquors are accessory and *participes criminis* to the dire evils, resulting in poverty, shame, disease, and death to the users of these liquids; therefore be it

Resolved, By the General Conference of the Methodist Episcopal Church, South, that the manufacturing, buying, selling, or using malt or distilled liquors as a beverage, be declared inconsistent with the profession of a Christian man; and any member of the Methodist Episcopal Church, South, so forgetting his high and holy position as a Christian as a Methodist, be deemed guilty of immoral conduct, and be disciplined as the law of the church and the Word of God provides.

Resolved, That it is the duty of our membership to do all in their power, in an honorable and legal manner, to suppress the traffic in and use of alcoholic and malt liquors.

THE REDFORD MATTERS.

G. H. Hayes, of the Louisville Conference, read the following request, and asked that it be granted:

In view of the fact that frequent reference is made to Dr. A. H. Redford in the report of the Book Committee, and that he feels that injustice is done him in said report, and though an alternate he is not a member of this Conference we, as the representatives of his Conference, ask respectfully that he be allowed the privilege of an explanation in writing, and that his explanation be read to this Conference, and referred with the report of the Book Committee.

T. W. Dye, of the North Mississippi Conference, said that he regretted exceedingly that the Report of the Book Committee was read at the Conference on yesterday. Some of the members were opposed to the reading of the document at the time. I fear, he said, in the discussion some man will speak indiscreetly, and bring disgrace on our church. "Let this matter go to the bones of old quietus."

S. H. Dent, of the Alabama Conference, moved that in order to bring the matter properly before the Conference, that the request of the members of the Louisville Conference be granted.

T. W. Dye moved to table the motion made by Mr. Dent, which motion failed for want of a second.

S. H. Dent, of the Alabama Conference—These are matters of record, and it is nothing but justice that the Rev. Dr. A. H. Redford should have an opportunity to reply. I hope this Conference will not gag anybody. Let them be heard in their own defense. I can not see why any discussion should occur out of it. The Report of the Book Committee has been read; now let Dr. Redford furnish in writing a reply, or explanation. Let that be heard without discussion.

James Whitworth, of the Tennessee Conference—I desire, as the representative of the Book Committee, in their name and on their behalf, to say to this Conference that, so far as they are concerned, they have no objection to the answer of Dr. Redford, but, on the contrary, I am here to invite any criticism or answer that may be desired, and I hope that this Conference will take such steps in regard to that report as will satisfy every member that right and justice has been done in the premises by the Book Committee, as it intended to do no injury to anybody. If it is the desire of this Conference to have the matter discussed, here or elsewhere, the Book Committee is ready to furnish all the information that is necessary to make out that which will sustain all that has been said.

W. A. Allen, of the North Texas Conference, presented a resolution, which he wished adopted, authorizing the appointment of a committee of nine to decide whether the Rev. Dr. A. H. Redford should submit his statement in writing, and appear before the Conference. The resolution for want of a second failed.

George Thornburgh, of the White River Conference—I am proud to say that I believe that the first claim of a layman had been made upon this floor. It has been said that lawyers had a reason for not talking here before; the first appeal that has been made for right and justice has been made by the lawyers. I think I can say for the laymen, and especially for the lawyers, that there is not one of them that would refuse a hearing in Dr. Redford's behalf. The charge has been made, and printed, and read to this Conference, that one of our brethren has committed this or that offense. Now will you go below and beyond every legislative body, and every court that has been established in the land, and say that this defendant shall not be heard. I hope a body of preachers will not refuse to this defendant that which no legislative body, or any one else, refuse to do—let him communicate to this Conference in writing, and let it be laid before this Conference. Do not close the mouth of a defendant.

W. W. Walker, of the Virginia Conference—I regretted to have the report read yesterday, but that having been done, I think it exceedingly proper that Dr. Redford should have some measure of opportunity to defend himself, at least to have presented a written statement. If by that you think he is vindicated, let the vindication be accorded to him—that is to say, if the statement of facts in reply shows that no blame attaches to him, let him have an opportunity to make it so appear. If you think the facts do not vindicate him, that is with you. I think that neither the church nor Dr. Redford can profit by a further agitation of the question.

J. H. H. Figgatt, of the Baltimore Conference—Can we decide anything by permitting Dr. Redford to send in a written statement?

A delegate—interrupting—Dr. Redford has been presented to this court.

J. H. H. Figgatt—continuing—The report has not been presented as charges against Dr. Redford. The committee made a report which was to be a final settlement, and have given to this body their reasons for so doing. It is a duality between Dr. Redford and that committee. If the charges were as to character, there is a forum in the church before which he can be tried, and from which he has an appeal to this body; but the committee only report what has been done, and until such proper charges have been made, should this Conference consider the matter? I see both parties ready for an affray, and desire to bring these matters up. I think it ought to be buried now.

A. D. Bright, of the Memphis Conference—I am opposed to any whitewashing. I don't want any demurrers or special pleas; let Dr. Redford put in his statement. There have been dark whispers about this matter, and I want all the light turned on. If guilty of anything, let him be punished; but if innocent, let him, in the name of heaven, show it. Let him bring his proof before this committee, and let the matter be settled by the committee and Conference, then the question as to who is wrong and who is right can be settled, and finally. I do not know which side has stated the matter correctly; it is for the church I care; and, for one, I want the church vindicated. While the reputation of all the preachers is dear to me, still more dear is the reputation of the Methodist Episcopal Church, South.

A. B. Stark, of the Louisville Conference—I have heard it whispered around that this question ought not to have been brought out. I think it should be, and Dr. Redford should be heard in writing. It is nothing but fairness and justice to him; it is not right that the matter should be shoved off.

P. A. Peterson, of the Virginia Conference—I have to say, without consultation with any one, that, as much as I love life, and enjoy it, I would rather die to-day than have that report go to the public without a response. If I were the accused party, and felt I could vindicate myself, I would at least desire to have the opportunity to show my innocence. For the sake of the argument, I am willing to admit that each and all the allegations contained in that report, involving, as they do, the moral character of Dr. Redford, have been placed beyond question of the fullest and strongest evidence. If I were convinced that he could not make it appear different from what it is I would take the position I now take, and would say that the Book Committee far exceeded the authority given by the General Conference, that they transcended their powers. I suppose there is not a member of this General Conference who believes any one of the Book Committee is capable of doing injustice to Dr. Redford. I have no doubt they think they did what they believed they ought to have done under the circumstances, yet I think the committee erred in its judgment. I simply propose to show why the Conference ought to grant the request of the Louisville delegation, and I was about to say that the General Conference at Atlanta, as I understood the question, empowered or authorized the Book Committee not to investigate Dr. Redford, but to settle with him.

My second position is that the matters introduced in that report should have properly come under a review in order to reach a decision. It was not proper to bring such matters before this General Conference. It can not investigate the moral character of Dr. Redford—that authority belongs to the Annual Conference, and if anything appeared in the investigation of the committee which involved any misconduct it was the duty of somebody to make complaint to his Annual Conference, and have the matter investigated. The report is a bill of indictment; it is an *ex parte* statement; it gives only one side of the question, and I insist that the other side should be heard as well.

J. W. Tucker, of the Florida Conference, took the position that Dr. Redford should be heard by the Conference, and urged this view earnestly and strongly.

R. H. Mahon, of the Memphis Conference—I understand that the report of the Book Committee referred to many matters of difference between Dr. Redford and the committee, as to the basis of settlement. I think it proper that the statement of Dr. Redford concerning the discrepancies which may have occurred during his management of the Publishing House should be laid before us, so that we could make up our minds whether the questions were settled according to equity. So far as the consideration of the moral character of Dr. Redford is concerned, this Conference has no voice in the matter.

R. Hiner, of the Kentucky Conference, during the discussion, insisted that the people should have all the light possible of what the Conference was doing.

The motion, as made by Mr. Dent, granting the request of the Louisville delegation, was then adopted.

NEWNAN, GA., May 3, 1882.

To the Bishops and Members of the General Conference of the M. E. Church, South, at Nashville, Tenn.—Dear Brethren:—I address you as Chairman of the Sabbath Committee of the Southern Presbyterian Church. At the last meeting of our General Assembly, our committee was instructed to correspond with the evangelical churches with a view of securing their co-operation in the matter of petitioning the civil authorities. The following is the action to which reference is had.

Resolved, That the committee be instructed to institute such correspondence with other evangelical churches as will secure their co-operation in bringing the "Sabbath question" to the attention of the civil authorities of all the States. The assembly would not recommend any overture, either as citizens or as ecclesiastics, to the Congress of the United States, until the co-operation of the great bulk of the evangelical churches of the whole country may be obtained.

In obedience, therefore, to the above instructions, I address you; and I need not remind you that the Sabbath is the great bulwark of our religion, which must be maintained at all hazards if we would hope to subjugate the world to our Lord and King—nor yet how that bulwark is seriously threatened, seriously threatened, especially in the northern portions of our country, by the constant influx of a foreign element, with views so entirely opposed to what we conceive to be the scripture teachings on the subject.

If it will suit your convenience to do so, we would be glad to have you consider the matter, and cordially give us your views as to the propriety of petitioning Congress upon the subject, especially with reference to the Sunday mail, and running of trains on the Lord's day, and also as to your willingness to unite in anything like a general effort to abate, if not entirely suspend, these public evils.

Yours in Christian bonds.

JAMES STACEY,
Ch'n Gen. Ass. Sab. Com.

The above report was referred to committee on Fraternal Correspondence.

The following names were announced as the chairmen of the various standing committees: Episcopacy, W. W. Bennett; Itinerancy, J. S. Martin; Publishing Interests, W. W. Walker; Boundaries, R. W. Browder; Missions, D. C. Kelley; Revisals, P. A. Peterson; Sunday-Schools, J. H. Carlisle; Education, W. P. Harrison; Church Extension, Dr. McAnally.

The Conference then adjourned until nine o'clock Saturday morning.

Note from Publishing Committee.

Mr. Lathrop, in retiring from the business management of the ADVOCATE, carries with him the best wishes of the Publishing Committee, and, we may safely say, of the agents and subscribers also. During his connection with the paper the accounts have been kept with accuracy, and the paper has been issued promptly and in good style. The Publishing Committee, from the time of Mr. Lathrop's retirement, April 25, assume the business control and all financial responsibility. The Publishing Committee have employed Mr. T. J. Carver as their business manager. All communications on business should be addressed to no individual name, but "To the New Orleans Christian Advocate, 112 Camp street, New Orleans."

FELIX R. HILL,
LINUS PARKER,
CHRISTIAN KEENER,
Sub-Committee.

Business Manager's Notice.

As will be seen in the above, the undersigned has taken the business management of the ADVOCATE. This will in no wise interfere with my commission business conducted at 60 Carondelet street, this city. I shall have ample time to give all needed assistance to the Publishing Committee. The late publisher, Mr. Lathrop, has so systematized the business department of the paper that no changes will be needed. Everything will go on as if no change in the management had been made. As stated above, all communications must be addressed to the NEW ORLEANS CHRISTIAN ADVOCATE.

T. J. CARVER.

DEAR BRETHREN.—Please come to our help in the way of subscriptions and remittances.

PUBLISHING COMMITTEE.

Address all mail matter to NEW ORLEANS CHRISTIAN ADVOCATE, New Orleans.

Manager's Department.

☞ *We shall do our best to exclude fraudulent advertisements of every description from the* ADVOCATE, *and trust our friends, in ordering goods from the leading merchants of New Orleans and elsewhere, as represented in our columns, will mention having seen the advertisement in the* ADVOCATE. *We will also take pleasure in attending personally to any commissions for our friends in the country with which we may be favored, while endorsing our advertisers as being worthy of their patronage.*

Send the ADVOCATE to your friend for the next year and you will not regret it.

Address all mail matter to NEW ORLEANS CHRISTIAN ADVOCATE, New Orleans.

A FEW WORDS ON PIANOS.—Mr. P. Werlein, 135 Canal street, New Orleans, is now prepared to offer the greatest bargains in the best pianos manufactured. Owing to the overflow he is over stocked with fine pianos, and also has a large stock of second-hand pianos on hand, which were rented out last winter, that he can sell you at your own price; so to speak; and on such terms as will suit your convenience. The piano-forte, as illustrated in the new Chickering, may now be said to be perfect. These pianos have been known for the past six or seven years, but they were never so good as now, and never had a larger sale. The Chickering piano of to-day will wear an indefinite number of years, as they have always done, but the purity of tone and perfection of action is what now constitutes the *Chickering piano* the perfect piano of the world. The Mathushek pianos have patented features which gives them great popularity; they are also considered indestructable. Mason and Hamlin's organs the organs of greatest reputation, are to be had at this popular house. Whoever needs anything in the music line will consult their interests by writing to P. Werlein, or calling in person. Any representation of goods at this house can be relied upon implicitly. Send there also for your music and musical instruments of every kind, either retail or wholesale.

Southwestern Co-operative Association, No. 60 Carondelet Street. This commission house, has been in business for six years. Its patrons are constantly increasing, and the business has been conducted with general satisfaction. All consignments of cotton, and all products of the soil, will have faithful attention. All orders filled with judgment and care. Tho's J. Carver, Manager.

"There are two sides to everything," said the lecturer. "I repeat it, there are two sides—" At this juncture a tired-looking little man stood up in the front seat to say: "Well, if you've no objection, I will just step out and see if there are two sides to this hall. I know there is an inside, and if I find there is an outside you'll know it by my not coming back. You needn't be alarmed if I shouldn't return." And as he walked up the aisle he was followed by the admiring eyes of the whole audience.

Ayer's Hair Vigor restores the original color, by its stimulating action at the roots, produces a vigorous growth, and gives the hair that beautiful lustre which results only from a strong, healthy condition.

The full term of three years had nearly expired, and they were discussing at the breakfast table the certainty that they must move and the uncertainty as to where, when the young miss of the parsonage drew a heavy sigh. Sympathizing father asked the cause, and she replied: "Oh, I was thinking what a mistake mother and I made when we married a Methodist minister."

We would call special attention to the card of W. W. Carre. The cabins or cottages they are manufacturing, are specially adapted, to the wants of those who are contemplating putting up houses, tents, etc., at the Seashore Camp-Grounds. Do not delay, until the last moment, but send in your orders early, so that everything will be completed before the meeting.

"And what are you looking for?" said Pat to the man with the lantern. "For my character," replied the man in jest. "Then," said Pat, "you may as well stop looking; you'll never find so small a thing with so dim a light."

A timely use of Brown's Iron Bitters will strengthen the nerves and muscles with new life and vigor, and ward off many diseases that otherwise are sure to encroach upon a weak constitution.

Student (not very clear as to his lesson): "That's what the author says, anyway." Professor: "I don't want the author; I want you." Student (despairingly): "Well, you've got me."

Ogden and Rayne; Dealers in Bagging Ties and Twines, also, Agent for the E. Carver Cotton Gin, and Shultz Belting Company, of St. Louis, Mo. Their stock is one of the largest to be found in the South. As business men, they are of the first order, and, in point of integrity, and just dealings, the very soul of honor. Their establishment is located at No. 18 Union Street.

Jos. B. Wolfe and Co., Cotton Factors. Agents for Daniel Pratt's, improved revolving Head Cotton Gins, 59 Carondelet Street. This justly popular Gin, again appears in our columns for a continuation of the public favor, it has so long enjoyed through our great Cotton Belt. The manufacturers have kept pace with all the modern improvements, and in workmanship it continues equal if not superior, than at any time during the past. For circulars address the agents No. 59 Carondelet St.

John Henry and Co., Wholesale dealers in Boots, Shoes, Hats and Trunks, 121 and 123 Common Street. See business card of this immense house in another column. They buy exclusively for cash and can duplicate the wholesale prices of St. Louis, Louisville, Chicago and New York. Their sample room alone occupies an entire floor; purchasers can buy from the samples, without looking over the whole stock. This firm has been in existence for many years, and may be regarded as one of the permanent institutions of the city. It is useless to add that in all respects, they are thoroughly reliable.

If you want to keep a chronic pleasant smile on your wife's face, just secretly tumble over her shoe every morning and tell her you thought it was a chair.

GRUNEWALD
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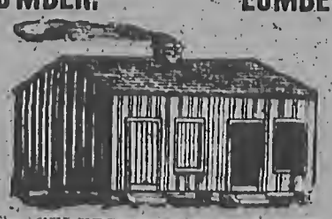

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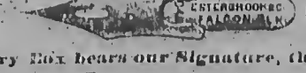

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Agricultural.

THE FARMER'S WIFE

The farmer came in from the field one day,
His languid step and his weary way,
His bended brow, and sinewy hand,
All showing his work for the good of the land.
For he sows,
And he hoes,
And he mows,
All for the good of the land.

By the kitchen fire stood his patient wife,
Light of his home and joy of his life,
With face all aglow and busy hands,
Preparing the meal for her husband's hand;
For she must bell,
And she must cook,
And she must tend
All for the sake of the home.

Sun shines bright when the farmer goes out,
Birds sing sweet songs, lambs frisk about,
The brook babbles soft 'n the glen,
While he works bravely for the good of men
For he sows,
And he mows,
And he hoes,
All for the good of the land.

How briskly the wife steps about within,
The dishes to wash and the milk to skim,
The fires go out, flies buzz about—
For dear ones at home her heart is kept stout.
There are pies to make,
There is bread to bake,
And steps to take,
All for the sake of the home.

When the day is o'er and the evening has come,
The creatures are fed, and the milking is done,
He takes his rest 'neath the old shady tree,
From the look of the land his thoughts he free;
Though he sows,
And he hoes,
And he mows,
He rests from the work of the land.

But the faithful wife, from sun to sun,
Takes her burden up that's never done,
There is no rest there's to pay,
For the household good she must work away
For to mend the frock,
And to knit the sock,
And the cradle to rock,
All for the good of the home.

When autumn is here, with chilling blast,
The farmer gathers his crops at last,
His barns are full, his fields are bare,
For the goodness the bountiful Lord hath care,
While it blows,
And it snows,
Till the winter goes,
He rests from the work of the land.

But the willing wife, till life's closing day,
Is the children's, the husband's stay,
From day to day she has done her best,
Until death alone can give her rest,
For after the test
Comes the rest,
With the blest,
In the farmer's heavenly home.

THE WILLOW AS A TIMBER TREE.—And there are some trees which are deserving of more attention than has yet been given them in this country. The willows, for instance, have seldom been cultivated in a large way; and yet there are few trees so easily grown, or which will pay better for cultivation. They adapt themselves to a wide range of soil and climate. They grow on high ground and gravelly soils not less than by the sides of streams, where we most commonly see them. They are of rapid growth and yield a large return. The osier-willow is specially useful, we know, for the manufacture of baskets, chairs, and other articles of furniture, and we import it to the extent of $5,000,000 annually, when we might produce it easily in almost any part of our country. We hardly think of the willow as a timber tree or for the production of lumber, but only as yielding a cheap, poor sort of fuel. But in England the wood is greatly prized for many purposes. While it is light it is also tough; it does not break into slivers. Hardly any wood is so good, therefore, for the linings of carts and wagons used in drawing stone or other rough and heavy articles. It makes excellent charcoal, especially for the manufacture of gunpowder. It bears exposure to the weather, and boards made of it are very serviceable for fences. Some species of it are admirable for use as a live fence or hedge. On account of its comparative incombustibility, the willow is eminently useful for the doors of buildings designed to be fire-proof. It grows to a large size and furnishes a great amount of lumber. There is a white willow growing in Stockbridge, Mass., which, at four feet from the ground, measures twenty-two feet in circumference and extends its branches fifty feet in every direction. Tradition says it was brought from Connecticut in 1807 by a traveler, who used it as a riding-switch. The Hon. Josse W. Fell, in giving an account of experiments in tree-planting, on an extensive scale, in Illinois, says, "Were I called upon to designate one tree which, more than all others, I would recommend for general planting, I would say, unhesitatingly it should be the white willow." Prof. Brewer says: "In England, where it is often sixty or seventy feet high in twenty years, there is no wood in greater demand than good willow. It is light, very tough, soft, takes a good finish, will bear more pounding and knocks than any other wood grown there, and hence its use for cricket-bats, for floats to paddle-wheels of steamers, and brake-blocks on cars. It is used extensively for turning, planking coasting-vessels, furniture, ox-yokes, wooden legs, shoe-lasts, etc." Fuller says, "It groweth incredibly fast—it being a by-word that the profit by willows will buy the owner a horse before that by other trees will pay for the saddle." The basket willow, well cultivated, will yield a net income of $150 a year to the acre. On the whole, therefore, it would seem that the various kinds of willow, the economic value of which has been hitherto entirely overlooked in our country, are eminently deserving of attention, and will amply reward those who cultivate them.—H. N. Egleston, in Popular Science Monthly.

SPRING PRUNING.—We see so many examples, through the country, of the bad effects of pruning trees and shrubs too late in spring or during summer, that we are induced to recur to the subject, as a reminder to those who understand the matter, but who are apt to overlook it at the proper time. Many young hedges are spoiled by early summer pruning. In some instances the growth of new shoots has been so retarded as not to amount to more than one-tenth the growth where the work is done in time. When hedges are young, it is important to secure a strong and rapid growth, and they should not be cut or sheared after the buds begin to swell. This remark will apply particularly to any of the more moderate-growing hedge plants, as the buck-thorn or the barberry, or to those like the honey locust, which do not naturally throw out a profusion of side shoots. It is less important for the Osage orange, which has more power to reproduce shoots, but even Osage hedges should not be checked at all while forming. On the other hand, after the hedge has attained full strength and height, summer pruning, by retarding the growth, may lessen the labor of keeping it within bounds.

The worst effect of late pruning is seen when the heads of newly transplanted young fruit trees are cut back after the leaves open, which nearly prevents all growth for the year, and often makes a feeble tree afterwards. The difference is at least ten to one; that is, where a young transplanted tree, shortened back in time, would send out shoots ten inches long, they would grow scarcely an inch if the pruning is done after the leaves have opened.

Dwarf pear trees, to bear evenly and give fine fruit, need occasional and moderate pruning in connection with mulching and cultivation. If the trees already are feeble and overbear, prune away a portion of the fruit spurs, and allow one-half or more of the length of the long, young shoots to grow. But if the growth is too vigorous and the bearing thin, reverse the operation. The hardy grape and the peach have more power to reproduce shoots than any other of our hardy fruit bearers, and some pruning or removal of expanded leaves may be resorted to, if necessary. The needlessly numerous shoots on the grape should however be rubbed off as early as practicable, and any supernumerary shoots on young peach trees may be removed to make a good, even head. Removing the suckers from raspberries is nothing more than pruning away the underground shoots, and it is obviously important to do this work the very moment their tips are seen above the surface. The few remaining left as canes will be abundantly benefited. The same principle applies to the strawberry, cultivated in hills or stools, by the prevention of abundant runners and side shoots, and not by hoeing up a matted bed and leaving a single plant in a place.

The same general rule applies to rose-bushes, some of which, and more particularly the hardy, moderate growers, require pruning as well as manuring to keep up their vigor, and to give large, fully developed flowers. With such plants it is especially important to do all the pruning before the buds swell. So likewise currant bushes, which have become a mass of stunted shoots, may be greatly improved in the size and quality of the fruit, by evenly cutting out the old and feeble branches, leaving the young and most vigorous ones, and applying manure and culture if the soil is not rich enough.

MANURE MADE UNDER COVER.—Of course all the advantages of making manure in covered yards may be secured by box feeding, with less outlay for roofing, since more space must be allowed for a given number of animals turned loose together, than when confined in stalls; it is the protection from rain and sun, the abundant use of litter, its thorough incorporation with the excrements and the exclusion of air by compact treading, which go to make the superior manure; all these features of the method work against the loss of valuable plant food. Nor does box feeding, and constant accumulation of the manure under the feet of the animals, necessarily imply offensive stalls. It is only essential that enough litter be used to absorb all liquids, and this absorption is more effectual if the straw is cut up.

One method or the other, box feeding or covered yards, should be adopted by every farmer who lives where manure is worth saving, and who finds himself compelled to supplement his stable manure with commercial fertilizers. Stable manure must not be lost sight of in this increasing interest in these concentrated fertilizers, for we can not produce our crops and have enough for ourselves and others without its aid; and there is nothing in all the list of commercial mixtures which gives so good an average return for the money invested in it, as well-made stable manure.—American Agriculturist.

Every garden, be it ever so small, should have its compost heap; a sort of depot in which may be collected refuse of every kind, so that nothing is wasted, but becomes instead valuable material for the replenishing of the soil. The heap should be made as far from the house as possible, that no ill effects may be produced by disagreeable odors. A deep layer of muck or dry earth should make the foundation of the heap, and upon it may be thrown all the animal and vegetable refuse from the house and garden. Add also leaves, house slops, soap suds, ditch cleanings, etc., and from time to time cover the whole with a layer of dry earth. The heap should be turned over occasionally, and thoroughly mixed. It is surprising how rapidly such a heap will increase in size if care is taken to add to it all waste matter that comes to hand, and it also helps to keep the garden clean and tidy by concentrating all the rubbish in one spot.

When harness has been on a horse's back for several hours in hot or rainy weather, it becomes wet, and if not properly cleaned, when taken off, irreparable damage will be done to it. To preserve harness properly it should be washed and oiled whenever it has been moistened by sweat or soiled by mud. If harness is thoroughly cleaned twice a year, and when mainly exposed treated as above, the leather will retain its softness and strength for many years.

SHADE.—In the matter of shade, sheep like it in summer. They eagerly strive to get out of the rays of the hot sun. Where there are trees in the pasture they will furnish the necessary shade, but when there is nothing, we believe it would pay to arrange some sort of a cheap shade. What these should be made of will depend on what the flockmaster has on hand. There is usually something on the farm that could be used for this purpose, and it would cost little either in time or money to construct an artificial shelter.

BREEDS OF HOGS.—The Berkshire and Poland China hogs are masters of the situation in hog improvement. The Berkshires are imported from England, the Poland Chinas are an American breed, and perhaps the most successful breed of improved stock ever originated in America. The Chester Whites, Essex, Suffolk, Durocks or Red Berkshires all have friends and advocates; all are quick growth and good size.—Western Agriculturist.

SPRING RYE.—A farmer writes for information in regard to spring rye. Strong clay or calcareous lands are unsuited to rye. The best soil is a rich sandy loam, which produces a strong growth of grain and straw. The land should be plowed in fall and the seed sown as early in the spring as the weather and ground will permit. Spring rye is very little grown at the present day, the winter variety being considered more satisfactory.

Household.

QUALITY OF EGGS.—I have recently seen inquiries and answers in your paper in regard to the cause and remedy for light yellow yolks of eggs. Evidently the kind of food has some effect upon the color of the yelk, as it does also upon the richness of the egg, which is not always indicated by the color of the yelk. But the different breeds of fowls give different tints of color to the yelks, as well as to the shells of their eggs, the shells varying, as is well known, from a snow white to chocolate, the darkest shells generally indicating the darkest yelks. The cause of the different tinting of the shells of eggs, either of hens or the different kinds of fowls and birds, has not been discovered, and that of the coloring of the yelks can hardly be said to have been fully ascertained.

The difference in flavor of the eggs of the different breeds of hens is a matter of fact which few people appreciate, although it is as distinct as the difference in flavor of the different kinds of potatoes, and may be varied to some extent by the kind of food—although the dark color of the shells almost invariably indicates the rank egg flavor, while the most delicate flavor is found with white or slightly tinted shells. The every-day layers seldom produce as rich eggs as those which lay every second day; and for hatching the latter are by far the best in point of strong shells, fertility and strength of chickens. These advantages can also be varied by feeding and other influences; the most natural conditions of feed, exercise, &c., producing the best results. It is the *whites* of the eggs that generally determine their richness, although the pastry cook tells us the "light-yellow yelks do not color cakes and custards sufficiently to make them look rich," and the kinds of food which stimulate hens to produce the greatest number of eggs are the most deficient in the albumen which constitutes their richness, not only making the yelks light-yellow, but the whites watery.

The food value of an egg can be easily tested by breaking it into water just before boiling heat. All the white draws up around the yelk, and covers it thickly, the egg is rich in albumen; but if the white spreads through the water in stringy lines, leaving the yelk uncovered, or slightly covered, the egg is proportionably poor, though the yelk be ever so dark in color. Feeding hens broken boiled-lobster shells, will make the yelks of their eggs dark color, at any season, and there is no kind of shell forming substance which they more crave or more eagerly eat.—B. H. K., in Country Gentleman.

CHICKEN ENCASSEE.—Put a nice plump chicken, trussed as for boiling, into a sauce-pan, with a quart of hot water; bring it to a simmer, and keep simmering for three-quarters of an hour if a large chicken, and half an hour if small; skim it well. When cooked take out the chicken on a dish and leave it to get cold. Strain half a pint of the liquor through a piece of muslin and put it in a sauce-pan. Boil a small piece of ham in it, or bacon bones, for half an hour. Take it off the fire, remove the ham, and stir into the liquor the beaten yolks of four eggs and a half a pint of cream. Mix the beaten yolks and cream together before adding them to the hot liquor. Season well with cayenne pepper, salt, nutmeg, the juice of half a lemon and a teaspoonful of powdered loaf sugar. Return the sauce-pan to the fire and stir the contents until it begins to thicken—it must not boil, else it will curdle. Take it off the fire instantly and pour it into a jug; stir it well for two or three minutes; cut up the cold chicken into joints and slices, pile high in the centre of a dish and gently pour the warm sauce over them. Let this become cold and firm, then garnish with bright green parsley, red beetroot, cut lemon or aspic jelly.

A BEEF PIE.—Cold roast beef, one onion, one tomato, pepper and salt, one dozen boiled potatoes. Cut the cold beef in thin slices, and put a layer on the bottom of your dish. Shake in a little flour, pepper and salt, cut up and add a tomato (if in season) or onion, finely chopped, then another layer of beef and seasoning till your dish is full; if you have any gravy put it in; have ready a dozen potatoes, boiled and mashed, with butter and salt, spread over the pie an inch thick; bake twenty-five minutes or a little more.

CREAM DRESSING FOR SALADS.—Take three eggs, six tablespoonfuls of cream, two tablespoonfuls of melted butter, one tablespoonful of salt, one of mustard, half a teaspoonful of white pepper and one small cupful of vinegar. Beat the eggs thoroughly, and add the cream and melted butter and seasoning, beating in the vinegar well. Put in a sauce-pan over the fire, and stir constantly till it thickens like custard, but do not let it boil, as it will curdle it. Cool on ice and turn over the salad, or serve in a sauce-boat.—Daisy Eyebright, in Country Gentleman.

CHESTNUT STUFFING.—Remove the outer skin from a quantity of chestnuts; set them to boil in salted water, with a handful of coriander seeds and a couple of bay leaves. When nearly done drain off the water and remove the inner skin of the chestnuts. Cut up one-half pound of butter into small pieces; mix it with the chestnuts when cold, together with an onion finely minced. Sprinkle the mixture with pepper and salt and a little powdered spice to taste, and stuff the turkey with it.

ROASTING MEAT.—Never roast meat, says Miss Parlor, without having a rack in the pan. If meat is put into the water in the pan it becomes soggy, and loses its flavor. A meat-rack costs but a trifle, and the improvement in the looks and flavor of a piece of meat is enough to pay for it in one roasting.

RHUBARB JAM.—One and a half pounds of rhubarb stalks to one pound of preserving sugar; the peel of one large lemon. Boil all well together, stirring constantly, and adding a teaspoonful of powdered ginger. Turn into pots and cover down. This is an excellent jam for children.

COLD SLAW.—Take two-thirds of a cup of vinegar, one egg, two tablespoonfuls of sugar, one tablespoonful of salt, half teaspoon of mixed mustard, and butter size of an egg; stir until it boils. When cold, pour over the shaved cabbage.

TO COOK LIVER.—A good way to cook liver is to fry it in butter, with an onion cut in small pieces scattered over it. Cook slowly; when done add a lump of butter and a little flour; stir well, and turn over the liver. Serve with Saratoga potatoes.

Scientific.

COMETS AND THEIR TAILS.—Mr. W. Mattieu Williams, author of "The Fuel of the Sun," discusses in the Gentleman's Magazine the nature and origin of comets' tails. He believes the tails to be electrical. "A body," he says, "rushing round the sun in cometary proximity must be most intensely charged with electricity. A body in such condition will throw out luminous discharges, preferably in a direction opposite to that from which its excitation is received, provided it can find their particles or media in a condition favorable for their reception. Thus I think it very probable that the tail of a comet is such a discharge from the intensely excited and consequently disturbed nucleus." Why comets sometimes have tails and sometimes not depends, on Williams' theory, upon the abundance or scarcity of meteoric matter or cosmic dust surrounding the sun. "As our solar system," argues Mr. Williams, "is traveling bodily through space at the rate of about 400,000 miles per day, we encounter regions that vary as regards the meteoric matter they contain and the temperature they have acquired from the perennial radiations of the countless suns of the universe. Such regions afford variable supplies of solar fuel, and wherever the supply exceeds the average, conditions more favorable for the extensions of the tails of comets are presented. If this is the case, a comet otherwise telescopic or barely visible, like Halley's in 1835, may become a flaming visitor like Halley's was before, or resemble those that startled the world in 1811, 1843, 1859, and, in a less degree, this year. Thus the flaming long tailed comet, the hot weather, and the 'comet vintages' may occur together, not as cause and effects, but as coincident effects of one common cause."

TO MEASURE THE VELOCITY OF WIND.—An esteemed correspondent desires to know how to determine the velocity of the wind. This is accomplished by the aid of an instrument know as an anemometer. Its name is derived from the Greek words anemos (wind) and metron (measure). The one most used at the present time consists of nothing more than a small wind mill to which is attached an index to mark the number of revolutions per minute; the number, of course increasing with the speed of the wind. Now if the atmosphere is still and the anemometer is carried against it at the rate, for instance, of ten miles an hour, the number of its revolutions will be exactly the same as if the instrument were stationary and the vanes were made to revolve by a wind having the same velocity.

If then upon a calm day the anemometer is taken upon a railway car and fixed in such a position that the air can act freely upon it while the car is moving, for example, with a speed of twenty miles an hour, and the number of revolutions accurately noted for half an hour; by dividing this result by thirty, the number of revolutions per minute for a wind having a velocity of twenty miles an hour is shown. From this a table can be formed for winds of a greater or less velocity.—Northern Christian Advocate.

—The temperature of carbons giving the electric light has been carefully examined by M. Rossetti, by means of a thermopile, the face of which is placed at a suitable distance to receive rays from a radiating surface of determinate size—the thermal effect being measured by a sensitive reflecting galvanometer. It appears from these researches that the positive pole has higher temperature than the negative; the temperature vary according to the intensity of the current, being higher the smaller the radiating surface, providing it comprises the extreme point. In the negative pole, the minimum temperature was found to be 1,910 degrees Cent., with a large radiating surface of small brilliancy, and the maximum was 2,532, the radiating surface being half the preceding; for the positive, the minimum was 2,312 the carbon being large, and the maximum 3,200, with a thin carbon and small radiating surface.

—A valuable process for chemically blackening zinc, and thus rendering it particularly adapted for roof covering, is described in the transactions of the Frankfort "Physikches Verein." The method consists in first scouring the zinc to be operated on with fine sand and very dilute hydrochloric acid, and then plunging it into a solution of equal parts chlorate of potash and sulphate of copper in thirty-six parts of water. When withdrawn, after a short interval, it is found to have taken up a fine coating of velvety black, which, however, at this state, very readily comes off. To insure its permanency, the zinc thus coated is quickly washed with water, allowed to dry, and then plunged into a weak solution of asphalt in benzole. The excess of this fluid is allowed to drain off, and the color can then be definitely fixed by the very simple process of rubbing the sheet with a cotton plug.

—Lord Rayleigh has recently been publishing some important papers upon the spectroscope. He points out, among other things, that, with prisms made of a given material, the limit of the resolving power of the instrument depends upon the thickness of the material traversed by the rays, so that no increase of magnifying power of the dimensions of the collimator and telescope can compensate for the use of small prisms. Lord Rayleigh has just accepted the professorship of experimental physics at Cambridge, as the successor of Clerk Maxwell; the first instance, we believe, in England of a member of the nobility occupying such a position.

—According to Dr. Muller, of Geneva, there are about 130,000 species of plants on the globe that are recognized as such at the present time, and some calculations have been made on this basis as to how many there are on the globe, including the undiscovered ones. The tendency of modern botanists, however, is to take a much more enlarged view of the boundaries of a species than was formerly the case. Species are continually being united, as well as discovered; and it is more than likely that about 150,000 will be about the number of finally recognized species that this world will give us.

THE CHROMATROSCOPE.—This is an instrument for determining sensibility of the retina to colored luminous impressions. The observer looks steadily at the central point of a disk, which has apertures. Colored surfaces are placed at a little distance from the other end of the disk. It is found that gradually the sensation of color is lost, and that, if white surfaces are substituted for the colored ones, the complementary colors will come out with great brightness and purity.

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St. James	12.05 P. M.	[illegible]
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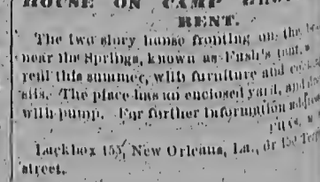
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Christian Advocate.

Obituaries.

RIVERS—MRS. JOSEPHINE NICHOLSON RIVERS was born and reared at Suggsville, Clarke county, Ala. After a painful illness of three months she died December 5, 1881. She was the only child of a noble Christian widowed mother, who was guided by the Holy Spirit in the nurture and training of her tender plant. In early maidenhood Josephine Nicholson laid her offering upon God's altar—the loveliest, the fairest gift that could be given to Jesus, a pure heart, and her name was inscribed upon the register of the Methodist Episcopal Church, South. In this relation she remained steadfast until the great Harvester of souls gathered her into the garner on high. At a suitable time in life she was united in marriage to Mr. Richard Rivers, Jr., who died early, leaving her a young mother with a trio of orphan babes to rear. None but a widow indeed knows the trials, the perplexities, the sorrows of one in her condition; yet, like a true woman, she cheerfully met all responsibilities, as far as possible, with promptness, precision, kindness, discretion, combined with a lady-like modesty, so lovely in a woman. In her spiritual development for the kingdom, God saw best to sanctify her much. She was a "child of sorrow." Not many years after the husband's decease the blight of death fell upon one of her little daughters, Lucy, a child of promise, and she passed away. Then her aged mother, Mrs. Nicholson, weary of pain and suffering, "fell asleep" in Jesus. Under much care and responsibility her own health failed. The only surviving daughter, Bessie, grew to womanhood. A tender, gentle, loving companion, her mother clung to her as a stay to her declining years. But lo! sickness prostrated the dear one, death came, and she was gone. Not quite two years had passed before she joined mother, husband, children and kindred in heaven. Mrs. Rivers was a devoted daughter, wife and mother, a kind neighbor, especially in sickness. Her final illness was brought on by exposure and fatigue in nursing a sick neighbor. She was devoted to her church and pastor, aiding willingly in the support of both. Thus, her duty to her own, her neighbor and her God, gives us in her life an example of noble Christian womanhood. Two weeks before the end she calmly talked of her departure, expressing complete submission to God's will. There was but one regret in leaving, and that was that her only son would feel desolate in the lonely home which she was leaving. Her dying charge to him was touching. O, holy words from the lips of dying mothers! Are they spoken in vain? No; like sparks from the anvil of Jehovah they will kindle the flame of godly love in the breasts of many noble sons.

A FRIEND.

FORD—Died at her home, in Lincoln parish, La., February 5, 1882, MRS. LAVINA FORD, in the fifty-fifth year of her age.

The subject of this notice was born in Clarke county, Ala., March 20, 1827, and on the fifth day of December, 1850, she was married to John S. Ford, who survives her. They moved to this state in 1851, and settled and commenced life on the same place where she ever after resided and where she died. For thirty-five years she had been a consistent and exemplary member of the Methodist Church. She was the mother of eight children—seven sons and one daughter—the youngest, Belle, being about fifteen years. All her children are living, and were gathered round her bedside when she died, and were among the large number of sorrowing relatives and friends who attended her funeral. Her funeral sermon was preached by Rev. Mr. Cornett, the presiding elder of the Homer district. Mrs. Ford had been a sufferer for two years, and was confined to her bed since August last. During her long and painful illness she maintained that firm, confiding trust in Jesus, and patient resignation to the will of God that had ever been a prominent characteristic of her life. She was not over emotional or demonstrative in her religious feelings; her acts resulted from a deep conviction of duty, and her feelings flowed from a regenerated and pure heart. About two weeks before her death, for a short time, all pain seemed to leave her, and her heart was so filled with the presence and love of God that she gave expression in her feelings by shouts of praise and adoration. She said she was free from all pain of body and mind, and that God had given her this respite from bodily suffering, and this outpouring of his grace in her heart as a foretaste of the blessedness awaiting her.

The domestic qualities of Mrs. Ford were of the highest order; her energy, perseverance and tact in the performance of her various domestic duties attracted the attention and won the admiration of all who knew her; and so carefully did she train her large family of sons in domestic economy that there is scarcely a household duty that they can not execute with a dispatch, neatness and facility common only to the experienced female hand. Her death has caused a vacancy in society, in the church and in the home circle that is painfully felt. Her memory is deeply enshrined in the hearts and affections of her husband, her children, her relatives and friends. Long will they remember this good woman as worthy their love, affection and emulation.

Just before death she asked her attending physician if she was dying. He frankly informed her that her dissolution was near. She then called her family to her bedside and bade them farewell, fondly and affectionately kissing each one. This tender act seems to have been her last duty on earth; for when she had thus bidden her loved ones farewell, she arranged her head comfortably upon her pillow, and, with a smile that lights the face of none but the dying Christian, she exclaimed, distinctly and fervently: "Now, Jesus, come with thy angels and take me away." This was the last sentence she uttered. Soon her spirit was borne to its happy home in the skies to join loved ones gone before, and to await the coming of loved ones left behind.

Thus has passed from time to eternity, from earth to heaven, a beloved woman, a pure, loving, gentle Christian. She is gone! But who that knew her and her suffering would have her back? Who that witnessed her triumphant death would call her back from the skies?

T. J. FORD.

HOFFPAUER—JAMES HOFFPAUR was born January 1, 1805, was married to Mary B. Faulk about the year 1827, and departed this life in Vermillion parish, La., only a few miles from the place of his birth, March 20, 1882, in the seventy-fifth year of his age.

He was what the world would call a good man, honest and upright in his dealings, and kind and charitable to his neighbors. It was said by one who knew him well that he never knew him to turn one away unrelieved who came to him for help. Religiously he was a peculiar man. Attended church in his younger days; but, from some cause, lost confidence in leading professors of religion, and had not been to any church service in perhaps more than thirty-five years. He said he sought religion, but in his own way, and wished to keep it to himself. He had been a severe sufferer the last two years of his life, and had lost most of his property by going security for others, all of which he thanked God for, as it had helped to bring him to a genuine repentance. The preacher had often felt a desire to visit him, but was discouraged by others. About six weeks previous to his death he felt impressed to visit "Uncle Jim," and shall never regret this first visit. His brother asked him if he did not want the preacher to pray for him. He said it was useless for any one to pray for him, unless he prayed for himself. We told him we had come to help him pray, and quoted some appropriate passages of Scripture to him, to which he made no reply. As he had not told us not to pray we kneeled around his bedside and offered an earnest prayer in his behalf. When we arose from our knees the old man was in tears.

About five weeks from our first visit the preacher was sent for to attend a protracted meeting at Uncle Jim's house. We immediately went. It was on Friday when we reached his home. He had been converted since Tuesday night, and had eaten or slept very little since that time. He had singing and praying kept up nearly all the time, day and night, for the last ten or twelve days of his life. He seemed to have a special message for backsliders, and warned them of their danger, and begged them to come back to their Saviour. He besought the young not to imitate his example, and would shudder at the thought that he was so near gone. He wished to join the church, and wanted his name on the record, that all might know that his mind was thoroughly changed on this subject. One of the last acts of his life was to endeavor to make peace between two church members who for some time had felt unkindly toward each other. The writer has never witnessed a more thorough change in so short a time. When he made the second visit the faithful wife, who had prayed for him for fifty years, and who was no doubt the instrument of his conversion, said: "Oh, brother, this is not the same place you visited before; everything now belongs to the Lord, and we want our home and everything used to his glory." We felt it was good to be there. The old man seemed to have bright visions of glory before he passed away. He praised God to the last, and when too weak to speak his praise with his lips he clapped his hands in token of victory. A great change has been brought about in the community; several backsliders have been reclaimed; and many friends and relatives have renewed their covenant with God, etc., that the change may be permanent. The writer feels encouraged to go forward in the work of the Master.

J. T. WYNN.

SULLIVAN—MRS. W. T. J. SULLIVAN has gone before. Soon the sands of life will be measured with us; then may her sorrowing friends realize the happy truth that she has only preceded us to the glory land.

She was a lady of the most estimable traits of character. None could be associated with her without being touched with her gentleness and deep piety. She spent her youthful years among us, and we knew her and loved her. She was very delicately constituted by nature, and tenderly did her loved ones watch over her health; but the work of the destroyer has at last made sure his victim. Just when her family and friends were in daily anticipation of a visit from her, comes the sad intelligence, she is no more! God help her stricken ones to bear the heavy stroke! She and her honored companion once, tendered, so gently, words of comfort to our bereaved hearts we can not forget, and now, feeling deeply for the sorrow of her dear children and husband, we say to them, as she did to us, "Trust the Lord; he will work all things right and for our good if we love him."

She died at Starkville, Miss., and was brought back to her youthful home, near Sharon, and buried in the churchyard beside her parents and loved ones. Most impressive was the burial service. On the twenty-sixth, after the duties of the day were ended and twilight had closed over the village, the solemn peals of the church bell announced the arrival of the funeral cortege. We repaired to the cemetery and found the casket at the gateway most bountifully decorated with love's sweetest tokens, and there stood her dear stricken children, husband, and sisters weeping. The service at the grave was conducted by Bro. Hunnicutt, assisted by Bro. Caldwell. The soothing tone in which the service was read, the stillness and beauty of the night, and the subdued grief of the afflicted ones, rendered it the most solemn and impressive ceremony ever witnessed in our community, and can never be effaced from the memory of the few friends who gathered there to pay the last tribute of love to our sweet friend. This sad intelligence will come to other of the loved ones who are far away, and to them we would gently say: "Follow her as she followed Christ." Thankful, that her beloved ones sorrow not as those who have no hope, for "Blessed are the pure in heart, for they shall see God." Farewell, dear Mrs. Sullivan! We shall see thee no more till the morn of the resurrection. Then may we all be ready! Sweetly rest till the last trump shall awake us all!

ONE WHO LOVED HER.

JOHNSON—BRO. ELIEZAH JOHNSON was born May 12, 1820, in Troup county, Ga.; was married to Miss Almira Thompson, 1839, and joined the Methodist Church during the same year.

He moved from Georgia to Alabama not long afterward, and then to Louisiana, during 1857, when he settled near Montgomery, Winn parish, La., and has lived in that neighborhood until death, which occurred January 12, 1882. At the organization of the Ebenezer Church, which occurred shortly after he came to the county, he joined by letter, and continued a consistent member of the Methodist Episcopal Church, South, until death; yet he was not demonstrative in profession of faith. Maybe he had the weakness of many other timid men of not asserting the power of God to save; but his example was good.

He leaves a wife and five sons; all of the sons grown, and most of them religious. We sympathize with them in their loss; yet their loss is his gain, and may his death be a means to conversion of those unconverted.

ROBERT RANDLE.

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Send for a dollar package and try it.

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Complete Church Register,
Historical and statistical, comprising: A General Index; An Alphabetical Register for Church Members; Register of Official Members, of Baptisms, Marriages and Deaths; Register of Annual, Quarterly and Church Conferences; Tables for Church Collections; and an Annual Summary of the Yearly Work and condition of the Church.
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I have decided to distribute the remainder of
My Stock of Pictures
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My stock is comprised in part of Carpets, Oil Cloths, Upholstery Goods, Mattings, Wall Paper, Window Shades, Cornices, Curtain Goods, Wire Screens Frames, Mouldings and Mirrors.

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DR. E. C. WEST'S NERVE AND BRAIN TREATMENT; a specific for Hysteria, Dizziness, Convulsions, Nervous Headache, Mental Depression, Loss of Memory, Spermatorrhœa, Impotency, Involuntary, Nocturnal Prematury Old Age, caused by over-exertion, self-abuse, or over-indulgence, which leads to misery, decay and death. One box will cure recent cases. Each box contains one month's treatment. One dollar a box, or six boxes for five dollars; sent by mail prepaid on receipt of price. We guarantee six boxes to cure any case. With each order received by us for six boxes, accompanied with five dollars, we will send the purchaser our written guarantee to return the money if the treatment does not effect a cure. Guarantees issued only by P. FREDERICKSON, Wholesale and Retail Druggist, New Orleans. Orders by mail at regular price.

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Our Stock of Spring Goods is now complete, consisting of the latest novelties in
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Plantation Clothing for Country Stores at very low prices in our Wholesale Department up stairs.

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Read this TALLIAR STATEMENT of the TOTAL COST to five members of the first years' assessment, as taken as a sample from the BOOKS of the ASSOCIATION:

FACTS AND FIGURES.

Names of Members	Age	Amount of Certificate	Total Amt. Ins. (68 B & M R A) in 2 Years	Cost of the Total Ins. for same Time	Amount Paid in the 2 Years for Dep.
Chas. R. Singleton	61	$5000	$193 10	$845 70	$752 30
Jules Tayes	58	5000	168 10	998 20	520 80
L. H. Gardner	13	2000	40 52	110 28	90 68
Sam'l L. James	46	5000	92 75	395 80	303 05
Hon. Louis Bush	58	5000	152 45	730 00	577 55
Sam'l Logan, M. D	49	5000	95 45	450 90	355 45
Mrs. N. C. Kellis	24	1000	25 10	38 68	13 22
Robert Hardy	28	2000	32 58	85 92	46 34
Wm. Harper	34	2000	40 24	93 10	53 16
H. A. Bridges	27	5000	80 95	209 10	128 15
C. E. Sanford	30	2000	35 02	90 80	55 78
Wm. H. Flallugh	21	2000	33 70	71 72	38 02

The above is the cost for TWO YEARS. ONE-HALF OF IT WILL BE THE COST FOR ONE YEAR. The SAME COMPARATIVE LIGHT COST will apply to EACH and EVERY ONE of our MEMBERS. EVERYWHERE and ALWAYS, the CHEAP PLAN OF ASSOCIATION ALWAYS. Merchants, Bankers and others, place some of THEIR Insurance in our Association and hold their Certificates as collaterals as well as their Fire Insurance Policies. It will only cost you a few dollars and now save you thousands. Introduce this to your friends and get them to join. Call at the Office, No. 5 CARONDELET STREET, or write to

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Unexceptionable agents are wanted in every Parish of the United States. Liberal salaries to Agents. A liberal commission will be allowed. Apply to the office of the company.

CRESCENT INSURANCE COMPANY.
Incorporated as a Mutual Company in 1867. Reorganized as a Stock Company in 1869.
CASH CAPITAL, - - - - - $100,000.
Has paid nearly NINE MILLIONS for losses Since 1869.
Annual and Term Policies Issued on Desirable Fire Business.
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See our Agents throughout Louisiana Texas, Mississippi and Arkansas.

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AT LOWEST TARIFF RATES.
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Lloyd R. Coleman.
New Orleans, April 26, 1882.

Liverpool and London and Globe INSURANCE COMPANY.
SOUTHERN DEPARTMENT.
Office, Cor Carondelet and Gravier Streets.
The capital of the Company is TEN MILLION DOLLARS, to which assets must be added the unlimited liability of the proprietors.
STATEMENT OF THE COMPANY.
JANUARY 1, 1881.

Gross assets	$17,567,178 11
Gross liabilities (including re-insurance)	6,870,967 61
Net surplus	10,701,580 90

STATEMENT OF THE U. S. BRANCH.
JULY 1, 1881.

Assets	$11,992,208 18
Liabilities	7,950,166 52
Surplus	$4,042,041 66

Fire risks of all kinds respectfully solicited. The Board of Directors is now empowered to adjust and pay all losses from this office, thus placing the Company on an even footing with the best companies chartered under the state laws.

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New Orleans, October 20, 1881. 10tfcrem

Factors' and Traders' INSURANCE COMPANY.
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ED. A. PALFREY, President.
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MOORE'S BUSINESS UNIVERSITY,
A ... practical School. An ... community. Circulars ... application.

(Continued from first page.)

visitations. Spring sessions are not without advantage for an Annual Conference, and we observe with pleasure a growing sentiment that will enable us to make a distribution of sessions through a longer time, without violent change. You see our lessened number, and how time has dealt with some that remain. Two of our beloved colleagues are not, for God has taken them. Bishop Doggett died in Richmond, October 29, 1880; Bishop Wightman died in Charleston, February 15, 1882. They were the sons of Methodism, born at her altars. As her servants they filled every office and post where labor is required or honor bestowed. Their characters illustrated the doctrines they preached. They rest from their labors and their works do follow them. You anticipate us in the recommendation of an addition to the College of Bishops; it can not longer be postponed. Our judgment is that with the addition of three men, such as you will elect, the episcopal work of the Church can be done for the next four years.

Now, the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory forever and ever. Amen.

R. PAINE.
G. F. PIERCE.
H. H. KAVANAUGH.
H. N. M'TYEIRE.
J. C. KEENER.

Texas Notes.

MR. EDITOR: Our General Conference delegates are off for Nashville. Texas has never before sent so large a representation, and has never felt so deep an interest in the proceedings of any General Conference. This, however, may be true of the whole church. Our congregation, especially those on the borders and those in the localities where the "invasion" movement has been inaugurated, will await with breathless interest the reaching of any *ultimatum* in the grave issues that have been discussed with so much warmth during the past three months, and which involve the change of name and the continued autonomy of our beloved church. There is manifested everywhere a firm confidence in the wisdom and prudence of the men into whose hands these grave matters have been entrusted. Many of them are of "the fathers," and helped to launch the ship of Southern Methodism upon the calmer sea of self existence. They have witnessed her proud voyage and her exploits and under Divine guidance will know how to steer her fortunes to a safe haven.

Our delegation will ask for peculiar favors and considerations at the hands of the General Conference; but these have been so often presented and discussed in our official organ that it is unnecessary to restate them here. Our needs are anomalous and pressing. This will be recognized by the Conference, and, no doubt, every possible measure looking to our relief will be adopted.

Many of your readers will be deeply pained to learn of the death of Rev. Robert Alexander, D. D., of the Texas Conference. He died at his home, in Chapel Hill, on the twenty-sixth of April, after a most painful illness of many weeks. Dr. Alexander, for the past several years, was the oldest Methodist preacher in Texas. Forty years ago his voice woke the gospel echoes in the villages and struggling communities of the infant republic of Texas. He was a giant in his day, and no man connected with Texas Methodism has shared so richly its honors and confidence. He was the first pastor of St. James Church, of this city, and it was mainly due to his untiring energies and the munificence of his father-in-law, the beloved David Ayers, that that struggling society was placed upon its present substantial basis. In this connection I am rejoiced to report that we are in the third week of a glorious revival in St. James. The interest seems to deepen and the influence to widen. Many are being converted in their homes. Last night our house was well nigh filled, and we are constrained to continue. At least fifty accessions, and, I hope, as many conversions will be the results.

H. M. DU ROSE.

GALVESTON, TEXAS, April 25, 1882.

NEWS OF THE WEEK.

DOMESTIC.

VICKSBURG, May 2.—The annual meeting of the Vicksburg and Meridian railroad, was held on the first instant. A new board of managers was elected, with Titus Ploch, of New York, as president. The board take full charge and assume entire control on and from the first of May, with John Scott, of the Alabama, New Orleans, Texas and Pacific railroads, as general manager, the last named company having the control of the Cincinnati, New Orleans, and Texas Pacific railroad. Like the Cincinnati Southern railroad the Vicksburg and Meridian railroad will be worked in full accord with that road, and the system from Cincinnati to Vicksburg will be operated as a whole.

SAN FRANCISCO, May 2.—A dispatch received reports an engagement on the twenty-eighth between Capt. Tupper's command and the Indians, twenty-five miles south of Cleverdale. Fifteen Indians are reported killed. Tupper's loss, four killed. Fears are felt for the safety of Fort Huachuca. The families of Capt. Tupper, Dave Haskell and four others are there, and only a few men to guard the post. Volunteers are organizing.

JACKSON, May 3.—Bishop J. H. D. Wingfield, missionary Bishop of California, Protestant Episcopal Church, who was recently elected assistant Bishop of the diocese of Mississippi, telegraped Judge P. F. Bailey, secretary of the council, to-day declining to accept the office.

HELENA, Ark., May 3.—The cut worm is very destructive to the growing crops of corn and cotton, and the gardens are especially subject to the pests. The almost countless number of these worms have invaded nearly every field in this section, and in very many places the crop is being replanted. It is believed that if the weather becomes very warm the worms will die and there will yet be time to plant a crop which will mature and give a fair yield.

There will be no trouble about cotton seed for planting, as most of the commission houses have a supply on hand sufficient to supply all the farmers in need in their immediate neighborhoods. In the way of seed corn there will be some trouble, and it may be an up-hill business to replant the corn fields.

WASHINGTON, May 3.—The President to-day issued a proclamation commanding the dispersion of all persons who have been obstructing the proper enforcement of the laws in Arizona, warning them to return to peaceful pursuits on or before noon of May 15.

VICKSBURG, May 3.—Planters are sending their stock, hands and supplies to their plantations lately overflowed, and planting is going on in these districts as fast as the water recedes.

KNOXVILLE, Tenn., May 3.—Hon. Horace Maynard died suddenly at one o'clock this morning of heart disease. He got out of bed at that hour, telling his wife he felt ill, and dropped dead on the floor.

NASHVILLE, Tenn., May 3.—The general conference of the Methodist Episcopal Church met here to-day. The Bishop's address was read by Bishop Tyeire. It gave a review of the church for four years past, and a statement of its present condition and prospects. It shows an increase of 247 itinerant ministers, and an increase of membership to 860,687. Thirteen thousand were added to the communion last year. The mission fund in four years has increased $111,438. There are over 5,000 members in the Indian mission, 4,000 in the Mexican Border mission and the same number in the Central Mexican mission. There has been an increase in Sunday-schools to 207,000 pupils. The circulation of Sunday-school literature is now over 400,000. The address also shows a healthy financial condition in the publishing house at Nashville.

HOUSTON, Texas, May 4.—Reports from all sections of the State are to the effect that crops are being ruined for want of rain. In North Texas wheat is damaged fully fifty per cent. by rust, worms and dronth.

WASHINGTON, May 4.—The President sent to-day a communication to the House as to the troops in Arizona. It states that there are in the Territory 2,273 enlisted men and 140 officers in addition to the forces under Gen. Forsythe.

TOMBSTONE, Arizona, May 4.—The Indian excitement is completely quited. There are no hostiles in the Dragoon mountains or anywhere else within fifty miles of Tombstone.

SAN FRANCISCO, May 4.—A careful summary shows a total of 141 whites and Mexicans killed by the Indians in Arizona and New Mexico during the two weeks, 500 head of stock killed and captured, and the destruction of over $75,000 worth of property.

ATLANTA, May 5.—Small-pox took a fresh start in the city to-day, creating a universal scare. There are twenty cases in various parts of the city. More are reported late this afternoon and are being investigated to-night. This far no vaccinated person has been attacked. The nights and evenings continue cool.

WASHINGTON, May 5.—Secretary Chandler has just received the following from Irkutsk, signed by Melville, dated Lena Delta, March 24, 1882: "I have found Delong and party—dead. Found all their papers and books. Will continue the search for Chipp."

BROOKHAVEN, May 7.—The county jail at this place was discovered in flames to-night at nine o'clock. It was entirely consumed, and with it three negro prisoners. The fire originated in the cell in which they were confined, and there is no doubt but they set it on fire in the hope of making their escape. Mack Williams, burglary; Isham Smith, larceny; George Allen, larceny. They begged piteously to be released, but it was impossible, and they perished in the flames, the victims of their own folly.

NASHVILLE, May 8.—The General Conference of the Methodist Episcopal Church, South, to-day elected Rev. John S. Martin, D. D., of Baltimore, secretary, to fill the vacancy occasioned by the death of Dr. T. O. Summers. The call for resolutions brought from the various delegates forty-two resolutions, which were referred to the proper committees. Among the number was one reprobating the manufacture and sale of spirituous liquors. Dr. Edwards presented the following resolution, which was adopted:

Resolved, That the committee on episcopacy be and they are hereby earnestly requested, if practicable, to report by Thursday, May 11, their recommendation in regard to the number of Bishops which this General Conference should elect.

WASHINGTON, May 8.—There is no doubt now about the Chinese immigration bill becoming a law. The Secretary of State, Mr. Frelinghuysen, to-day stated to a Pacific coast Senator that the President would sign the bill.

BATON ROUGE, May 8.—The opening of the Legislature drew large crowds to the capitol building. The attendance of members in both Houses was very good.

MORGAN CITY, May 8. The water fell two and a half inches the past twenty-four hours. The gauge stands one and a half inches below the 1874 mark. The relief commissioners' agents distributed about 30,000 rations for fifteen days to-day. No more will be needed after the present supply is exhausted. It is estimated that four fifths of the overflowed cane is lost.

The first passenger train came in from New Orleans to-day, and was welcomed by a large crowd of citizens at the depot.

NEW YORK, May 8.—There is a general expression from the Irish of the Land League organization throughout the United States repudiating the Dublin murders, and expressing the opinion that they were the work of enemies of Ireland. The New York organizations have cabled Mr. Parnell this sentiment, coupled with the wish that the criminals may be brought to justice.

FOREIGN.

HAVANA, May 3.—The government of the Island of Guadaloupe gives notice that a premium of 100,000 francs will be given to inventors of a process for extracting from cane thirteen per cent. of its weight of sugar as a minimum yield.

LEMBERG, May 3. — Yesterday an exodus of Jews from all parts of Russia commenced. As the foreign corn trade was almost entirely in Jewish hands, the utmost confusion now prevails in that industry.

LONDON, May 5.—In the House of Commons, this evening, Sir Michael Hicks Beach gave notice, amid loud cheers from the Conservative members, that in consequence of the critical state of Ireland he would move, on Monday, that it is of paramount importance that the government's entire Irish policy be submitted to the House for discussion. Mr. Gladstone replied that he would consent to the discussion taking place on Monday, and, if necessary, he would also devote Tuesday thereto.

LONDON, May 6.—A late telegram from Dublin says: It now appears that Lord Frederick Cavendish and Under Secretary Burke, were stabbed and not shot. They were both strolling in the park about half a mile from the city gate and a quarter of a mile from the chief secretary's lodge, when a car drove up containing four men, two of whom jumped down from the car and attacked Lord Frederick Cavendish and Mr. Burke, stabbing them in the throat and breast. It is said that after the act the murderers immediately drove off. There seems to be no clue to the assassination at present, but the police are taking most extraordinary measures to discover the perpetrators. A large quantity of notes and gold coin, besides their gold watches, were found in the pockets of the victims, which showed that the object of the crime was not robbery. Great excitement prevails throughout Dublin, and widespread indignation is expressed over the event. The telegraph offices are beseiged for later news.

POTSDAM, May 7.—Princess Victoria, wife of Crown Prince Frederick William, has been safely delivered of a son. Both mother and child are progressing favorably.

ROME, May 8.—When the Pope heard of the assassination he sent instructions to the Irish Bishops to request the clergy to express from the pulpits execration of the crime, and exhort the faithful to respect the law of the land.

A TRUE BLESSING.

It would indeed be a blessing to poor weak, nervous, debilitated, suffering humanity, if druggists would stop selling the many mild purgative pills and cathartic compounds advertised for the cure of liver complaint. Although they afford temporary relief, at the same time they weaken the digestive organs, and compel a continued and increasing use of the same. Sufferers from dyspepsia and liver complaint do not need cathartic, but should use some true medicinal tonic that will strengthen the digestive organs, and heal the deceased tissues of the stomach, liver and bowels. Such a remedy is Brown's Iron Bitters, and it never fails to effect a permanent cure. If you continue to live in poor health, and are determined to die before your time, you have only yourself to blame.—Courier.

General Conference.

RULES OF ORDER.

1. The Conference shall meet at nine o'clock A. M., and adjourn at one P. M., but may alter the times of meeting and adjournment at their discretion.

2. The President shall take the chair precisely at the hour to which the Conference stood adjourned, and cause the same to be opened by reading the Scriptures, singing, and prayer; and on the appearance of a quorum, shall have the journals of the preceding day read and approved, when the business of the Conference shall proceed in the following order, viz:

(1.) Reports of the standing committees.

(2.) Reports of the select committees.

(3.) Petitions, memorials, and appeals.

3. The President shall decide all questions of order, subject to an appeal to the Conference; but in case of such appeal, the question shall be taken without debate.

4. He shall appoint all committees, not otherwise specially ordered by the Conference; but any member may decline serving on more than one committee at the same time.

5. All motions and resolutions introduced by any member shall be reduced to writing, if the President, Secretary, or any two members request it.

6. A member presenting any petition, memorial, or other paper which should go to a standing committee, shall name the committee to which he would have it referred, and if there be no objection, it shall be so referred without a vote.

7. Committees recommending changes of the Discipline shall recite not only the page, chapter, and section proposed to be amended, but also the paragraph as amended.

8. When a motion or resolution is made and seconded, or a report presented, and is read by the Secretary, or stated by the President, it shall be deemed in possession of the Conference; but any motion or resolution may be withdrawn by the mover at any time before decision or amendment.

9. No new motion or resolution shall be made until the one under consideration is disposed of, which may be done by adoption or rejection; unless one of the following motions shall intervene, which motions shall have precedence in the order in which they are placed, viz.: Indefinite postponement, laying on the table, reference to a committee, postponement to a given time, amendment or a substitute; *provided* that a motion to lay on the table shall be put without debate.

10. No member shall be interrupted when speaking, except by the President, to call him to order when he departs from the question, or uses personalities or disrespectful language; but any member may call the attention of the President to the subject when he deems a speaker out of order, and any member may explain if he thinks himself misrepresented.

11. When any member is about to speak in debate, or to deliver any matter to the Conference, he shall rise from his seat and respectfully address himself to the President.

12. No member shall speak more than twice on the same question, nor more than fifteen minutes at one time, without leave of the Conference; nor shall any member speak more than once until every member choosing to speak shall have spoken.

13. When any motion or resolution shall have passed, it shall be in order for any member who voted in the majority to move for a reconsideration.

14. No member shall absent himself from the service of the Conference without leave, unless he be sick or unable to attend.

15. No member shall be allowed to vote on any question who is not within the bar at the time when such question is put by the President, except by leave of the Conference, when such member has been necessarily absent.

16. Every member who shall be within the bar at the time the question is put shall give his vote unless the Conference, for special reasons, excuse him.

17. No resolution altering or rescinding any rule of Discipline shall be adopted until it shall have been at least one day in the possession of the Conference.

18. A motion to adjourn shall always be in order, and shall be decided without debate.

19. Whenever a member shall move that "the question shall now be put," the vote on such motion shall be taken without debate; and if two-thirds of the members voting shall sustain the call, the President shall put the question then pending, and the vote shall be taken immediately, without debate; and if the pending question shall be an amendment or substitute, and shall be rejected, the President shall then put the main question, and the vote shall be taken on that, without debate.

20. Whenever a change in the Discipline shall be proposed, the section, chapter, or paragraph in which it occurs, and also the proposed change, shall be printed in the Daily Advocate.

A Rome dispatch reports the death of Giovanni Dupre, the Viennese sculptor, at the age of 64. His great work was the Cavour Monument, at Turin, which was unveiled in 1872. It is 60 feet in height and the marble used in it weighs 300,000 pounds.

Mr. Amos Bradley, Rochester, N. Y. says: "As a sure cure for nervous debility and general decay of the system I can conscientiously recommend Brown's Iron Bitters as a medicine that will give prompt relief. I do this as a duty I owe my fellow men, being myself restored to perfect health."

Address all mail matter to NEW ORLEANS CHRISTIAN ADVOCATE, New Orleans.

DISTRICT CONFERENCES.

The District Conference, Brandon District, Mississippi Conference, will meet at Morton, July 7, at 9 A. M. I hope the pastors will have written reports. Bro. T. McDonald will preach the opening sermon.

J. M. GANS, P. E.

CAMP MEETINGS.

The eleventh annual camp meeting on Seashore Camp Ground, for 1882, will commence on Wednesday, July 12, and continue from eight to ten days.

P. HALLARAN, Secretary. W. H. FOSTER, President.

The Camp meeting at William's camp ground, Pensacola district Alabama Conference will commence Thursday night, before the first Sunday in July.

S. H. COX, P. E.

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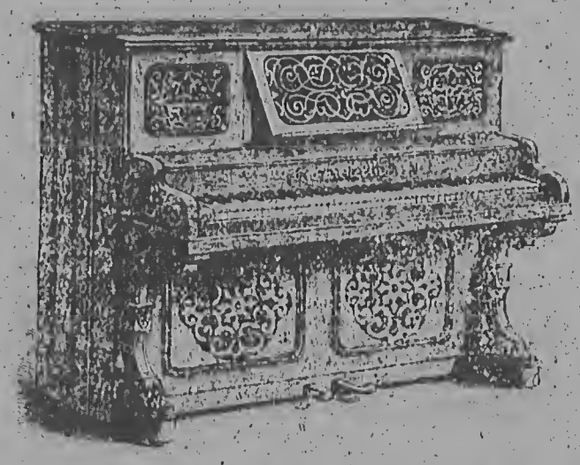

A FEW WORDS ON PIANOS.

Very few people actually know what pianos to buy. Many people prefer to spend their time in others and prefer mothers hard to have earned it [illegible] hundred years ago, would be called in question. What is required in a piano? Music more than all other arts, is progressive, and the difference between [illegible] and even Beethoven played is in no small degree due to the [illegible] while [illegible] are between the most costly and splendid [illegible] and the cheap [illegible] day [illegible] rather to their old homes and scales. American manufacturers [illegible] above have improved and reformed a state of [illegible] [illegible] Another [illegible] admirably by their [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] improvement of public [illegible] by taking it [illegible] [illegible] American makers [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

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SUNSET WITH CLOUDS.

BY GERRARD LEWIS.

The earth grows dark about me,
But heaven shines clear above,
And daylight slowly melts away
With crimson light I love;
And clouds, like floating shadows,
Of every form and hue,
Hover around its dying couch,
And blush a bright adieu.

Like fiery forms of angels,
They throng around the sun—
Couriers that on their monarch wait,
Until his course is run;
From him they take their glory;
His honor they uphold;
And trail their flowing garments forth,
Of purple, green and gold.

Oh, bliss to gaze upon them;
From this commanding hill,
And drink the spirits of the hour,
While all around is still;
While distant skies are pleading,
And strife is fading far away;
A shadowy landscape dipp'd in gold,
Where happier spirits stray.

I feel myself immortal;
As to you robe of light
The glorious hills and vales of heaven,
Are dawning on the sight;
I seem to hear the murmur
Of some celestial stream;
And catch the glimmer of its course
Beneath the sacred beam.

And sooth, methinks with rapture,
Is my eternal home—
More lovely than this passing glimpse—
To which my footsteps roam;
There's something yet more glorious
Than earth's life of pain;
And, strengthened with a mightier hope,
I face the world again.

—Temple Bar.

Letter from California.

MR. EDITOR: As I am getting letters from Mississippi and some from other States inquiring about California, allow me, through your paper, to answer them.

First, California is a fine State with a thrifty population, and more money than any State for the population. The State, as a whole, is very healthy; only a few localities with chills and fever, and some pneumonia in the mountains. The railroads have lands for sale from $2 50 to $20 per acre, according to quality and proximity to depots. Most of these lands are ready for the plow, being open plains, and having no brush nor timber to remove. In most parts of the State people farm without any fence—stock being kept up in pastures. Land can be fenced here with plank as cheap as you can make a rail fence in Mississippi or Louisiana.

One man can cultivate 160 acres of land with ease, if he has a team and farming utensils sufficient. Horses are worth from $110 to $500. Cheap horses will do to farm with after a fashion; but good, firm horses can be had for $75. One hundred and sixty acres of wheat in good hand will make $1,500 to $2 000.

Persons coming out here should have money enough to buy stock, plows, and harness, and also food for six months. Food here for man and beast is much cheaper than in Mississippi or Louisiana, and horses and mules will keep fat on hay. I have never seen so good a country as this for hogs, sheep, and all kinds of poultry.

The railroad company will give from two to five years to pay for land; a small part paid cash at the beginning, or they will lease land to settlers. The railroad company is rich and good for all their contracts. The title to land comes through the government, and they will see that the titles are perfect. I shall see Southern California in a short time, and then I can write more about that part of the State. If persons wish to know more about these lands, if they will send me their address to San Jose, Cal., I will see that a printed description, giving full particulars, is sent them. Since I have seen more of California I am more pleased.

F. M. FEATHERSTUN.

JUVENILE WIT AND HUMOR.—"A village schoolmaster, in examining a class, asked the boy at the head of it, 'What is artificial manure?' 'I don't know, sir,' said he, and the same reply was given by several others of the children. But a precocious youngster, not yet in his teens, was equal to the occasion, and when it came to his turn, shouted, 'Please, sir, it's the stuff they grow artificial flowers in.'"

General Conference.

(Continued from Third page.)

The following memorials and appeals were referred:

Arkansas Conference—That no person under thirty years of age shall be received into the traveling connection after the first of May, 1881, who habitually uses tobacco either by chewing or smoking.

Pacific Conference—Memorial from the Pacific Conference with regard to the question of Episcopal residence on the Pacific coast.

Southwest Missouri Conference—To change the name of the church by leaving off the word "South."

North Carolina Conference—On the support of the ministry.

The following resolutions were offered and referred:

T. H. B. Anderson—That all that part of California north of Scott's Mountain to the State line, now belonging to the Columbia Conference, be remanded to the Pacific Annual Conference; that Idaho Territory be added to the Columbia Conference.

James S. Kennedy—Concerning a new chapter on the trial of appeals of traveling preachers.

By the same—Relative to the trial of appeals of traveling preachers.

C. K. Dowman—Relating to Bishops for foreign missions.

James S. Gardner—Instructing the Committee on Revisal to consider the propriety of so directing in the baptismal service, that all shall kneel in the prayers offered, that uniformity may be preserved throughout the services, and in all the borders of the church.

E. B. Preltyman—For a change in the Discipline with regard to Quarterly Conferences.

A. W. Wilson—On graduating the claims of superannuated preachers.

By the same—To the same effect.

C. C. Mayhew—Instructing the Board of Missions to inquire into the propriety of giving missionary aid to the Illinois Conference.

J. D. Shaw and others—Striking out the words, "or immerse them if necessary" from the ritual of baptism.

Chas. F. Brown and others—For certain changes in chapter 3, section 1; that each member of the church is expected to pay according to his or her ability; that the board of assessment shall ascertain how much each member is able to pay in installments; that he shall be under obligations to pay this amount, and shall be released only for good cause, and failure shall be dealt with as immorality.

T. J. Magruder—On Sunday-school curriculum.

William Allen and Young Burgher—That in the election of delegates to the Annual and General Conferences the distinction between laymen and local preachers be removed.

T. C. Weir and others—Asking a change in the Discipline relative to functions of a president-elect in the absence of a Bishop.

W. F. Cook and others—That the Committee on Education report a plan for the agricultural collection of educational statistics.

D. C. Kelley and others—To amend Discipline so as to make lay members of the Joint Board of Finance *ex officio* members of the Annual Conference.

J. B. McFerrin—That Bishops be relieved from presiding the District Conferences and the presiding elder preside.

H. H. Parks and others—Reporting to the Discipline the section referring to "the nature and design of our united societies."

Will C. Dunbar and Tobe Turnbull—On the subject of education.

John H. Dye and others—That the Committee on Temperance inquire as to the expediency of amending the Discipline so as to prohibit the manufacture, buying, and selling of spirituous liquors, and submitting by-law relating to spirituous.

Chas. P. Galloway and Irwin Miller—That two editors of Sunday-school publications be elected.

H. C. Settle and G. H. Hayes—Relative to jurisdiction in trial of a preacher.

Thomas Law and John E. Harris—Relative to disbursement of interest on the J. T. Colvin fund.

John E. Edwards and W. W. Walker—Relative to Bishops' work in interval of Annual Conferences.

E. S. Smith and others—Relative to preachers who cease to travel without permission.

John H. Dye and P. A. Peterson—That after the fifteenth instant no memorials, petitions, or resolutions, proposing a change in the Discipline, shall be entertained; except by a two-thirds vote of the Conference.

T. S. Wade and others—Asking a change of Discipline on support of ministers.

P. A. Peterson—Regarding colportage.

By the same—Regarding annual sermon on the subject of missions.

D. C. Kelley—For better financial arrangements relative to drafts in favor of missionaries.

J. D. Barbee—That the presiding elder be empowered to nominate the district steward from the Board of Stewards.

J. B. McFerrin—As to the expediency of making the election of delegates to District and Annual Conferences quadrennial instead of annual.

T. T. Christian—Changing Discipline so paragraph shall read: "The presiding elder shall preside, and if he be absent, the Conference shall elect a president."

W. W. Duncan—Recommending that applicants for license to preach shall be recommended by the District Conference.

W. L. C. Hunnicutt—To extend the field of choice of representatives in cases of appeal to the General Conference.

H. C. Settle—That the traveling elder or deacon be an officer of the General Conference, or from other cause be living without the bounds of his Annual Conference, the presiding elder of the district within which the offense may be said to have been committed shall have jurisdiction of the case.

J. Ditzler—Suggesting the leaving out of the word "South."

P. A. Peterson—That at each session of the Annual Conference the presiding officer shall appoint one of its members, with an alternate, to preach a sermon on the subject of Missions at the next succeeding session, at such time and place as the Conference Mission Board shall designate.

O. R. Blue offered the following preamble and resolution:

Whereas, A rumor has reached us in our places as delegates of this General Conference that Samuel Cupples, a lay delegate from the St. Louis Annual Conference, since his election to this General Conference has openly and before the world violated the General Rules of the church by permitting dancing in his house; and, whereas, said violation of the law of the church by one occupying the honored and trusted position of a legislator in the church is a scandalous and fraught with much mischief to the good order and Discipline of the same; therefore,

Resolved, That a committee consisting of one from each Annual Conference represented in this General Conference be appointed, whose duty it shall be to examine into the truthfulness of said rumor and report such resolutions in reference to the said Samuel Cupples as they deem necessary.

O. R. Blue said that he thought the matter ought to be investigated; that there was nothing personal in it; but it was a matter whether the Discipline should be enforced or not.

C. W. Miller moved to table the resolution. Lost.

The resolution was then adopted, and the committee appointed.

A. H. Redford, formerly book agent of the Publishing House, then commenced reading his defense. The hour of adjournment having arrived before he had concluded, the Conference adjourned until eight P. M.

EVENING SESSION.

The Conference met according to adjournment, Bishop Pierce in the chair, and devotional exercises were held by the Rev. J. H. McLean.

Dr. A. H. Redford resumed the reading of his reply to the book agent, Book Committee, and business manager, at the conclusion of which the Conference adjourned with the benediction by Bishop Pierce.

WEDNESDAY, MAY 10—SEVENTH DAY.

The General Conference held its seventh session, Bishop Kavanaugh presiding, opening at nine o'clock with devotional exercises conducted by the Rev. Dr. D. R. McAnally, of St. Louis.

In accordance with instructions, the changes were made in the memorial to Bishop Wightman so as to read as follows:

Bishop William May Wightman, was born in Charleston, S. C., January 8, 1808, and died in the city of his birth, February 15, 1882. He was converted under a sermon preached by Rev. James O. Andrew (afterward Bishop), and made a public profession of Christ at the age of sixteen. He was graduated at the Charleston College in 1827, and in 1828 he was received on trial in the South Carolina Conference, and immediately sprang into position and popularity. He labored successfully on the Pee Dee, Orangeburg, Sumter, and Abbeville circuits, and in Charleston and Camden Stations, and on the Cokesbury District. In 1834 he was appointed agent of Randolph-Macon College, and after three years' service in the capacity, was called to the chair of English Literature, which he filled two years in that institution of learning. He was elected editor of the Southern Christian Advocate in 1840, and continued until 1854, when he was chosen President of Wofford College. In 1859 he changed to the Chancellorship of the Southern University, and in 1866 was elected to the office of Bishop.

In all these relations he performed his duties faithfully and well. He wrote much and with great facility. As an educator he was painstaking and successful. As a preacher he was a great acquisition. The pulpit was his throne of thunder, especially at camp-meetings and on great occasions. Traditions of his power in the early days of his ministry still linger in North Carolina, and many through his instrumentality were brought into saving contact with the truth. As a Bishop he was loved and welcomed by the Conferences and was abundant in labors—too much for his strength, which, indeed, was not small. He was capable of great service and he was a willing and cheerful worker. His witness is in heaven and his record is on high.

Prof. Lupton reported the following:

The following report of the Sunday-School Committee, appointed by the last General Conference to co-operate with the Sunday-school editor and the book agent in providing "for the publication of Sunday-school books and periodicals," and in "the general supervision of our Sunday-school interests, with power to appoint a Secretary if it is deemed necessary," is respectfully submitted.

The committee in the discharge of their duties have endeavored to aid the Sunday-school editor in every practicable way in advancing the important interests committed to their care, and they are happy to state that the past quadrennium has been one of decided progress—the best evidences of this are seen in the improved character of our publications, their greatly increased circulation, and almost universal introduction into our schools, as well as in the general favor with which they are received, not only by our own people, but by all who are interested in Sunday-school work. The number of Sunday schools has increased from 7,262 in 1878, to 9,310 in 1881; teachers in 1878, 54,867, to 62,442 in 1881; scholars in 1878, 301,293, to 462,321—making an aggregate increase in our Sunday-school population in four years 78,603.

While these figures indicate a healthy growth in this department, the number of children in our Sunday-schools does not equal, as we believe it should, our church-membership, the disparity is considerably less than it was four years ago, and we hope will be still less at the end of the next quadrennium.

The circulation of our Sunday-school periodicals has increased from an aggregate of 250,000 monthly issues in 1878 to a maximum circulation of over 400,000. This increased circulation has enabled the Publishing House to reduce the price of these publications, and thus increase their usefulness by bringing them within the reach of a constantly widening circle of readers. A few of our schools, we regret to say, use other literature than our own, but the number has greatly diminished within the last four years.

Your committee has not deemed it advisable to exercise the authority committed to them of appointing a secretary believing that the necessity has not been sufficiently imperative to demand such a step. At the suggestion of the committee, however, a small sum has been placed at the disposal of the Sunday-school editor by the Book Committee, to be used in securing such editorial assistance as he might deem necessary.

Your committee, impressed with the growing magnitude of the work devolving upon the Sunday-school editor the difficulty of any one man discharging all its varied duties, and the increasing danger to which this vital interest of the church is exposed; in view of the possibility of the editor becoming suddenly disabled through sickness or other cause, would respectfully suggest that the time has come for the appointment of at least one assistant, who shall be subordinate to the editor, and under his control. Should such assistance be deemed advisable by the General Conference, your committee would suggest that the appointment be made by the Sunday-School Committee, in connection with the Sunday-school editor and the book agent, leaving the Book Committee to fix the compensation.

While your committee, according to the action of the General Conference, was clothed with the power to appoint a secretary, if it is deemed necessary, they have no control of funds with which to compensate such an officer for his work. Sympathizing with the Book Committee in their efforts to redeem the Publishing House from the incubus of debt which pressed so heavily upon it, and rejoicing in their success, your committee have thus far refrained from asking for an appropriation of any portion of the profits on Sunday-school publications for the employment of a secretary. The time, however, we think, has come for an advance movement in this direction.

In May, 1881, a convention of Conference secretaries was called to meet in Nashville, in connection with the Sunday-school Committee, to discuss the general interests of our Sunday-school, and to devise such plans as in their judgment would promote this important department of church-work. Nineteen secretaries from various parts of the connection assembled, and held a profitable and harmonious session. A number of recommendations were made by this convention which the Sunday-school editor will submit to the General Conference for its consideration. The meeting of the Conference secretaries was productive of much good. The zeal of brethren was quickened by an interchange of views, harmony was promoted, and a general forward movement was inaugurated. The results have been highly satisfactory.

In conclusion, your committee would express their satisfaction at the decided improvement in every department of our Sunday-school work which characterize its history for the past four years. Our people have kept pace with the general advancement in the Sunday-school world, and we believe the children and young people of our church are more carefully instructed in the word of God to-day than at any period in our history. We thank God for the grace which has enabled his people to do so much for the children of this generation, and we look hopefully to the future when a glorious harvest will be garnered from this sowing. May he continue to bless our Sunday-school work.

The report was referred to the Committee on Sunday-schools.

The following reports were read and adopted:

Your Committee on Itinerancy have carefully examined the following Journals, and submit their report:

Kentucky Conference.—The Minutes of the four annual sessions are remarkably accurate; precise, and, in fact, almost faultless. Bishop's signatures duly attached, marginal index large and complete, the running head from page to page giving date and place of meeting regularly. Where a disciplinary question is asked the second time the question is not written out with the word "resumed."

South Carolina Conference.—The Journal is a model of accuracy and neatness. It is a singular fact of these Minutes that upon roll call at the opening of the Conference session the names of members present are in no instance given. The paragraph bearing on this point invariably reads, "the secretary of the last Conference called the roll and—clerical and—lay members answered to their names. It is impossible to find out by these Minutes who was present and who not present, in fact impossible to find out who is, and who is not, a member unless by referring to list of appointments.

Arkansas Conference.—The Journal of the Arkansas Conference has been neatly and tastefully kept, and the Minutes are full and accurate. [On page 539 a preacher was received into connection on the call of the seventh question, "Who remain on trial?" Pages 543, 563, 580, 610, 612 preachers were placed on the supernumerary and superannuated lists and located under the call of the seventeenth question, "Are all the preachers blameless in their life and official administration?" 3. Page 563 a preacher was elected deacon under the call of the second question, "Who remain on trial." 4. Page 565, a preacher was received and another continued on trial without the call of any question. 5. Page 589, the name of David C. Summers was called, and, pending the consideration, Conference adjourned, and the case was not again taken up during the session. 6. Page 611, a preacher was elected deacon and another continued on trial under the call of the fourth question, "Who are admitted into full connection?" 7. During the forty-second session the questions laid down in the Discipline are not all called. Evidently the secretary is not responsible for any of the errors or omissions, but the presiding Bishop.

Louisiana Conference.—The Journal of this Conference has been, for the most part, well kept, and is a faithful record of the work of the Conference. We note, however, the following errors and omissions. 1. The names of the members attending the thirty-third session are not recorded. 2. There are no marginal notes in the Minutes of the thirty-fifth and thirty-sixth sessions. 3. Page 95 the Minutes say a committee was appointed on the case of W. J. Picot, but do not say on what account; and on page 100 a similar record is made in the case of R. M. Crowsin. 4. In most cases the Minutes do not show who presided after the first day of the session. 5. On pages 7, 10, 11, 98, 99, 101, preachers were placed on the list of superannuates, supernumeraries, continued on trial, discontinued, admitted into full connection, and elected to deacon's and elder's orders under the call of the twentieth question, "Are all the preachers blameless in their life and official administration." 6. On page 96 a preacher was elected to elder's orders under the call of the seventh question, "Who are deacons of one year?" For some of these errors the secretary is responsible, and for others the presiding Bishop.

Texas Conference.—Local preachers are elected to elder's orders with no statement that they presented note certifying their belief in our doctrines and discipline. See page 148. On page 157 it is said that question 31 was called; but the question is not stated. With the above exceptions, the Journal is satisfactorily kept, and deserves high commendation.

Your Committee on Itinerancy have considered a resolution signed by P. A. Peterson, W. S. Black, and A. M. Shipp, asking that the second restrictive rule of the Discipline, referring to representation in the General Conference, be changed. We respectfully recommend non-concurrence.

Also a memorial signed by the following members of the Kentucky Conference, viz.: B. F. Bristow, W. B. Godbey, C. J. Nugent, John Jay Dickey, George T. Gould, J. C. C. Newton, D. B. Cooper, Alex. Redd, B. F. Sedwick, and G. C. Kelley, asking the appointment of evangelists. We recommend non-concurrence.

SAMUEL ROBERTS, Ch'n.

The following report was adopted:

G. W. Whitman, elder of the South Carolina Conference deposed from the ministry on charge of immorality. His case is remanded to the South Carolina Conference for a new trial, on the ground of inconsistency in the decision, in that it deposed him from the ministry on the charge of immorality and retained him in the church.

The following report was read, and laid over for future action:

The committee on Revisal would respectfully report, that they have duly considered the suggestions contained in the Bishops' Address in regard to the supervision of the records of the church, Quarterly and District Conferences, and recommend the adoption of the following resolutions:

1. On page 67 of the Discipline add as item 7 in the order of the Church Conference business, the following: "It shall be the duty of the secretary of the Church Conference to present his Church Register and the records of Church Conferences, to the third Quarterly Conference for inspection."

2. On page 62 of the Discipline, in the order of Quarterly Conference business, change question 15 so that it shall read: "Is there a Church Register, and a record of Church Conferences, and have they been faithfully kept?" [The Conference shall cause these records to be examined.]

3. On page 118 of the Discipline add to the answer to question 5 these words, "and at the District Conference for examination," so that the answer shall read thus: "To present the records of the Quarterly Conference, and to report to the Joint Board of Finance of the Annual Conference, a full account of the acts of his Board of Stewards the preceding year, and to have the same at the Quarterly Conference and at the District Conference for examination."

4. On page 51 of the Discipline insert as answer 3, to question 8, in the order of business in the Annual Conferences the following: "Let every Annual Conference examine the records of District Conferences," the present answers 3, 4 and 5 to be numbered 4, 5 and 6.

5. On page 78 of the Discipline, at the close of answer 9, to question 1, concerning the duties of presiding elder, add these words, "and have the records of his District Conference at the Annual Conference for examination," so that the answer shall read: "To procure at the fourth Quarterly Conference full statistics from every charge, to be reported at the Annual Conference in case the preacher in charge fail to make his report; and have the records of his District Conference at the Annual Conference for examination."

6. We have considered a paper, signed by B. F. Alexander, P. P. Ellis, and C. W. Carter; and one by J. H. H. [illegible] proposing a change of Discipline [illegible] 59, section 4, chapter 2, [illegible] question 4, in the order of [illegible] Conference business, so as to make the recording Steward the recorder of the proceedings of the Quarterly Conference, and recommend that the said answer 8 be so amended as to read thus: "To see that all its proceedings are faithfully kept by the secretary of the Conference, and properly signed by the president and secretary, to be recorded by the Recording Steward in a book kept by him for that purpose."

7. We recommend concurrence in the paper of S. W. Turner, asking that paragraph 3, section 4, chapter 11, page 198 be stricken from the Discipline, it being in conflict with section 5 chapter 11, adopted by the General Conference of 1878.

8. We recommend the adoption by this Conference of the resolution of P. A. Peterson and W. W. Walker, as follows:

Resolved, That the Book Editor be requested to number the paragraphs, in future editions of the Discipline, consecutively through the entire book, regardless of the divisions into chapters and sections; and also to give in the index references the number of the paragraphs instead of the pages.

9. The Committee disapprove the resolution of J. S. Kennedy proposing an amendment of the Discipline requiring that a collection be taken in each pastoral charge to defray expenses of the delegates to the General Conference, deeming it best to leave this matter with the several Annual Conferences, and therefore recommend non-concurrence.

10. The Committee recommend non-concurrence in the resolution offered by J. S. Kennedy and T. P. Summers proposing to change answer 1 in question 2, section 2, chapter 2, page 42, of the Discipline by striking out the words "one of whom may be a local preacher."

11. The Committee also recommend non-concurrence in the resolution signed by the same proposing a change in answer 1, question 1, section 1, page 31 of the Discipline by striking out the clause "one-fourth of whom may be local preachers."

12. We recommend non-concurrence in the paper of William Allen and J. M. Binkley proposing a change of punctuation in the I. and XVII. Articles of religion as follows: "omitting the coma which follows the word *things*, in article I., add the coma which follows the word *regeneration* in article XVII."

13. John Adams and S. W. Turner ask that Church Conference be empowered to strike from the church rolls those who habitually neglect public worship and the social meetings of the church. We recommend no concurrence.

14. B. F. Alexander and C. W. Carter ask that in connection with the order of business in Quarterly Conferences a note be placed at the bottom of page 63 to read as follows: "The questions followed by figures are to be asked at the Quarterly Conferences, inclusive by the ministers at the discretion of the presiding." We recommend non-concurrence.

15. A resolution signed by the same ask that answer 3 to question 1, section 3, chapter 3 page 77 of the Discipline be amended by striking out the words "and the publication at our own press of tracts and Sunday-school books." We recommend non-concurrence.

16. A resolution (without a signature) was sent to the Committee asking that the General Conference legalize the appointment of women as Sunday-school superintendents. Believing that no legislation is called for on this subject, we recommend non-concurrence.

17. No action is deemed necessary on the papers of H. J. Adams and W. A. Turner in relation to superannuates and supernumeraries, as the subject has already been reported upon by your Committee.

18. The resolution of William Allen asking that reference or proof texts be added to our Articles of Religion is not approved, and we therefore recommend non-concurrence.

Your Committee on Missions have had under consideration the following papers referred to them:

1. Petition from the Rev. Wm. Barrett, a member of the Missouri Conference, and therewith he begs leave to return said petition, with the recommendation that it be referred to the Board of Missions.

2. The report of J. B. McFerrin, agent, on the request of Mr. Kent, and I beg leave to report that we have made due inquiry into the same, and find the amount to be safely and judiciously invested and managed. The will requires the funds to be held and invested by the agent of the Publishing House, who is to pay the interest accruing to the treasurer of the Board of Missions.

3. The memorial of the Southwest Missouri Conference, asking that the Board of Missions be so reconstructed as to make it consist of one member from each Annual Conference. We respectfully recommend non-concurrence.

When Dr. Kelley had concluded the reading of the report of the Committee on Missions, H. J. Adams moved that the report be so amended as to increase the Board of Missions to one member from each Conference.

Dr. McAnally opposed the amendment.

Bishop Kavanaugh—A motion of this character requires the laying over of the report, and any discussion on the subject is out of order.

A delegate arose and asked to lay the amendment upon the table.

B. F. Alexander, of the Louisiana Conference, thought that the process was regular—the amendment could be tabled, and the report properly come up for consideration.

Dr. Evans, of North Georgia Conference, raised the point of order, that the motion to lay on the table, temporarily, was not debatable, which was sustained by the chair.

(Continued on the Fourth page.)

Christian Advocate.

THURSDAY, MAY 18, 1882.

For the New Orleans Christian Advocate.

EARTHLY JOY NOT FREE FROM SORROW.

BY MINNIE E. BERRY.

Few earthly joys are free from grief,
Few cloudless days rejoice the sight,
Life's sunny hours are few and brief,
Into most lives come tears and blight.

Our highest bliss has thoughts of pain,
Our sweetest dreams oft make us weep,
In joy we sing grief's sad refrain,
From happiness oft sorrows reap.

Oft when we smile a glistening tear
Bedims the luster of our eye;
Oft in the midst of mirth and cheer
We sadly heave an anxious sigh.

It matters not how blest we be,
Life's richest blessings may be ours,
No joy on earth from grief is free,
All blooms can not be thornless flowers.

E'en when religion is our stay,
When hope of glory fills our breast,
Life can not be forever May,
Nor we with joy be always blest.

God wills it so. His matchless love
Designs to crown us his at last,
With perfect, endless joy above,
When toilsome, tearful life is past.

And if on earth this joy was ours,
We would not turn to him for rest,
But, thoughtless, pluck life's fairest flowers,
And ne'er with heavenly joy be blest.

Dear Father, may we bear in mind,
The transient glow of mortal joy,
And feel in grief that thou art kind,
Our dreams of pleasure to destroy.

JOHNSTON STATION, Mississippi.

Sunday-School Lesson.

PREPARED BY REV. CHRISTIAN KEENER.

Second Quarter—Lesson IX.

SUNDAY, MAY 28, 1882.—MARK viii. 34-38; ix. 1.

GOLDEN TEXT.—"Whosoever will come after me, let him deny himself, and take up his cross, and follow me."—MARK viii. 34.

FOLLOWING CHRIST.

Many leaders, to gain adherents to their doctrine, place, as first inducements, all the attractive features of their faith, and the disagreeable they leave unmentioned, and thus by unfair, not to say false, presentations entrap their copverts. But not so with Jesus. When he began teaching his kingdom he mentions its blessings in one brief summary of beatitudes, and then addresses himself to make men clearly understand just what it would cost them to follow him, and also how much more it cost them not to follow him. True, he points out the glories and future triumph of his kingdom, but the burden of his teachings were of the difficulties and trials they must encounter in following him. There was but one transfiguration, while there were many temptations and persecutions in his own ministry. He gave his followers to understand that they might not expect to fare better than their Lord and Master.

His first proclamation when he assumed his prophetic office was, Come unto me all ye that labor and are heavy laden, and I will give you rest. But he immediately adds the condition upon which he will give rest unto their souls. Take my yoke upon you. Here we have the epitome of the nature of his service.

The golden text of this lesson embodies the identical principles of that gentle winning call which fell from the gracious lips of the lover of sinners, and yet how differently we hear it. At the sound of the one the weary sinner feels drawn to the Saviour, and, at hearing of the other, rebels. How many a soul, ladened with a heavy burden, when the invitation of the Burden-Bearer is heard, feels a wistful eagerness of soul to come after him, but, learning the hard condition, that whosoever will come after me must deny himself, and take up his cross, and follow me, turns away sorrowful, chosing to carry through every day his own burden rather than the yoke Jesus will give him to be carried to his life's end. He departs, though the Master pleadingly calls after him, My yoke is easy and my burden is light—in comparison to the one he carries, made up of sins, which grew heavier every day. Will men ever learn that the service of self is the worse tyranny that human soul ever endures. The self-denial which Christ's service demands is not our common idea of it; the mere refusing of ourselves some sensuous profit or pleasure falls far short of what he teaches. The man is to deny the whole self, natural mottves, impulses, thoughts, affections, so far as they come in conflict with the claims of Christ. Self-denial, for the sake of self, as if our pains were a sweet incense to God, and the more we groan the more he is pleased, is contrary to Christ's teachings and is the doctrine of devils; it belies God's goodness, and makes men self-righteous. It is making a substitute for the atonement; pennance, as practiced by the Romish Church, is this sort of self-denial. Self-denial which Christ requires is to make Christ first and self last. It is only virtue when done for Christ's sake. Following this self-denial is take up the cross; that is the symbol of doing our duty to the death; there are many crosses; ethical crosses are not the heaviest; there are crosses to be taken up in progress of faith, great, heavy mysteries, inexplicable, which we must carry; but, thank God, the saints, in all ages, have found rest in taking them up and bearing them.

The Master now shows why he gave his disciples this seemingly hard requirement. His reason is that all self-seeking is self-losing. The life of the two selves is here, and of two lives; the losing of life in living and the saving of life in dying. The lesson is plain; a setting over against each other the mere temporal existence with its claims and the eternal life with its greater claims. The paradox ceases when we remember the two lives, here and hereafter, time and eternity. To show the wisdom of his advice to them he states, in an awful interrogation, the cost to men if they do not follow him. Notice the impossibility of the condition hidden in the *if*. If he gain the whole world? The greatest treasures of this world the richest man must share and enjoy with the poorest—light, sound, books, sight, health—but suppose he could, and it would come as near satisfying his immortal soul as would an orange flung into the middle of the Pacific come near displacing its waters. Many a man makes this bad bargain; silently, unconsciously bargains away his soul; for a few fleeting pleasures they have been sold out at last, and spend their eternal age in prison for debt. To human nature the conditions imposed, the questions propounded are appalling. Christ seems to feel it himself, and he justifies himself by telling them of the more appalling destiny of those who would be ashamed of him and his word, and then, as in further justification and relief to his hard sayings, he alludes to the near pledge of his triumph, and the share that some would have in it. His transfiguration made Peter, at least for the while, forget the trials and conflicts of the way, and exclaim in ecstasy: "It is good for us to be here."

Time of Holding the Louisiana Conference.

MR. EDITOR: We have received the Minutes of our last Annual Conference, and are better pleased with the work than for several years. There are some minor errors, but there is one important omission, viz: Bro. J. D. Harper offered a substitute to a motion made with regard to the time of holding our next annual session. His substitute was that the Bishops be requested to hold our next session, beginning on the first Wednesday in February, 1883. This substitute was duly carried by a very decided vote of the Conference. The wisdom of holding our Conference at some time more nearly approaching the first of March (the close of the commercial year in this State) was demonstrated last winter in the very satisfactory financial reports as compared with other years, and that after an unprecedentedly short crop. Let the Bishops, in their meeting at Nashville, take especial cognizance of our request as a Conference.

H. F. WHITE.

MONROE, LA., April 20, 1882.

From the Work.

LAFOURCHE MISSION, LOUISIANA CONFERENCE.

MR. EDITOR: The Lafourche mission extends over four parishes, Ascension, Assumption, Lafourche and Terrebonne, which are among the richest and most beautiful in the State. It derives its name from Bayou Lafourche, a bayou which runs out of the Mississippi at Donaldsonville, and empties into the Gulf, near the mouth of the Atchafalaya. On this bayou there are several towns of considerable size; in fact, it is one continuous village almost from one end to the other. The soil is very fertile, producing yearly a large quantity of sugar. The mission extends beyond this, and takes in the towns of Houma and Tigerville. There is not a more beautiful country than this on the globe. Here the oranges bloom and ripen into fruit, sugar cane waves in the breeze of perpetual spring. The climate is delightful, and we have many advantages. We have intercourse with New Orleans, and other places, both by railroads and steamboats. There are branch roads running in various directions, and connecting with Morgan's Louisiana & Texas railroad. Altogether, this side of the picture is most lovely and beautiful. But, alas! it has a dark side. Spiritually speaking, it is wrapt in a mantle of darkness and gloom, marring its beauty and detracting from its loveliness. The priests of Roman Catholicism have full sway, and the religion of Christ can not find its way to the hearts of the people, and, as a matter of course, ignorance and superstition predominate. The Sabbath is desecrated by priests and people, and every commandment in the decalogue broken day by day. Sunday is the favorite day with the priests for holding their fairs, beginning Saturday. At these fairs they sell liquors of all kinds, often getting bar-keepers to set up a regular bar-room on the ground, and sell to the people. At some places the priests have a bar-room open every Sunday, to make money of those who attend church, and complain when made to pay the license.

I have been among the people of Mexico, Central America, and various other places, but never have I seen a people that needed the gospel more than these do. On the mission we have four churches, one in each of the following towns: Donaldsonville, Thibodeaux, Houma and Tigerville. Though the population of each of the three first-mentioned towns is quite large, our congregations are comparatively small. The churches are very much dilapidated, and the people don't like to go into them. If the churches were repaired the congregations would grow more rapidly, but they are about to fall down, and will fall soon if there is not something done to them at once. But, alas! what can we do? We have few who are in sympathy with us, and they are too poor to render any assistance. Then what are we to do? Allow the buildings to fall for want of repair? No; before we do that we will appeal to those interested in the missionary work, and we sincerely hope that God will move upon the hearts of some to respond to the appeal.

The mission here, and in other parts of southern Louisiana, is of as much importance as the mission in Mexico or other places; then why neglect it? We have met men who did not believe in foreign missions, saying we have work enough to do at home. Here, then, brethren, is a mission at home that needs your help. Right here, in our own Louisiana, the fairest spot in all the nation, where came Evangeline in days of yore. We need money, not only to repair our churches, but also to procure Bibles, tracts, etc., to distribute among the people, the majority of whom have never seen the inside of a Bible. Some of you would be surprised if I were to tell you that I know men and women, "whose shoulders are bent by the weight of many years," who have never read a chapter in the Bible; but it is true. I had a conversation, a few days since, with a man in Klotzville, a man who had been raised there, and knew every man for miles around, and he told me that he knew of but one man who had ever read the Bible. Then these people need the gospel; they need to be taught that godliness and sin are incompatible; they need to be taught to pray to God, instead of Mary and the rest of the saints; they need to be taught that the priests are mortals, like the rest of us, and that they are not swallowing a little God in every consecrated wafer that they receive from the hands of the priests.

Any contributions will be gladly received by the writer. Address,

C. F. STIVERS,
Thibodeaux, La.

NATCHEZ, MISS.

MR. EDITOR: We have just closed a series of services, conducted by Bros. Woodward and D. P. Bradford. The preaching was spiritual, pointed and practical, and was greatly enjoyed by our people. The sacramental service on Sunday was an occasion of special interest. The number of communicants was large, the sermon was rich in spiritual truth, and there was much of genuine religious emotion. The attendance at the afternoon love-feast was, by far the largest I have ever known in Natchez on such an occasion. Our presiding elder expressed special gratification at the reports made to the Quarterly Conference. The following epitome of the several reports may be of general interest: Number of accessions during the quarter, 40; monies raised for all purposes, $1,101 70. In order that other churches may have the stimulus of example, and may also see the wisdom of organizing societies, each with a special end in view, I will give the amounts raised by our several societies during the quarter: Ladies' Aid Society, $151; Parsonage Society, $181 10; Benevolent Society, $136 80; Young Folks' Aid Society, $18 65. To our churches everywhere I would say: "Organize, *organize*; there is nothing like organizing."

The results of the labors of our illustrious founder, John Wesley, form one of the brightest examples, in all history, of the value of proper organization. Had Wesley valued organization no more than did Whitefield, then where would have been Methodism, with her glorious history and her sublimely gigantic achievements? We may all take a lesson from Wesley. If we wish to accomplish anything, in any direction, the best thing in the world to do is to organize for that special purpose. "What is everybody's business is nobody's;" but those who band themselves together for the accomplishment of a certain purpose usually feel a pride in accomplishing what they have undertaken.

Our Sunday-school is growing at a rapid rate in several directions. For several Sabbaths past new names have been added to the roll every Sabbath. Twelve new names were added last Sabbath. New teachers are in demand, but I rejoice to say that there is no lack in this respect. We have an abundant supply of teachers, who are prompt, faithful and efficient.

W. C. BLACK.

MAY 1, 1882.

TRYUS, MISS.

MR. EDITOR: At our last Conference I was appointed to the Providence circuit, Brookhaven district, Mississippi Conference. I had five churches, in a straight line, up and down Pearl river, from Monticello to Georgetown, a distance of about thirty miles.

Our population is dense, thrifty, industrious and pious; in fact, I know of no part of our country where the people were getting along better in temporal and religious matters, but recently we have met with reverses. We have had two of the most destructive cyclones to pass through our work that have ever visited this part of the country in the last forty or fifty years, if ever there has been such at any time. On the eighteenth of April one passed through the southeastern part of Copiah county, and crossed Pearl river near Rockport. It was nearly a mile wide, and literally demolished everything before it, at least in places, and, strange to say, no one was killed; at the same time it blew houses away with everything; for instance, one family, father, mother, a large number of children in the house, not one thing left but the family; corn, meat, clothing, bedding, even the clothes they had on were blown away from them; none were hurt. Many persons were injured, more or less. None have died as yet. Some persons have abandoned these places.

On Saturday, the twenty-second, one of the most awful and destructive cyclones struck the town of Monticello that any one in this country has ever known. Monticello was once a most beautiful town, located on a very high bluff on Pearl river. It was once the seat of the government of the State, but in late years was much reduced in population. The Methodists had a large brick church, and is now being occupied by us and the Baptists. The population of the town was about three hundred, white and black. There were ten persons killed during the storm. Only three houses are left standing; two of them were in rather the edge of the cyclone. Such a sight was hardly ever witnessed. It can not be told; no language can express it; a person will have to see it. It was certainly the hand of Providence that every man, woman and child was not killed. It further shows that nothing can resist a cyclone. It picked up a large grindstone and an iron wedge, and carried them several hundred yards; and many remarkable and almost incredible things did occur; wonderful, indeed. A Baptist minister, Mr. Dale, a good and useful man, was killed. He lived long enough to leave a good testimony of the power of Christ to save in death. Our church there is now only a ruined mass, razed to the ground. My congregation at that place is scattered; no place to hold services. The three houses left are now crowded with the wounded, and likely the dying. So, altogether, my pastoral charge is passing under a very dark cloud at this time. What the end will be the Lord only knows. Many, very many, families are left absolutely destitute, and many afflicted.

A. B. NICHOLSON.

MAY 2, 1882.

MR. EDITOR: It is my pleasure to report, through your columns, a profitable and pleasant protracted service of more than three weeks. These services closed last night, May 2.

Rev. J. A. Godfrey, presiding elder of this district (Meridian), and Rev. J. W. Harmon, pastor of Marion circuit, did most of the pulpit work. The preaching was gospel, earnest, faithful, effectual. Sinners were awakened, mourners comforted, and Christians strengthened and built up. About ten conversions and sixteen accessions are some of the evidences of the genuineness of the work. And, of the sixteen received on profession of faith, ten had been baptized in infancy. We are improving in this direction; the children are being brought into the church. Our Sunday-school shared largely in the blessings of the revival, because the Sunday-school had labored with and for and instructed the children and young persons received. Our Sunday-school does not boast of being the best, but humbly claims to be growing in interest and numbers. The number present last Sunday was one hundred and ninety-five. Our church is growing. From two hundred and forty-nine, January 1, 1881, we now number about two hundred and eighty. Many of these have been added to the church by certificate. I would add that we have an interesting Woman's Missionary Society and Ladies' Aid Society; the latter society has spent about two hundred dollars on repairs for parsonage this year. We have also a flourishing and profitable teachers' meeting, conducted every Sunday, at five o'clock, by L. P. Brown, Sunday-school superintendent. Take it all in all, we have a pleasant pastorate. I forgot to say sin abounds, and that there is an abundance of work for the pastor.

R. D. NORSWORTHY, Pastor.

General Conference.

SATURDAY, MAY 6—FOURTH DAY.

The fourth day's session of the General Conference was opened with religious services, conducted by R. Hiner, D. D., of the Kentucky Conference. Bishop McTyeire presided. The minutes of Friday's session were read, and, after some slight corrections, were approved.

Before proceeding with the business of the Conference, Bishop McTyeire arose, and said:

Before the Conference enters upon any business, I think it proper to discharge a sad and painful duty of announcing to you the death of the secretary of the Conference—Dr. Thomas O. Summers. He died this morning at exactly six o'clock at his home on the University grounds. There were present with him his wife and son, Dr. Fitzgerald, Dr. Kelley (who had passed the night with him) the wife and daughter of the Chancellor, Chancellor Garland, Judge Wood, Dr. Eve, and myself. The death of our honored and beloved brother was very quiet and, as it seemed to me, painless—he had been in a stupor pretty much ever since four o'clock yesterday afternoon. I asked the physician how he would characterize his sickness. "I should call it," said he, "a general marasmus—the nerve centers are all broken down." The Lord orders not only the event, but the circumstances of the death of his people; so that it is precious in his sight. It would seem that the death of Dr. Summers had been ordered most mercifully and lovingly, and as he had always desired that it might be—he ceased at once to work and live. Only day before yesterday he was in his place among us. I suppose no man has risen up in our church; no man has blessed it with life and labor long-protracted, who is more universally known, honored, and loved. He comes to his end at a time when representatives of the whole church may bury him and mourn for him. Present is a member who accompanied him on his first circuit; members are here from the old Baltimore Conference to which he first belonged; members from the Texas Conference, which as a missionary he helped to organize; and here is a full delegation of his own Alabama Conference, from which he was a delegate in this body. Here are representatives of the Publishing House, which he has served from the first day until now; and here are colleagues of the University in which he was Dean of the Theological Faculty and Professor of Systematic Theology; and so, by the good providence of God, there are with us representative men in all departments of the church which this eminent servant of God has served. Dr. Summers had a claim to true greatness according to the sacred standard: "He is the greatest of all who is the servant of all." It will be for you, my brethren, to take such measures as to you may seem suitable in the order of his burial, and in such memorial as you may see proper to make.

The Conference then sung: "Servant of God, well done!"

Bishop Keener, arising from his seat, said:

I hope I shall be pardoned for making a personal allusion to the death of our brother. He was present at the altar when I was converted, and has been a warm personal friend, aside from other relations as brother in Christ, for forty years. As an officer of the church, it was a remarkable providence of God that gave us a man so truly imbued with the Wesleyan doctrine as was Dr. Summers to preside over the publications of our church; a man who guarded with great fidelity the publications of our establishment, lest they should be affected with the slightest taint of heresy. I know of no man who had more on his lips the beautiful words of the Wesleys, and with them the words of Dr. Watts—in fact, the last word he ever uttered in this house was the name of Dr. Watts. You will recollect that when the secretary was reporting the remarks of Bishop Pierce, especially the concluding remarks, when in response to the remarks made by the senior Bishop, he spoke of his life, ascending into a clear and heavenly atmosphere, Dr. Summers said, "Yes, in the beautiful words of Dr. Watts"—but just at that moment he failed to say anything more, throwing his hands up spasmodically, thus showing how far his physical weakness extended—it was in singular keeping with the character of his mind. No man has done more faithful service, I presume, than Dr. Summers. He died just as he wanted to do—in the midst of his brethren, in the midst of his work, and in the midst of those men whom he revered. He was fully prepared to be translated into the presence of his blessed Lord successfully, triumphantly, peacefully, and tranquility.

O. R. Blue, D. D., of the Alabama Conference, moved that a committee of four—one from the Alabama Conference, one from the Publishing House, one from the Vanderbilt University, and another from the Board of Missions—be appointed to make suitable arrangements for the funeral of Dr. Summers.

This motion was subsequently adopted, and O. R. Blue, D. D., D. C. Kelley, D. D., J. B. McFerrin, D. D., and J. S. Martin, D. D., were appointed as such committee.

D. C. Kelley, D. D., from the Tennessee Conference, in speaking to the resolution, said:

I was with Dr. Summers from noon yesterday until this morning, and perhaps the brethren would like to hear a few words about his last hours. It was his desire to have passed from this General Conference to heaven—at least, he would have preferred to go that way. On the first day of the Conference, I found him about to faint, and assisted him from the house to his carriage. He was unable to sit up, and I got into the carriage and took him home. It was not until he got near his home that he began to revive. The first thing he said was that he "longed to go home." From nine o'clock yesterday morning there were few intervals in which there was consciousness. Several times questions were asked him relative to his spiritual condition, and his response in every instance was "of course." Last night, perhaps about eight o'clock, when we had supposed consciousness had gone not to return, there came wafted through an open window a song from his boys at Wesley Hall. Like a dying war-horse, that raised its head at the bugle-call, there came a light from him that we had not seen before. I bent down and said, "Doctor, do you hear your boys?" Later, about eleven o'clock, he spake the words, "faith," "faith," "faith." The last several hours were almost totally unconscious, and just at six o'clock this morning, when a group gathered around him, the light was on him, just as he would have had it; he wanted to die in the morning—as the light came upon him he went to paradise. It was Ascension Day.

The Conference then sang: "Nearer, my God, to Thee."

R. B. Crawford, of the Alabama Conference, said that T. F. Mangum, who had been stopping at the residence of Dr. Summers, had been taken very ill on Friday, and was now considered in a dangerous condition. He asked permission to leave the Conference and attend him, which was granted.

Out of respect to the memory of Dr. Summers, the Conference then adjourned until three o'clock P. M.

AFTERNOON SESSION.

The Conference re-assembled at three P. M., to hear the report of the Committee of Arrangements for the funeral of Dr. Thomas O. Summers. Religious services were conducted by the Rev. Guilford Jones, D. D., of the Memphis Conference.

The report was read and adopted:

The Joint Committee appointed by the General Conference and the Faculty of Vanderbilt University have made arrangements for the funeral services of the late T. O. Summers, D. D.

The Conference then adjourned, to meet at nine o'clock on Monday morning.

MONDAY, MAY 8—FIFTH DAY.

The fifth day's session of the General Conference was called to order at nine o'clock by Bishop Keener, and opened with devotional exercises, conducted by Rev. Linus Parker, D. D., editor of the NEW ORLEANS CHRISTIAN ADVOCATE. The minutes of Saturday's session were read and approved.

The arrival of new delegates was announced.

Upon motion of the Rev. H. J. Adams, of the North Georgia Conference, the question of the election of secretary to fill the vacancy occasioned by the death of Dr. Thomas O. Summers was taken up and the Rev. John S. Martin, of the Ba[illegible] Conference, was elected secretary. By a vote of the Conference, the acting assistant secretaries were requested to continue in that capacity. The vote was taken in view of the statement of Dr. W. M. Leftwich, acting secretary, appointed by Dr. Summers, that his duties came to an end upon the death of Dr. Summers.

The report of the book agent, J. B. McFerrin, upon the Colvin bequest, presented last Friday, but subsequently withdrawn, was presented and referred to the Committee on Finance.

The report of the Committee on Quarterly Review was read by the Rev. B. Craven, and referred to the Committee on Publishing Interests.

The following petitions and memorials were presented and referred to appropriate committees:

Alabama Conference—Petition of the Rev. E. S. Starr, a local preacher of the Alabama Conference, on the method of apportioning the Conference fund to superannuates.

Arkansas Conference—Petition of a committee of the Russellville charge, Morrillton circuit, to have a portion of the $1,000-bequest by Mary W. Toby expended in the improvement of the Russellville Church.

Little Rock Conference—Petition to legalize the appointment of women as Sunday-school superintendents when necessary; for change in order of business in Quarterly Conferences; to procure testimony in given cases; to have recording stewards' books at District Conferences; to transfer licensing, recommending, etc., of preachers and exhorters from the Quarterly to the District Conferences.

Missouri Conference—Petition of Rev. Wm. Barnett asking for the payment of an old claim.

North Mississippi Conference—

Whereas, In many of our States the laws relating to divorce are far more lax than is warranted by Scripture authority or consistent with Christian morality; and whereas, the sanctity of the conjugal relation is, in our estimation, essential to the purity and safety of society; therefore be it

Resolved, That a clause be inserted in our Discipline forbidding our preachers to celebrate the rites of matrimony for any person or persons who have been divorced upon grounds other than those sanctioned by the teachings of Christ.

Northwest Texas Conference—Petition from the Cotton Gin Church relative to boundaries.

Southwest Missouri Conference—Memorial to reconstruct the Board of Missions so as to make it consist of one member from each Annual Conference; petition asking that no changes be made in the boundaries.

Texas Conferences (five in number)—Memorial for changes in the duties of Bishops.

Southwest Missouri Conference—Memorials from five Quarterly Conferences asking that the name of the church be changed by dropping the word "South," and the adoption of the name "Episcopal Methodist Church."

Resolutions, upon the call of the Conferences, were presented and referred to appropriate committees, as follows:

Resolved, That the Committee on Temperance be, and they are hereby instructed to inquire into the expediency of amending our General Rules, Discipline page 29, section 2, so as to prohibit the manufacture, buying, and selling of spirituous liquors, as well as drunkenness and drinking of same; and also strike out of the same paragraph the word spirituous, and insert the word "intoxicating." When so amended it would read, "Drunkenness, manufacturing, buying, selling or drinking of intoxicating liquors, unless in cases of necessity."

Alabama Conference—To change the Discipline relative to suspensions; instructing the Book Agent to pay annually the interest accruing upon that portion of the J. T. Colvin fund for the benefit of superannuated preachers and the widows and orphans of deceased preachers to the several Annual Conferences, *pro rata*, upon the basis of the respective Conference assignments.

Arkansas Conference—To change the Discipline relative to class meetings and class-leaders.

Baltimore Conference—Proposing a change of Discipline making the recording steward *ex-officio* secretary of the Quarterly Conference; to change the Discipline relative to trials.

Florida Conference—Resolution to revise and enlarge the course of study for traveling preachers, and to prepare a post-graduate study for such preachers as desire farther direction in their reading.

Holston Conference—To change the Discipline relative to the election of delegates to Annual and General Conferences; also as to who shall be members of Annual Conferences, and who may be delegates to a General Conference.

North Carolina Conference—Resolution providing for a change in the Sunday-school lessons.

Louisiana Conference—To make certain changes in the Discipline regarding preachers' competency; providing for the appointment of a preacher for a longer term than four years at any seminary of learning; regarding missions and Sunday-schools; to preserve the papers and records of Quarterly Conferences; to amend note on page 61 of Discipline; changing the rules for examination.

Mississippi Conference—To make certain changes in the proceedings of Quarterly Conferences.

Missouri Conference—Resolution advising the Annual Conferences to procure acts of incorporation to control donations to Conference funds for the use of superannuated preachers and the widows and orphans of deceased traveling preachers.

North Alabama Conference—Resolution providing for the publication of Annual Conference Minutes.

North Carolina Conference—Resolution asking a change in the Discipline so that the appointments of editors of certain religious papers may be added to the exceptions to the four years' rule.

North Georgia Conference—Resolution requesting the Committee on Education to report a plan for the organization of a General Conference Board of Education; to make certain changes in the Discipline regarding superannuated preachers.

North Texas Conference—Resolution indorsing their principle of co-operation among Methodist bodies in educational work; providing that reference texts be added to the articles of religion; providing for the publication of a Discipline in paper-back; requesting the Committee on Episcopacy to report upon the expediency of some of the Bishops residing within the bounds of the church west of the Mississippi river.

Northwest Texas Conference—Reso-

lution asking a chapter on education placed in the Discipline.

South Georgia Conference—To change the Discipline relative to appeals.

Virginia Conference—To change the basis of representation in General Conferences.

White River Conference—*Resolved*, That it is not advisable in the opinion of this Conference for the Sunday-school secretary to adopt the revised text of the New Testament as part of the Sunday-school lessons.

West Texas Conference—Resolution providing for the organization of the Mexican Border Mission Conference.

R. H. Mahon, of the Memphis Conference, presented specimen copies of the publications of the Central Mexican mission, which were referred to the Committee on Missions.

John A. Thompson, of the North Alabama Conference, was placed on the Committee on Revisal instead of John R. Stevenson.

J. S. Martin, the secretary, read the report of the committee appointed to make arrangements for the funeral of the late Rev. Dr. T. O. Summers, LL. D. (See sixth page.)

J. W. Hinton, of the South Georgia Conference, in seconding the motion to adopt the report, made a brief speech, highly eulogistic of the life and character of the deceased.

The report was unanimously adopted by a rising vote.

John E. Edwards, of the Virginia Conference, offered a resolution requesting the Committee on Episcopacy to report by Thursday, recommending how many Bishops shall be elected by the Conference. Adopted.

A. W. Wilson, of the Baltimore Conference, moved that the name of Samuel Rodgers be substituted for that of John S. Martin, secretary, on the committees on which he was appointed.

J. D. Shaw, of the Northwest Texas Conference, was placed on the Committee on Missions instead of R. F. Bishop.

The Conference then adjourned until nine A. M. Tuesday.

TUESDAY, MAY 9—SIXTH DAY.

The sixth day's session of the General Conference was called to order by Bishop Pierce at nine o'clock, and opened with devotional exercises conducted by the Rev. Dr. Samuel Rodgers, of the Baltimore Conference. The minutes of yesterday were read and approved.

Your committee having carefully considered the recommendations and suggestions contained in the episcopal address, touching the formation of Annual Conferences in the interests of our missionary work in China and Mexico, beg leave to report the following resolution:

Resolved, That the College of Bishops be authorized—the Board of Missions concurring—to organize Annual Conferences in China and Central Mexico during the next quadrennium—that it is advisable to organize the Conference in China as soon as it may be practicable.

The report was adopted.

The following report from the Committee on Episcopacy was read, adopted, and ordered spread upon the minutes of the Conference:

The Committee on Episcopacy having considered that portion of the address of the general superintendents which refers to the great loss the church has met in the death of two of their colleagues since the meeting of the last General Conference, beg leave to present the following to be entered if the Conference shall see proper, upon the journal:

The part on the report of Bishop Wightman was amended in committee, and will appear as amended after action by the Conference."

Bishop David Seth Doggett was born Jan. 23, 1813, in Lancaster county, Virginia, of Methodist parents. His father was a local preacher whose house was the home and often the preaching-place of the fathers of the church in Virginia. He was favored with valuable academic training in his growth, for a while taught school, and after his entrance upon the ministry, while chaplain at the University of Virginia, pursued his studies with ardor and success.

He was converted in his seventeenth year, and soon after felt the divine call to the work of the Christian ministry. At the Virginia Conference of 1829 he was received on trial and sent as helper to the Roanoke circuit in North Carolina. The following year he was sent to the Mattamuskeet circuit, in the extreme lowlands of the same State. Here he had success in winning souls to Christ. His next appointment was to Petersburg, Va., and from this time on his work was done in the most laborious and responsible fields. In all the large cities of the Virginia Conference he worked with marked, and in some of them with wonderful success. He was for four years professor in Randolph Macon College, and eight years editor of the Southern Methodist Quarterly Review, and for nearly the whole of this latter period was the pastor of large churches. In 1850, at the General Conference at New Orleans, he was elected a general superintendent of the church, and filled the office with great efficiency and success.

The character of Bishop Doggett, his devotion to the doctrines and usages of Methodism, and his pre-eminent ability as a preacher, are well known throughout the church. The pulpit was his throne of power. Few men have reached a higher degree of perfection in effective and pure Christian preaching. He filled with honor to himself and with blessings to the church every position in which he was placed, and after long and severe suffering ended his earthly life on the twenty-seventh of October, 1880, in peace, and entered into heavenly rest.

Subsequent to the adoption of the report, Prof. A. B. Stark moved that so much of the report as referred to Bishop Wightman be reconsidered and re-referred to the committee with instructions to strike out certain words. The motion prevailed.

The Committee on Episcopacy, to whom was referred the communication of the senior Bishop Robert Paine, D. D., "asking to be permitted to retire from future active service," have had the same under consideration, and beg leave to recommend that his request be granted.

This necessary step, occasioned of age and bodily infirmities, is more painful to his brethren than it is to our revered and beloved brother and father in the gospel himself. For him the whole church cherishes the most profound respect and unabated Christian affection. For nearly sixty-five years he has been actively engaged in the work of the ministry. Whether on the circuit, or frontier missionary fields, in the city, on the presiding elder's district, at the head of an important literary institution, or in the delicate and responsible position of Bishop, he has ever maintained purity of character and a spotless reputation, and has always displayed apostolic zeal in the cause of the Master. His duties have been performed with fidelity and marked ability. Brought up in the times of McKendree, Roberts, and Soule, he received the impress of those distinguished fathers, and has maintained, without variation, the doctrines and polity of the church of his early choice.

In retiring from the active duties of his office, as one of our general superintendents, he carries with him the love and high Christian regard of the whole church, ministers and laymen. He has cause to rejoice that, by grace, he has the consolation of knowing that his life and labors have been blessed in building up the cause of Christ, and in enlarging the borders of his beloved Methodism, and that he is going down to the grave with the esteem and confidence of his colleagues and his brethren everywhere. He was one of the first two Bishops elected by the Methodist Episcopal Church, South, and has borne our flag for thirty-six years, and has never faltered in any conflict. And now that he retires from the front of the battle, it is the prayer of the whole church that he may have peace and joy in the Holy Ghost, and that his sun may finally go down in a cloudless sky.

The committee recommend for adoption by the General Conference the following resolutions:

Resolved, That the request of Bishop Paine to "retire from the active service" of the church be granted, and that his wishes be heartily approved, and that in future he be released from all official duty, except such as it may suit his convenience to perform.

2. That the church of which he has been so long one of its chief and honored ministers, highly appreciates his valuable services, and gives thanks to God for the grace vouchsafed to him in his long and useful life.

3. That we will earnestly pray that our beloved Bishop may be sustained in all afflictions and bodily infirmities, and that his last days may be full of comfort in Christ Jesus our Lord.

The Committee on Revisals report as follows:

The Committee on Revisal beg leave to report that they have considered that portion of the Bishop's address in which attention is called to the "undue facility with which supernumeraries and superannuates are made," and the evils flowing therefrom, and would respectfully recommend that the discipline be amended as follows: 1. As answer 2, to the question, "What is a supernumerary preacher?" section 9, chapter 3, page 96, insert the following: "No application for a supernumerary relation shall be granted by an Annual Conference except on the recommendation of a committee on Conference relations to be appointed by the Conference, consisting of not less than seven members, to whom such applications shall have been referred. Nor shall said committee in making up their decision take into consideration anything else than personal disability of the applicant; *provided*, however, that in case said committee report adversely, the Conference may by a vote of not less than three-fourths of the members present grant said application." The present question 2 in the foregoing section to be numbered 3. 2. As answer 2 to question "What is a superannuated preacher?" section 10, chapter 3, page 97, insert the following: "No application for a superannuated relation shall be granted by an Annual Conference except on the recommendation of a committee on Conference relations to be appointed by the Conference consisting of not less than seven members, to whom such application shall have been referred. Nor shall said committee in making up their decision take into consideration any thing else than his question, viz.: Is the applicant really worn out in the itinerant service? *Provided*, however, that in case said committee report adversely, the Conference may by a vote of not less than three-fourths of the members present, grant said application." The present question in the foregoing section to be numbered 3.

The committee have also considered a resolution offered by E. E. Hoss and E. E. Wiley, asking that the Discipline be amended so that "none shall be entitled to the supernumerary or superannuated relation who have not completed the full course of study prescribed for undergraduates," and recommend that this Conference do not concur.

The report was laid over for future consideration.

Report on Sunday-schools by the committee:

In accordance with the suggestion in the Bishops' quadrennial address "that the General Conference would do a timely service for catechetical instruction in the family, the Sunday-school, and the church at large, by creating a commission to revise the catechism in use among us, and to prepare a graded system suited to all from the infant to the Bible-class, to be published under suitable regulations."—

Resolved, That the College of Bishops appoint a commission of such numbers as they see proper, to prepare a graded system of standard catechisms suited to all, from the infant-class to the Bible-class, to be published under the supervision of the Sunday-school editor.

The above report was laid over for future consideration.

The following report was read and adopted:

In accordance with the action of the General Conference at Atlanta, in May, 1878, that the second Wednesday of the session of the General Conference, to be held in May, 1882, is suggested as the day for the reception of fraternal delegations, and the evening of that day, and such other evenings as the Conference may order, shall be set apart for listening to addresses from the delegations, your committee beg leave to report for adoption the following:

Resolved, That on Wednesday next, May 10, 8 o'clock P. M., be the time and the audience-room of McKendree church the Committee on Public Worship concurring,) be the place for the reception and hearing of our brethren beloved bringing to us fraternal messages.

The following report was read and laid over for future action:

Your committee have had under consideration that part of the Bishop's address which relates to the claims of the negro population in the South and Southwest so far as their educational wants are concerned, and beg leave to submit the following report:

1. We note with pleasure the statement coming from so competent a source, that his people upon whom our church has, in times passed, bestowed much labor, but who more recently in their changed relations have, for the most part, been turned away from us are again becoming accessible to our ministry, and we heartily concur in the recommendation that the opportunity thus afforded to preach to their congregations be diligently improved.

2. To the claims of the Colored Methodist Episcopal Church in America which sustain a peculiar and providential relation to the Methodist Episcopal Church, South, the address invites especial attention; chiefly for the purpose of determining what may be done by us to assist them in obtaining facilities for providing themselves with suitable pastors and teachers of their own race. They have no institution under their management for the education of those who are to occupy their pulpits and preside in their schools. Their preachers and teachers, if educated at all, must, for the most part, be educated by those who are not in sympathy with their organization. If they are to make any progress, or even to maintain their existence, they must provide for the education of those who are to take charge of their schools and religious congregations. Of themselves they are not able to do this—they have neither the money to establish schools, nor the men competent to conduct them; and they look to us for aid. As what we have done for them in setting them up for themselves creates the necessity of doing more for them; so this fact justifies the expectation of their part that we will do more than we have already done or are now doing. Our people in the South have cheerfully borne their share in providing, by general and special legislation, for the educational wants of the colored race. We have endeavored to encourage in every way the promotion of common-school education among them. But in secular schools their preachers and missionaries can not get the training essential to their work. The Colored Methodist Episcopal Church, which looks especially to us for encouragement and aid, is in pressing need at this point; therefore,

Resolved, That our Bishops be authorized and requested to appoint, in consultation with the Bishops of the Colored Methodist Episcopal Church in America, a preacher or layman of our church, properly qualified for the work, who shall be a commissioner of education in aid of the Colored Methodist Episcopal Church in America, whose duty it shall be to solicit subscriptions, contributions, donations and bequests from whatever source he may find accessible, for the purpose of creating an educational fund for the benefit of said Colored Methodist Episcopal Church in America.

2. That our Bishops be also authorized and requested to appoint three members of our church, who, together with the commissioner of education and three members of the Colored Methodist Episcopal Church, to be appointed by their Bishops, shall constitute a Board of Trustees for the custody and control of this educational fund when it shall have been raised.

3. That the commissioner of education herein provided for be appointed a committee of one to see that the said Board of Trustees be completed in legal form by securing proper acts of incorporation.

In speaking of the report, J. B. McFerrin, of the Tennessee Conference, said that the Methodist Episcopal Church, South, ought to help the colored people. As one of the preachers of that church he claimed to know that in times past it had greatly benefited that race. It had spent tens and hundreds of thousands of dollars on the education of the colored people in slavery and after the war. He believed in offering every possible encouragement to the Colored Methodist Episcopal Church in America. That church had acted wisely and discreetly, and it had met the approbation of God. There is great destitution, a want of properly-educated and properly-trained men to preach the gospel. They now came before the committee, and asked the General Conference to give them a little help, and they ought to be helped in their noble work. When the Ecumenical Council was sitting in City Road Chapel, the members were not aware of what had been accomplished among the colored people of the South. A colored delegate told of the many things which had been done by the Methodist Episcopal Church, South, in behalf of his race. Bishop Wood and the Rev. Mr. Price bore testimony of the activity of the Methodist Episcopal Church, South, in promoting their religious interests. When the speaker came home he determined to do still more for the colored Methodists—to exert an effort to build them up. He was an old man—had been digging stumps for forty-two years. If he was a little younger, and had a little more time and a little more opportunity, it would afford him the greatest pleasure of his life to go before the Southern Methodist Church and collect a fund to establish educational institutions in which they might learn to do the more effectual work that they are called upon to perform. He heartily indorsed the suggestions in the report. He not only approved of it, but would give money to carry out its suggestions.

W. W. Bennett, of the Virginia Conference, indorsed the report, but moved to lay it on the table for the present.

G. R. Browder, chairman of the Committee on Boundaries, made the following report, which was adopted:

Your committee have considered the following papers, viz.:

Memorial from Girard Church, Columbus District, South Georgia Conference, asking that the State line between Alabama and Georgia at that point be made the boundary line between the South Georgia and Alabama Conferences.

2. Memorial from Missouri Conference, asking permission to divide itself into two Conferences, if deemed desirable.

3. Petition from North Alabama Conference, asking the transfer of certain territory to them belonging to the North Mississippi Conference, embracing the city of Columbus, Miss.

4. Petition from Prairie circuit, East Texas Conference, asking to be transferred to North Texas Conference.

We recommend concurrence in the first and second, and non-concurrence in the third and fourth.

M. S. Andrews, alternate from the Alabama Conference, took the seat made vacant by the death of the late Rev. Dr. T. O. Summers, LL. D., and was appointed on the Committee on Finance in place of T. F. Mangum.

E. E. Wiley, of the Holston Conference, from the Committee on Introduction, reported, recommending that eight o'clock, Wednesday evening, be fixed as the time for the reception of fraternal delegates, and that the reception take place in the auditorium of the McKendree Church.

The Rev. Dr. J. B. West, the pastor, said that the Conference was welcome to use the auditorium.

The report was adopted.

T. W. Dye, of the North Mississippi Conference, moved to appoint a committee on credentials.

H. J. Adams, of the North Georgia Conference, moved to table the motion. Carried.

The following paper was read:

To the General Conference of the M. E. Church, South—Dear Brethren:—Sixteen of the delegates of the Methodist Episcopal Church, South, to the Ecumenical Methodist Conference in London, united, as you are aware, with many representatives of other bodies, in signing a paper favoring the holding of "a commemorative centennial meeting in 1884, to be composed of representatives (clerical and lay) from all Methodist bodies in America." This paper was published by the American Methodist press, and it awakened a general desire that such a conference should be held. On the part of the Methodist Episcopal Church an official committee was constituted in New York, which held its third meeting May 3, 1882, having in session with it duly appointed representatives of many of the Annual Conferences, and preachers' meetings of our church. We thus assembled have adopted an address to our Board of Bishops requesting them to appoint a committee of twenty-five, empowered to correspond with similar committees of other bodies, and co-operate with them in making arrangements for the proposed conference of 1884. Our Board of Bishops meets in Detroit on the ninth of May, and we have strong hopes that if your reverend body, following in the line of the commendatory resolutions adopted by your General Conference of 1878, will provide for the appointment of a committee to represent your church, there will be a similar committee to confer with it. It seems to us very desirable that such committees should be constituted in June, if possible.

We believe that the proposed Conference would be of great service in drawing the members of our Methodist family closer together, in making each better acquainted with the history, struggles, and aims of the others; in promoting a true and healthful fraternal feeling, and in advancing the common interests of our Methodism and of evangelical Christianity. Yours in the bonds of the Gospel.

James M. King, chairman; H. K. Carroll, secretary; F. S. Hoyt, R. D. Robinson, C. S. French, Daniel Curry, Geo. Prentice, C. H. Fowler, John Kinley, J. M. Reid, J. W. Eaton, S. F. Upshaw, John B. Cornell, J. N. Fitzgerald, John W. Hoyt, Jesse L. Hurlbut, J. B. Graham, M. D. C. Crawford, J. H. Vincent, G. R. Crooks, James Strong, Clinton B. Fisk, Albert S. Hunt, O. H. Tiffany, J. M. Buckley.

NEW YORK CITY, May 3, 1882.

J. E. Edwards, of the Virginia Conference, moved that the above paper be referred to the Committee on the Centennial Celebration of American Methodism.

A. W. Wilson, of the Baltimore Conference, submitted papers from the Woman's Missionary Society. They consisted of a constitution and by-laws to govern the society.

(Tuesday's proceedings continued on First page.)

Notes of Life.

BY BISHOP ROBERT PAINE, METHODIST EPISCOPAL CHURCH, SOUTH.

Our route was southwest, through a country lately obtained by treaties from the Chickasaw, Choctaw, and Cherokee, tribes, whose northern boundary had been the Tennessee river. The Bigbee and Alabama rivers had now become the western line of the first two. South and east of these tribes had been the Creeks and Seminoles, lately conquered by General Jackson. Our way, led through the swamp and low lands bordering on the Tennessee river, and then over the mountain-range, through which the river cuts its way at Chattanooga. At "Lookout," one arm of this lofty ridge, deflecting to the West, runs parallel to the Mississippi state line, gradually becoming lower, and finally lost in East Mississippi. This ridge and high table land divides the tributary streams that enter the Gulf of Mexico through the Mississippi river from those that enter by the Mobile Bay. This ridge and high land country is from 75 to 100 miles wide from its northern to its southern limits, and includes the immense rich bed of coal and iron just now being so eagerly sought for by railroad capitalists and other speculators. May not the writer just drop the chronological thread of his narrative to say that, while at La Grange College, Alabama over forty years ago, he found that coal and iron were in that formation where the new red sandstone superimposes the pentrimite or encrepetal limestone, while English geologists say that *there* the relative position of these *strata* is reversed? At the same time he confesses that he had then no just conception of the extent and amount of these beds. His observations were made on the northern side, while the richest beds are on the outcrop of the mineral-bearing *strata* in the middle, and especially the southern declivity. At Tuscaloosa the Black Warrior river makes a last plunge over a shoal whose bed is an immense stratum of coal. The University of Alabama is in the immediate vicinity of these falls. Is it not surprising that until lately this vast field has been so little appreciated? Experienced miners report that cannel-coal is found in the southeastern part of this field, and the best bituminous coal abounds throughout the southern side. The iron is said to be not only abundant, but in places equal to the best Swede. The whole constitutes a source of wealth for coming ages. And before leaving the topic may I be allowed to say that my fondness for natural science has been a source of much gratification during many years of my life, especially of geology, and its kindred subjects. Having studied it theoretically, and taught it by practical observation to the senior class in college for years, wherever my official duties have called me to travel, I have felt much to interest and recreate me in long and weary travels. I was perhaps about the first to foretell the finding of coal in certain prarie portions of Indiana and Illinois about 1846-7; and especially in Missouri, and along my route of travel from Boonville by Kansas City to Fort Scott and the Gulf of Mexico. The missionaries who were with me, if any of them are alive—and I think L. B. Statzler was one of them—will remember their surprise at my finding it, and thus verifying my saying that, in compensation for the scarcity of fuel above ground in those vast prarie-plains, Providence has stored it *under* ground.

Begging pardon for this digression, we resume our trip over the great mineral-fields of Alabama. Our road lay over a high, broken country. The evening of our second day's trip closed upon us near the only cabin we had seen for many miles. There was but one room, and other travellers had preceded us. There was no food for man or horse. Our host and fellow-travellers looked like horse-thieves. We had, however, but the alternative of sleeping in the woods or lying on the dirt floor in the crowded cabin. We thought the latter the safer, so we fastened our horses to a tree near the door, spread our blankets on the floor, made pillows of our saddle-bags, and got a little sleep. Next morning we paid $1 25 for our fare and left early. Before we had fallen asleep, however, some one spoke of a camp meeting going on twenty miles distant, and in the direction we were going, and we resolved to find our way there as soon as possible. How invigorating did the prospect seem to us! Could it be possible that so late in the fall of the year, and in such a sparsely-populated country, there could be a camp meeting? Our surprise was diminished when, descending into a level country, we suddenly came upon a little company of people collected near the road, a few cloth-tents, one or two small board huts, and half-a dozen covered wagons, were women and children slept; a rough stand for the pulpit, and split-logs for seating the congregation, a dozen chairs, and a diminutive bush-arbor, completed the equipment. The location was distant from any farm or habitation; trees scarce; the wild grass high, wet with dew, and the air was quite chilly. I confess my disappointment. I had associated with camp meeting the idea of a hundred tents, a huge covering for the audience, and thousands of people, with a full complement of preachers. Such had been those I had attended recently. Alas! I had carried the vision of Rome to Mantua, and awoke to the contrast. By the time I had dismounted and lugged my baggage to the outskirts of the little congregation, where I took my seat, the signal for preaching had been given the preacher had begun, and the singing of the first hymn was nearly finished. The preacher was Matthew D. Thomason, a stranger to me then, but for many years afterward well known. His text was Jer. xii, 5: "If thou hast ran," etc. He had a sunny face, a clear sweet, and musical voice, and a manner which invited confidence. The singing was—well, it was indescribable; at least it was inartistic. The people were generally elderly, recent emigrants from different States, strangers to each other, and dissimilar in manners and dress. The preacher urged all to join in singing, and they seemed to try their best—but no two sang alike. Some high key, some middle, some low. A few who began pretty well, finding themselves not supported, but likely to be overborne by a party who had strayed into another tune, hesitated, started again on a forlorn hope of taking the lead from the stragglers, but finding this impossible, presently looked round, smiled, and quit. It looked as if some had not tried to raise their "tuneful voices" since they left the sand-hills of the Carolinas. They had sadly neglected "our incomparable Hymnology." In vain was the hymn lined—they could not remember two lines! They left their old hymn books in Georgia and Tennessee. The sisters did better than their lords, except a few of the oldest, who piped away behind everybody, out of time and tune, but sure to come up limp and lame, like the last echo from a far-off shore. Now, is it strange to say, that one who has had to strive all his life against ludicrous and humorous emotions, should find himself truly edified and comforted on the occasion? What if, looking over the audience, not a face was a familiar one to me? They were my brethren and sisters in the Lord. What if they were few? There was more than "two or three," and the Master was surely there. What if they were not good singers? They have tried to make melody in their hearts unto the Lord. Their meeting, held under the discomforts referred to, evinced their zeal and moral courage. Then the sermon was assuring, and while it discouraged presumption, it abounded with promises of divine grace for eventual victory. Yes, thought I, you are a brave little band of Methodists—glad we have come to help you. The sermon over, we introduced ourselves to our strange friends. Dinner did not come on too soon, as neither we nor our horses had tasted food for thirty hours. To his surprise my brother-traveler found that this was the upper or northern part of his circuit, and felt at once at home. I was told that my work lay some distance south, and being anxious to enter upon my duties as assigned to me, after helping a few days I started alone to it.

The first point on my circuit which I struck was Hargreve's. Dudley Hargrove then lived about twenty miles northeast of Tuscaloosa, a recent emigrant from Georgia, the head of a large and excellent family, the grandfather of Dr. R. K. Hargrove, and a relation of Bishop M'Kendree. He was noted for his hospitality and piety—had been the main instrument of the erection of a church in his vicinity. It was his custom to have all his servants assemble with the white members of his family at regular morning and evening prayers, and was singularly kind and attentive to the wants of his slaves. Yet he was one who, at the last Tennessee Conference, had been denied ordination as deacon on account of owning slaves. As this was done with closed doors, and he never spoke of it I was not aware of it until it came out in the "Protest" of the minority to the General Conference in 1820, as seen in the Minutes. He was a man of fine sense and mature piety. He advised and encouraged me, his wife took the oversight of my clothing, his house the depository of my surplus books, and, in a word, my home. His children grew up to honor and usefulness, bearing the impress of his character. The great law of heredity has evinced itself in this case.

21. —Nashville Christian Advocate.

CHEERFULNESS—The duty of being cheerful is one which is at all times binding upon us. We have no right to be morose or sullen, or accustom ourselves to look on the dark side of things. No sense of the solemnity and importance of life can excuse us for giving way to a sour and unhappy temper. Though sadness must at times fall across our path, and our hearts and souls be often impressed with the weight and seriousness of imposed duty or of surrounding circumstances, yet sadness and seriousness ought by no means to be considered synonymous with gloom and despondency. From the exercise of trustfulness and cheerfulness, in a high and true sense, we are never absolved, whatever discouragements or temptations beset us.

Our Young People.

WORK.

Work, for it is a noble thing,
With worthy ends in view,
To tread the path that God ordains
With steadfast hearts and true
That will not quail whate'er betide
But bravely bear us through.

It reck's not what the place may be
That we are called to fill,
How much there is of seeming good,
How much of seeming ill,
'Tis ours to bend the energies,
And consecrate the will.

Work with the head and heart and hands,
And ever bear in mind
That there are sorrows here to soothe,
And spirits bruised to bind
And cords of love to closer bend
Round human hearts to wind.

Christian Intelligencer.

The Charm of Manner.

A man died a violent death in New York a few years ago, who was known to all the country as a thief, a libertine, a speculative gambler in the most exaggerated degree, and who prided himself on being known as such; yet when he was dead, there was a sudden hush of regret.

One person told how fond a son he had been to his old father. Another how generous was his care of the poor. This man had a story to tell of his jumping from his carriage to help a fallen horse in the road; that, of the pet birds who followed the gambler from room to room of his house, perching on his shoulder, eating from his lips.

Even good men were so dazzled by the sunny generosity, the warm sympathy, and genial good comradeship of the man, that they were almost blind, or at least were silent, as to his crimes, until the secular press boldly denounced this false charity, showed its probable effect upon the boys who were just entering life, and labeled the dead man as only a successful, open-handed swindler.

Now the point is, if geniality and generosity are such good qualities as to lend a gloss to a debased and vicious character, why do not good people use them oftener to adorn their real virtues?

Nothing is so rare in the world as that unselfish, cordial good fellowship; that quick throwing of ourselves into the interests and feelings of others, which gave to this unprincipled man his magnetism and influence. Nothing is so attractive or powerful with every rank or class. Not beauty, or money, or intellect, has its irresistible charm. Simply because the most interesting thing to every man is his own self, and the more concern you show in that, the greater will be your influence with him.

Besides this, it is the right feeling to, cultivate towards others, and the right manner to show. Many high-principled people do their duty all through life, but with as hard and callous a temper and face as if they were paying a debt of which they begrudged every penny.

They render their full dues perhaps to God and to Cæsar, but in rusty black metal, instead of shining, jingling coin. They march along the pathway of life wrapped in their own thoughts and purposes, when they ought to be singing in good company.

Many girls who lack beauty of face, many dull boys will read this, who are tempted to envy the beauty of cleverness of their companions, but who do not realize that they have within their own reach a real Aladdin's lamp—a sincere, cordial manner, an unselfish interest in others—which will not only command friends for them, but will brighten their own inner lives as no other gift can brighten them.—Youth's Companion.

HOW TO KEEP YOUR TEMPER.—One art of letter writing, that we have never seen touched upon in the books of instruction, is that of writing a letter when you are angry. If you find that your friend, neighbor, correspondent, or whomsoever it may be, has insulted you, or otherwise made you unbearably angry, sit right down and write him or her the most cutting and bitter letter you can frame—putting in such hard invectives and expletives as will convince yourself that he or she must wince under the mental castigation; and after you have got all your spleen fully vented in this way, seal the letter, and—

Keep it till next day.

Then read it over carefully, consider the provocation in all its bearings, get as angry as you can, but strike out all the words that seem too harshly severe for the original cause that called them forth. Then keep the letter another day, and go through it in the same manner as before. And so continue for a week, if you can manage to refrain that long from tearing the whole thing up, and then send what you will find left at the end of seven days. In this way you will become a very mild and just correspondent, your friends will all like you, and you will not have to spend one-half of your time in apologizing for the errors of the other half. —The Oriental Casket.

A BRAVE LITTLE DAUGHTER. There is a very pretty story by Miss Strickland, in her "Queens of England," of a little girl who saved her father's life.

"It was in the time of Queen Mary, and Lord Preston, the father of the child, was condemned to death for conspiring to bring back the exiled King James to the throne. Her name was Lady Catherine Graham, and she was only nine years of age. The poor child was, during the trial of her father, left in the Queen's apartments in Windsor Castle. The day after the condemnation of Lord Preston, the queen found the little lady Catherine in St. George's gallery, gazing earnestly on the whole-length picture of James II., which still remains there. Struck with the mournful expression of the young girl's face, Mary asked her hastily what she saw in that picture which made her look on it so particularly. 'I was thinking,' said the innocent child, 'how hard it is that my father must die for loving yours.' The story goes that the queen, pricked in conscience by this artless reply, immediately signed the pardon of Lord Preston, and gave the father back to the child."

GOOD USE OF THE BIBLE.—A poor boy going to a Sabbath school was met by a companion, who invited him to play truant; but he resolutely refused, and went to school. When this came to be known, the boy was asked what it was that kept him from complying with the temptation. He answered, "Because I read in my Bible, 'My son, if sinners entice thee, consent thou not.'"

Christian Advocate.

ORGAN OF THE MISSISSIPPI AND LOUISIANA CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

LINUS PARKER, D. D., Editor.

Corresponding Editors:
Rev. J. W. Rush. Rev. W. L. C. Hunnicutt
Rev. C. B. Galloway. Rev. C. W. Carter, D. D.
Rev. J. T. Sawyer.

THURSDAY, MAY 18, 1882.

Editorial Correspondence.

On Sunday, the seventh instant, there was preaching in most of the churches in Nashville, and in neighboring places, by members of the General Conference. The new McKendree was opened and dedicated, the venerable Bishop Paine officiating in the dedication service, Dr. Messic, of Louisville, preaching the sermon. The writer was assigned to a Christian Church over the river in the morning, the preaching in Methodist style, but the balance of the service somewhat novel, although entirely agreeable and interesting. At night we attended a missionary meeting at Elm Street, devoted to the Mexican mission. There was a full house, and Dr. Patterson gave an entertaining and instructive address on Mexico, its people and our mission work in that country.

The chief event of the day was the funeral of Dr. Summers at the Vanderbilt. The spacious grounds were filled with carriages and people, and the large chapel in which the services were conducted was crowded exceedingly. The members of the General Conference were there in a body, the students and faculty, and as many of the citizens as could find place. Bishop Keener preached the sermon on a theme appropriate, with much unction and power. The burial was in the plot of ground in which rest the bodies of Bishops McKendree and Soule, and close to the monument erected to their memory. No crowned head was ever more honored than was Dr. Summers in his burial.

On Monday morning John S. Martin, D. D., of the Baltimore Conference, was elected secretary in the place of Dr. Summers, and business proceeded as usual. The stream of memorials, petitions and resolutions is still pouring in. The committees are also [illegible] and the real work of the [illegible]ening. The reception of fraternal delegates took place in the main audience-room of McKendree, on Wednesday night, at eight o'clock. The auditorium is spacious, and very handsomely and richly finished and brilliantly lighted. The organ is immediately behind the pulpit—one of the largest and finest in any Southern church. The house was packed, Bishop McTyeire in the chair. The fraternal messengers were Rev. Henderson Sprague, of the Methodist Church of Canada, and Rev. Dr. H. B. Ridgaway, of the Methodist Episcopal Church. Mr. Sprague spoke first, and in a very entertaining way. Dr. Ridgaway read his address. It was nearly one hour and a half in delivery, ably conceived, and filled with taking points. In his concluding remarks he came out plainly, and without reservation, for the organic union of the two churches. This part was, we think, in bad taste, under the circumstances, and not in harmony with the occasion. Bishop McTyeire responded briefly, and remarked: "We will *unite* in singing an old Methodist song," and the choir and congregation sang the "Old ship of Zion" with spirit, the services closing with the benediction by Bishop Kavanaugh.

Dr. McFerrin and Judge Whitworth occupied much of the morning session of Wednesday in replying to a paper read by Dr. Redford, on Monday, concerning the report of the Publishing House. We hope this may be the end of the matter, but the Committee on Publishing Interests have the subject under consideration, and may touch upon the controversy in their report to the General Conference. On Thursday the Committee on Episcopacy brought in a report recommending the election of six Bishops. This was twice the number which the Bishops had recommended in their address, and the debate opened at once on a motion to amend by substituting three in the place of six. We have seldom heard a more animated discussion, or one that excited deeper interest. It is the subject that seems to stir our Methodist people and preachers more profoundly than almost any other. At this writing, Saturday morning, May 13, the question is still under discussion. The most of Friday was consumed in the same way. A vote may possibly be reached to-day under the operation of the previous question.

The anniversary of the Missionary Board was held at McKendree Church on Thursday night. The secretary, Dr. Wilson, made a verbal statement of the work of our foreign missions—not much in detail, and not particularly instructive. We have not yet learned what the receipts have been for the year, nor the amount of debt. The speakers were Dr. Carlisle, president of Wofford College, and Rev. Dr. Haygood, of Georgia. Dr. Carlisle dealt with principles, and was brief and clear. Dr. Haygood spoke at length, in the *ad hominem* style, making a very effective address, and one that might have been followed by a collection to advantage. The people, however, had been assured beforehand that no collection would be taken. This sort of assurance was given in regard to the meeting held last week for the benefit of the Mexican mission. We infer that it is usual here to quiet the fears of the people, and to swell the attendance in this way. To-night there is to be a Sunday-school mass meeting, and meetings in the interest of other important church enterprises and institutions will be held from time to time. Dr. Patterson, of our Central Mexican mission, and also Bro. Ransom, of our Brazil mission, are here.

As yet no very important reports have been acted on. A plan for a church extension society is on the table, also one to aid the Colored Methodist Episcopal Church in America in its educational interests. The report of the Committee on Revisals, from day to day, is in most cases for *non concurrence*. The spirit of the General Conference is thus far decidedly conservative, and a good deal of the old Discipline will be left at the final adjournment. As soon as the election of Bishops is over business will go forward rapidly. There is a manifest disposition to have a short session. The five Bishops preside in turn, and appear to stand it well. Even Bishop Paine occupies the chair on his day, and with little assistance from his younger colleagues. He looks better than on the first day of the session. The General Conference seems to have done him good.

Martha.

The evangelists do not give much of the personal history of those whom they mention. By a few well-chosen and deep-meaning words they reveal all of character that is worth knowing. This is evidently the case in what they say about "the sisters of Bethany." These sisters are always introduced together, and yet two sisters could hardly be less like each other. Some writer has said that they are the types of two distinct religious tendencies, "Martha being the type of a life busily devoted to externals, Mary the type of quiet devotion to religion, as the one thing needful." The contrast in the characters of these sisters is very sharply drawn in the description of the Saviour's visit to their home. For the present we will look at Martha. It is said that when Jesus entered the village of Bethany "Martha received him into her house." There is a tradition, which has floated down to us, which says that Martha was the elder sister, and a widow, and perhaps the owner of the house in which they lived. It is not probable that this was the first visit of Jesus to them. He was frequently in Jerusalem, and was perhaps as well known to them as to any family in the vicinity of the great city. Indeed, the impression left by the narrative is that Jesus was their friend—that he loved the family, and the family knew it. "Martha received him," met him at the threshold, gave him the cordial welcome of a warm heart, and, no doubt, felt great joy in her soul in being the hostess of such a guest. It is a fact that most women take a special pride in being hospitable and in trying to make their friends pleasant and comfortable while visiting. Martha was no exception to this rule. This was evidently the first thought of her mind, the first desire of her heart, and she soon busied herself to provide the best possible entertainment for her guest. The evangelist says: "She was cumbered about much serving." Her house-keeping pride suggested that all domestic services must be immediately attended to, that the whole house must be put to rights, and a special, sumptuous meal prepared for their guest. You can see the busy, domestic woman passing from one apartment to another setting things in order, her mind flying from one duty to another, trying to discover as many things as possible with which to serve her guest, until her over-carefulness brings on perplexity, and her soul is troubled by the thought-scattering process through which she is passing, and she breaks down in the midst of the many things which she is preparing for the entertainment of her guest. Her object was to make the visit of the Saviour to her house an agreeable one to himself. The intention was good, for no one needed a quiet, peaceful, agreeable day more than Jesus did at that very time. It was not often that he was alone with chosen friends. More frequently he was thronged by the noisy multitudes. More frequently he was harrassed by secret foes in the guise of professed friends. And, doubtless, he turned aside at this time to visit this family that he might have a day of repose. Here is shown the good woman's mistake. She started in her house the very noise and bustle which had caused Jesus to withdraw from the outside world, and the object of his visit was likely to be frustrated by her "much serving."

This "much serving," and the cares it brought, and the perplexities to which it led, produced a spirit of consciousness in regard to her sister. While she was busy preparing for a proper entertainment of the Lord, Mary was sitting at his feet, listening to his blessed words. In her perplexed state of mind, Martha can not see the justness of Mary's course of conduct. She felt that she needed the help which Mary alone could give, and the thought that Mary was slighting her, and putting all the burden on her, increased her fretfulness to a point beyond her usual prudence. I imagine that I can see this exemplary house-wife leave her dinner preparations and come sweeping into the room, where the Master and Mary and the disciples were; her cheeks glowing from the effects of over-carefulness, and her lustrous eyes flashing with envy, and almost indignantly demand of Jesus: "Lord, dost thou not care that my sister hath left me to serve alone?" This sounds very much like a reproach to Jesus, and looks very much like she would draw him into her own trouble and restlessness. This looks very much like she had lost all control of her words and actions, and borders very closely upon disrespect to her guest. The answer of our Lord to this impatient demand of the busy woman contains a severe rebuke, couched in most tender words: "Martha, Martha, thou art careful and troubled about many things; but one thing is needful, and Mary hath chosen that good part, which shall not be taken away from her." What the Lord here blames is not the "much serving," but the over-carefulness and self-imposed trouble in the "much serving." It was the spirit manifested which the Lord condemned—a spirit of peevishness, a spirit of uncharitable complaining. Her mistake was in manifesting so much impatience at the conduct of her sister, which was, after all, better in the eye of Jesus than her own conduct. She imagined that she could not please the Lord better than to prepare a sumptuous meal for him and his disciples. His reply shows her that the dinner was not the chief thing, and that he would rather see her, like Mary, sitting at his feet, learning the way of true wisdom. The rebuke of the Lord was not directed against Martha's character, for she possessed a wonderful amount of energy and earnestness and sound sense, but against the fretful spirit manifested on this particular occasion. She was generous and hospitable, and, like most women, there was in her a vein of pride in regard to the reception of her favorite guests, and to the appearance and supplies of her table. It was her over-carefulness on this occasion which blinded her usually keen insight, and perverted her usually correct judgment. And this is what the Lord condemned. This incident in the life of Martha goes far to show that even in domestic affairs, even in the preparation of meals for honored guests, "the ornament which is of great price in the sight of the Son of God is the ornament of a meek and quiet spirit."

O. W. O.

Reception of Fraternal Delegates.

The reception of fraternal delegates took place at McKendree Church last evening. The spacious church was packed, the standing room was all taken, and many went away unable to gain admittance. Bishops Pierce, Kavanaugh, McTyeire and Keener were on the platform. Bishop McTyeire presided. The coronation hymn, "All hail the power of Jesus' name," was sung with great spirit, a fervent prayer was made by the Rev. J. S. Gardner, of the Baltimore Conference, followed by a voluntary by the choir rendered admirably.

The Rev. Howard Sprague, M. A., of the Methodist Church of Canada, and the Rev. H. B. Ridgaway, D. D., of the Methodist Episcopal Church, were introduced to the Conference by Bishop McTyeire, and received standing.

The Rev. Howard Sprague, M. A., then delivered an address that charmed everybody by its excellent spirit, flashes of refined wit, and bursts of earnest eloquence.

After singing the hymn, "O for a thousand tongues to sing," Dr. Ridgaway was introduced. His speech—which will be given in full to our readers to-morrow—was equal to the grand occasion. It was a masterly effort, full of thought, rhetorically brilliant, and breathing a spirit of warm fraternity and broad catholicity. If all the Conference and the vast audience did not indorse all Dr. Ridgaway said on the subject of organic union, the Christian spirit that breathed in his words was fully appreciated. He touched this point with great delicacy and tact. If it were well to mention it at all it could not have been more gracefully done.

Both of the distinguished fraternal visitors were greeted with frequent and hearty responses in true Methodist style.

The "Old Ship of Zion" was then sung with a will, and the benediction pronounced by Bishop Kavanaugh.—Nashville Daily Christian Advocate, of May 11.

(Continued from First page.)

and the report will lie over till called up.

The following Finance Committee's report was received and adopted:

Your committee, to whom was referred the paper from Dr. J. B. McFerrin, Book Agent, asking disposition of the $226.17, now in his hands, paid him by the Methodist Episcopal Church, from the suspended assets in the division of church property in 1844, would respectfully offer the following resolution for your adoption, viz:

Resolved, That the $226.17, arising from the suspended assets in the division of the church property in 1844, and now in the hands of Dr. J. B. McFerrin, book agent, be paid over to the Publishing House of the Methodist Episcopal Church, South, to become a part of the capital in the business of said institution.

The Committee on Fraternal Correspondence reported as follows:

The Committee on Fraternal Correspondence beg leave to report the following letter to the chairman of the Sabbath Committee of the Southern Presbyterian Church:

To the Rev. James Stacey, Chairman Sabbath Committee, General Assembly, Presbyterian Church—Dear Brother:—The undersigned, Committee on Fraternal Correspondence, Methodist Episcopal Church, South, by direction of said Conference beg leave to acknowledge the receipt of your letter of the 15th of May in relation to the co-operation of several Evangelical Churches in a common and united effort to protect by proper legal measures the sanctity of the Christian Sabbath. We cordially approve the great object in view, and we shall most gladly aid as we best can in securing the proper recognition by government—State and national—of the sacredness of the Lord's day. We are prepared to join in a respectful and earnest appeal to Congress to discontinue and prohibit the making up, delivery, and transportation of mail matter on Sunday.

This point gained—a great step in advance—we can turn our attention to the police regulations of State and municipal corporations, to correct such abuses as may be reached by proper authority. With high Christian regard, etc.

At the conclusion of the reading of the report of the Committee on Fraternal Correspondence, Dr. Prettyman, of Baltimore Conference, said that the Southern Methodist Church had always refused to take action in civil affairs—leaving that matter alone to the members as citizens to do what good they could without the church action. The church had never taken any action which would bring a conflict between the church and the civil authorities. The adoption of the report of the committee would be a departure from the time honored custom in this regard, and he therefore moved that the report be laid temporarily upon the table.

Dr. McAnally, of St. Louis Conference, seconded the motion of Dr. Prettyman, and in doing so started to speak upon it, when he was called to order by Dr. Peterson, of Virginia Conference, who raised the point of order that a question to table was not debatable.

Judge Tucker, of Florida Conference, could see no politics in the question at all. He could see no impropriety in joining other religious bodies in petitioning Congress to stop the making up and delivering of mail and running of trains on Sunday. After a short parliamentary parley it was agreed to lay the report upon the table, to be called up at some future time; and, upon motion of Dr. Duncan, of South Carolina Conference, the Conference ordered the report printed.

Rev. W. W. Duncan presented a petition from the Woman's Christian Temperance Association, asking the approval and assistance of the church in their work, and the introduction of quarterly temperance lectures in the church. Referred to the Committee on Temperance.

Mr. Peterson, of the Virginia Conference, said that Judge Whitworth had alluded to some one in his remarks as having intimated that the committee had gone too far in the investigation. It might have reference to a remark he had made. In his remarks he did not say that the committee had gone too far in the investigation, but that he had insisted that not only one side of the controversy should be heard, but both sides.

Judge Whitworth said that the explanation was a very satisfactory one.

The Conference then adjourned.

NIGHT SESSION.

Fully one thousand persons were present at McKendree Church in response to the appointment made by the Conference Committee on Fraternal Correspondence, to receive the fraternal delegates from other religious denominations to the General Conference. The meeting, too, was the most interesting yet held since the meeting of the Conference. It was a genuine love-feast.

The hymns sung, included, "The old ship of Zion," and "Oh, for a thousand tongues to sing."

Secretary Martin, after the devotional exercises, read the following introductory letters:

To the Bishops and other Members of the General Conference of the Methodist Episcopal Church, South—Dear Fathers and Brethren:—This letter will be presented to you by the Reverend Howard Sprague, Master of Arts, who was duly appointed at the last session of the General Conference of the Methodist Church of Canada, held at Montreal, to convey to you their fraternal greetings, and to give expression to their warm Christian love, and admiration of your earnest and successful labors for the common Master. He is a brother held in high esteem among us, and is cordially commended to your confidence and sympathy. He will be able to give you some account of our work and prospects, and we trust that his communications will tend to strengthen the bonds of Christian affection already happily existing between us and you. By order and on behalf of the General Conference.

A. SUTHERLAND, Sec.

Dated at Toronto, March 27, 1882.

To the General Conference of the Methodist Episcopal Church, South—Dear Brethren: The Bishops of the Methodist Episcopal Church, acting under authority given them by the General Conference, have appointed the Rev. Henry Bascom Ridgaway, D. D., a fraternal delegate to your body. He is one of the foremost ministers of our denomination, and he bears to you the most sincere and cordial Christian salutations of the church he represents.

By order and in behalf of the Board of Bishops.

WILLIAM L. HARRIS, Sec.

NEW YORK, Nov. 8, 1882.

Rev. Mr. Sprague, the representative of the Methodist Church of Canada, was the first to appear before the assemblage. He commenced his speech by thanking the audience for himself, and those who sent him, for the cordial welcome he had received in Nashville. The speaker considered the Southern people, from his intercourse with the persons he had met here, more like the Canadian people than any people on the globe, in manners, habits, in their homes, in their dialect, and in disposition.

Mr. Sprague had been frequently asked since his arrival here about the last representative to the General Conference, in Atlanta, in 1878—the Rev. Dr. Douglass. Dr. Douglass, the speaker said, was now President (corresponding office to a Bishop in the Southern Methodist Church) of the Canadian Central Conference, as well as president of the Divinity School at Montreal. Mr. Sprague had met Bishop Marvin and the Rev. Dr. Hendrix at the Wesleyan Methodist Conference, at London, and Dr. Sargent, of Baltimore, at the General Conference of the Methodist Church of Canada; and although Bishop Marvin had died, he recognized the faces of the other two delegates at the session of the present Conference.

Referring to the work of the church in Canada, he said he would commence by saying that the British Provinces included the territory from the Atlantic to the Pacific oceans, and from the forty-ninth degree of latitude to the North Pole. The chief crop of Canada was ice and snow. From Lake Superior west to the Pacific ocean, immediately north of this country, and in Canada, was the finest wheat market in the world. So much confidence did the English people have in the country that they had already subscribed $20,000,000, together with $20,000,000 which the government had subscribed; which would be used in the building of the Canada Pacific railway. The [illegible] England had purchased [illegible] million acres of land which they proposed to sell in small wheat farms.

The population of Canada was about 4,250,000, and of this population 1,790,000 were Catholics, and 583,000 Methodists. The Methodists of Canada, during the last decade, had increased thirty-six per cent. There are now in Canada and the British provinces 388 mission stations.

Mr. Sprague concluded by saying that the next General Conference of Canada would be held at Kingston, Canada, in September next, and he heartily invited the Conference to send one or more delegates to that body.

THURSDAY, MAY 11—EIGHTH DAY.

The eighth day's session of the General Conference was opened by devotional exercises conducted by Rev. A. R. Winfield, D. D., of the Little Rock Conference. Bishop McTyeire presided. The minutes of Wednesday's session were read and approved.

J. B. McGee read the following report which was adopted. In presenting the report, Mr. McGee said that the report was unanimous, and although every Conference was represented on the committee, not one objected to the report submitted.

The committee to whom was referred a paper, signed by O. R. Blue and others, relative to a rumor that Samuel Cupples, a lay delegate from the St. Louis Annual Conference, since his election to this General Conference, had openly and before the world violated the General Rules of the church by permitting dancing in his house, have duly considered the matter, and submit the following report:

After a free, fair and full investigation of all the facts we are of the opinion that the law of the church against dancing has been fully vindicated by his pastor and church, and that no further action is necessary. Respectfully submitted.

The Committee on Episcopacy made the following report upon the question of the election of Bishops:

The Committee on Episcopacy, having carefully and patiently considered that portion of the episcopal address which refers to the strengthening of our general superintendency, and also a resolution and sundry papers referred by the Conference, bearing on the same question, beg leave to present the following for the consideration and action of the General Conference:

Whereas, Under the blessings of God, the Methodist Episcopal Church, South, is growing rapidly in numbers, extent of territory, in the scope and promise of her missionary operations at home and abroad, and in awakened zeal in behalf of the great work of religious education; and whereas this growth of the church imperatively demands a large amount of episcopal supervision in the Pacific Conferences, in Texas, New Mexico, Mexico, and the border States and Territories, in China and Brazil, as well as episcopal encouragement to our great educational institutions for both sexes in the older Conferences; therefore,

Resolved, That the General Conference elect six traveling elders to the office of Bishop in the Methodist Episcopal Church, South.

Dr. Blue, of Alabama, moved that the report be amended by striking out "six," and inserting "three," as the number of Bishops to be elected. He thought that the work required of the Bishops in attending forty Annual Conferences could easily be done by five Bishops, besides he did not believe he could find six men in the church whom he considered competent to fill the high office of Bishop.

J. H. McLean, of the North Texas Conference, favored the election of six Bishops, saying that at present the Bishops were greatly overworked, and the election of six new and vigorous Bishops would result in great good for the church. With the cutting down of the number of Bishops, and adding work to each, the office was being brought in ill repute.

Dr. Edwards moved that the consideration of the question be laid upon the table, and made the special order for 11:15 o'clock Friday.

Dr. Andrews moved to amend by making the hour 12:15. The motion of Dr. Edwards was agreed to.

Three reports were received from the Committee on Itinerancy. One a unanimous report upon the condition of the journals of the Mississippi, Western, South Georgia, North Alabama, and North Georgia Conferences, which was adopted.

Your committee have had referred to them several papers, principally from members of the Holston Conference, asking modification in the appointment of presiding elders, so that no man can be appointed to the office more than four years successively. We respectfully recommend non-concurrence.

Report 3 is a minority report, signed by John E. Edwards, of Virginia; John W. Hanner, of Tennessee, C. C. Woods, of Southwest Missouri; F. Richardson, of Holston; F. H. Welsch, of North Texas; E. H. Moore, of North Mississippi; John D. Vincil, of Missouri, and H. C. Morrison, of Louisville, in which is recommended a concurrence in the papers presented by the members of the Holston Conference, upon the question of a limitation of the term of presiding elders.

The following on fraternal correspondence was unanimously adopted:

Resolved, That this General Conference has heard, with great satisfaction, the Christian salutation of the Methodist Church of Canada through their fraternal messenger, the Rev. Howard Sprague, A. M., and of the Methodist Episcopal Church, through the Rev. Henry Bascom Ridgaway, D. D., and heartily reciprocate their expression of Christian love to the Methodist Episcopal Church, South, praying that the Divine Spirit may render effective their joint labors with ours in spreading scriptural holiness through the earth.

Your committee, to whom was referred that part of the Bishop's address respecting the centenary of American Methodism, and also a paper from leading ministers and laymen of the Methodist Episcopal Church on the joint celebration of that event in the city of Baltimore in December, 1884, after carefully considering the same, submit the following report:

The religious movement called Methodism, which by the middle of the eighteenth century had spread over England, soon followed English-speaking people to the remote colonies, and by 1766 was introduced into America by the zeal of Barbara Heck and the faithful preaching of Philip Embury and Capt. Webb. Three years later the movement had taken so kindly to American soil that in response to Mr. Wesley's call at the British Conference, "Who will go to the help of our brethren in America?" Richard Boardman and Joseph Pilmoor offered their services, and were promptly aided in coming by the liberality of their brethren in the Conference. A few years later Mr. Wesley himself was urged to come, but, unable to do so, he sent Francis Asbury, a man like most like Wesley in executive power, untiring labors, and consuming zeal, ever given to the church. Appointed superintendent in 1772, he soon introduced the plans of work which had been successfully tested in England, and put the impress of his organizing mind on the infant societies. In the absence of ordained preachers the people were dependent on the English clergy for the sacraments. The Revolutionary war causing the return of most of these, it was necessary to organize "few sheep in the wilderness" into a church of their own, where not only the word of God might be preached, but the sacraments be duly administered. Of the 83 traveling preachers in the New World, who were assembled at the memorable Christmas Conference in the city of Baltimore, in December, 1784, to welcome Thomas Coke, LL. D., recently set apart and ordained by Mr. Wesley to the office of superintendent or Bishop of the Methodist Societies in America. He and Francis Asbury were chosen to this high office by the voice of the Conference, and twelve faithful men were elected and ordained elders. At this time, with the adoption of our Articles of Religion, and the general system of Discipline which has since governed us, the scattered societies became a fully organized church. We thus ante-dated, by some five years, the organization of the constitutional government of the country, and in 1789 the Methodist Episcopal Church, through their Bishops, presented a congratulatory address to President Washington, on his assuming the duties of his office.

Thus, in the providence of God, Methodism took an organic shape in a land peculiarly favorable to its growth, until within less than a hundred years our 83 traveling preachers have become more than 27,000, and her few hundred members over 4,000,000. This numerical showing is in keeping with her moral and religious influence in the New World. What with the extent and character of her periodical literature, her institutions crowded by the youth of the land, the thousands annually converted at her altars, and the countless multitudes who attend upon her service, Methodism is an incalculable power in the land of her adoption. Her responsibility to God and man is augmented in like proportion. At the General Conference of 1878 motion was first taken looking to "a Conference of Methodists in the United States and Canada, and other parts of the Continent of America, to be held in the city of Baltimore, at Christmas, in 1884," and the Bishops of the Methodist Episcopal Church, South, were "requested, in behalf of the Conference, to open a correspondence on this subject with the Bishops of the Methodist Episcopal Church, the presidents of the several Canadian Conferences, and of all other Methodist bodies on this continent." In view of the action already taken, we submit the following resolutions:

Resolved, That in grateful acknowledgment of God's signal mercies, and of our increased prosperity and responsibility, we will endeavor, during the year 1884, to raise the sum of two millions of dollars to be applied equally to the cause of education, church extension and foreign missions, save

where donors shall give special direction to their gifts, under the supervision of a committee hereinafter named.

2. That a committee consisting of twelve ministers and twelve laymen to be appointed by the Bishops, shall, together with the Bishops, be charged with the duty of collecting and administering all funds collected for connectional objects, and that such committee make its report to the General Conference in 1886.

3. That such committee be authorized to organize sub-committees in every Annual Conference, who, jointly with these, may aid in collecting funds for both local and connectional objects, and who shall report to the central committee as above constituted all amounts raised for the payment of church debts; the erection of churches and parsonages, and all other local objects or needs as for connectional objects.

4. That the committee above provided for shall represent us in all correspondence respecting the Conference to be held in Baltimore in December, 1884, and that our Bishops be and are hereby authorized to appoint all necessary representatives from our church to such Conferences.

Reports on boundaries (majority and minority) were read and laid over under the rule for future consideration.

Dr. Kelley presented a report on missions, recommending that it shall be the duty of each Bishop, presiding in an Annual Conference, to see to it that one day shall be set apart as "Missionary Day," in which earnest inquiry be instituted as to the best method of raising funds for missions, and of infusing and diffusing in the mind of the church an honest, healthful and scriptural interest in that great work.

The report was laid over for future consideration.

Dr. Walker presented a report on publishing interests, stating that the Quarterly Review had been ably and properly conducted, and that the business had been successfully managed. The committee recommend it as worthy the patronage of the members of the church, and that it should be continued, as heretofore, under the control of the following committee: E. R. Hendrix, J. W. Hinton, C. W. Miller, F. A. Mood, N. T. Lupton, A. B. Stark, A. W. Wilson, C. G. Andrews, R. A. Young and B. Craven. The report was adopted.

A second report from the committee was also presented, recommending a revision and improvement of the abridged hymn-book which lies over under the rule.

The Rev. P. A. Peterson presented a report recommending various changes in the Discipline, which report lies over, under the rules, for future consideration.

The hour having arrived for the discussion as to how many Bishops should be elected, Dr. M. S. Andrews, of Alabama, seconded the motion of Dr. Blue to elect three Bishops, in a short and pointed speech.

Dr. Hinton, of South Georgia, urged the election of five or six Bishops.

Dr. J. W. Hinton, of South Georgia, said:

MR. PRESIDENT:—The committee have reported with singular unanimity in favor of electing six Bishops at this time. I desire to speak in favor of that report. It is based on reasons contained in the preamble and supported by many cogent arguments.

From every section of the church petitions have come urging a large increase to our Episcopal force, insisting on the necessity of more Bishops in order to a more effectual supervision of our greatly extended work. These expressions of the voice of the church came from Baltimore to our extreme west. There is no discord, but a choral symphony—a song sung with the zest of fervid Methodists. It is a strong demand which ought not to be disregarded. Sir, it is true that the Episcopal message advises only the election of three Bishops. But, Mr. President, knowing the reluctance of men to admit infirmity, and this is especially true it would seem of Bishops; if the Bishops think we need *three* additional Bishops, *a fortiori* the General Conference will very properly conclude we need five or six new men in that office.

Sir, I do not wish to say that you are not responding to the demands of the office; you go up to your ability. And Mr. President, I do not propose to elect more Bishops that you may have an easier time. We have no other use for you than to give you work—we want you to have full work. But some of you are old, and with pain we behold the steps of age "halt feebly to the tomb." The sun is setting—it is a brilliant setting, and may we have a brilliant dawn.

Is it true we cannot find enough men (six) to supply loss and lack? The distinguished gentleman from Alabama (Dr. Blue) seems to think so. Mr. President, I believe that whenever God calls an Elijah away, there is an Elisha ready to take his mantle. There are men enough in this body to furnish the requisite number. Here are young men, vigorous, and here are men in the meridian of their lives, full of strength, and here are men of more age with the accumulated wisdom of years. The only difficulty is, if any exists, to find men full of fire and zeal, ready, willing, and able to do the work. They can be found. Can they be supported? I do not think the financial argument worthy of serious reply. The amount of money needed may be large, but a big dividend and a large divisor yields a small quotient. We have nearly a million of people. What is the difficulty, or burden, in such a number raising any sum necessary to meet the financial demand? If the Bishops could circulate more extensively, the money to maintain them could be raised more readily than it is—the money can be had, no doubt of that.

Mr. President, I base my argument chiefly on our fundamental, constitutional law. Among the "Restrictive Articles" of our constitution is one which says: the General Conference shall not do away with our itinerant general superintendency." No man proposes *directly* to abrogate this feature of our economy; but we may accomplish the same indirectly by having a force wholly inadequate to the demands of this article; and on the other. Merely holding an Annual Conference is not general superintendency. It is indeed one element of it, and an interchange of Conference presidency is another feature. The general superintendency comprises extended travel and supervision throughout the whole field of Methodism. The time was when Bishop Asbury knew personally every preacher in the ranks. The work is so vastly enlarged now as to make this impossible; still, we must approximate as far as we can the labors of Asbury and McKendree in going through the field if we are to maintain intact our system. Without a large increase of Bishops the "general superintendency" is virtually abolished—a thing we are forbidden to do by constitutional law. This is my final platform. The demand of the church is in exact accord with the traditions of Methodism and primary, organic structure. The pressure is very decided in favor of what we propose in this report, and its passage is demanded by an unmistakable demand from all sections and by all classes of our people.

P. A. Peterson, of Virginia, said that he desired to see the Methodist itinerant episcopacy perpetuated, let it cost what it might in men and money. He believed that when they scupped the foundation of the episcopacy the church, as a distinctive ecclesiastical organization, was at an end. In order to have an effective episcopacy they should have a strong and effective College of Bishops. He did not exactly comprehend that the Methodist Episcopal Church, South, was tending to high-churchism. If it were in the preachers and in the people, it would be in the Bishops. If it were in the Bishops, then more Bishops should be elected to take the conceit out of those occupying so exalted a position. (Laughter.) There could be no more high churchism in one Bishop than in forty. There were fifty men who would make efficient Bishops. No Bishops had labored more zealously and efficiently than those of the Methodist Episcopal Church, South, but they needed more help. It was a long stretch to have a man travel across the entire continent, and more especially one who had attained the venerable age of seventy years. There were districts in Virginia where the eyes of the people never had rested upon a Bishop since the days of Asbury. They ought to elect a sufficient number of Bishops to travel in the out-of-the-way places. If a Bishop could preach a sermon to these people they would consider it the grandest sermon they ever heard since they were born. (Laughter.) He thought there ought to be a sufficient number of Bishops elected to do the work required.

The Rev. Dr. J. B. McFerrin said that a man would have to have a great deal of courage to attempt to follow the speech of Mr. Peterson. He was glad to know that fifty persons were ready and willing to receive Elijah's mantle. (Laughter and applause.) No man had more respect for the Bishops than John B. McFerrin. He had eaten with them, slept with them, and traveled with them. The hardest work to do was to eat a Bishop's dinner. (Laughter) He did not want to multiply the Bishops so as to make them a nuisance in the church. The Tennessee delegation had recommended the election of four Bishops. He [illegible] ed three, but he was [illegible] four. The Bishops [illegible] to work very hard. (Laughter.) All of them had lived to a good old age. One of the present Bishops had attained the age of eighty-two, and another of eighty-years. One of them had gone to Oregon and had returned as fat as an Oregon bear. (Laughter.) He did not think that there was any danger of killing them at all, but if they elected too many he was afraid that the good Lord would thin them out. (Laughter.) He had come there with the impression that four were enough.

Rev. J. D. Barbee said that the Tennessee delegation had instructed Dr. McFerrin to recommend four as the *minimum* and six as the *maximum*.

Dr. McFerrin said that there was no *minimum* nor *maximum* about it.

Mr. Barbee asked him to let some of the brethren of the Tennessee delegation speak on it.

Dr. McFerrin: I was there; I was the chairman; I made the motion, and I took the vote, and it was unanimous. (Laughter and applause.)

Dr. W. H. Potter, of North Georgia, made an earnest speech, in which he urged that not less than six Bishops should be elected, and that there was plenty of work for all of them to do. The church needed their services, and ought to have them.

The Conference then adjourned until nine A. M. Friday.

BISHOPS ELECTED.—The following telegram to the ADVOCATE was received just before going to press:

"A. H. Wilson, Linus Parker, A. G. Haygood, J. C. Granberry and R. K. Hargrove were elected Bishops by the General Conference to-day."

Thanks from the Overflowed.

MR. EDITOR: Please allow me to return thanks to the good people of Vicksburg for their kindness in ministering to our wants, (as sufferers from the recent floods) through our beloved brother, Rev. B. Curadine. Also to the kind friends of Memphis for supplies furnished us through Bro. T. H. Rice, of the Memphis and Shelby county Bible Society, for all of which we are truly grateful. May God richly bless those who have been indeed a blessing to us who have suffered from this great water. Your brother in Christ, W. T. SHELL.

HELENA, Miss., May 1, 1882.

COTTON FUTURES.—The Court of Appeals yesterday, in deciding the succession of Richard Condon, held that speculations in cotton futures were contracts not enforceable. The decision affirms the judgement of the lower court, which held that a future contract was a gambling debt.—Times-Democrat, May 10.

DEAR BRETHREN.—Please come to our help in the way of subscriptions and remittances.

PUBLISHING COMMITTEE.

Address all mail matter to NEW ORLEANS CHRISTIAN ADVOCATE, New Orleans.

Note from Publishing Committee.

Mr. Lathrop, in retiring from the business management of the ADVOCATE, carries with him the best wishes of the Publishing Committee, and, we may safely say, of the agents and subscribers also. During his connection with the paper the accounts have been kept with accuracy, and the paper has been issued promptly and in good style. The Publishing Committee, from the time of Mr. Lathrop's retirement, April 25, assume the business control and all financial responsibility. The Publishing Committee have employed Mr. T. J. Carver as their business manager. All communications on business should be addressed to no individual name, but "To the New Orleans Christian Advocate, 112 Camp street, New Orleans."

FELIX R. HILL,
LINUS PARKER,
CHRISTIAN KEENER,
Sub-Committee.

Business Manager's Notice.

As will be seen in the above, the undersigned has taken the business management of the ADVOCATE. This will in no wise interfere with my commission business conducted at 80 Carondelet street, this city. I shall have ample time to give all needed assistance to the Publishing Committee. The late publisher, Mr. Lathrop, has so systematized the business department of the paper that no changes will be needed. Everything will go on as if no change in the management had been made. As stated above, all communications must be addressed to the NEW ORLEANS CHRISTIAN ADVOCATE.

T. J. CARVER.

From Invalid.

MR. EDITOR: With many thanks for the editorial notice of Wood Notes, let me say that so soon as my list is filled with names I can then learn from the publisher the size and price of my little rustic volume. Every mail once per week, brings me new names and kindest words of encouragement. Be patient friends, and accept this notice with thanks until I can send in the "particulars."

CANTON, MISS., May 6, 1882.

Personal and Other.

—By the will of Mr. Isaac Rich, the founder of Boston University, his immense estate, amounting to nearly $2,000,000, was bequeathed to the University; but it was to be withheld until ten years after his death. This month marked the termination of that period, and, in recognition of the event, there was an informal jubilation in the chapel of the institution.

—The celebrated Daniel Webster's hundredth birthday was made the occasion, at Franklin, N. H., of proving his church connection. An original register was exhibited in which his membership in a Congregational church recorded on September 12, 1807.

—A monument is to be erected at Batavia, N. Y., to the memory of William Morgan, who was supposed to have been murdered by Masons, for betraying the secrets of their order. Over 2,000 persons are said to have contributed to the cost of the memorial.

—Senator Fair, of Nevada, is the richest man in Congress, if not the richest officeholder in the world. He lives in Charles Sumner's old Washington quarters and devotes his leisure time to the study of questions of finance.

—Mr. Francis Murphy, the temperance evangelist, has been recommended by the official board of East Brady, Penn., to the district Conference as a suitable person to be licensed to preach.

—Baron von Steuben has arrived at his home in Germany, and expresses himself as much pleased with the cordial welcome he received in America. He has christened a son since his return, "Blaine," in honor of our Secretary of State.

—A memorial tablet to Dr. Leonard Bacon will be placed in Center Church, at New Haven, and an historical address will be spoken at its unveiling.

—Bishop Smith of Kentucky was consecrated forty-nine years ago, and is the oldest Protestant and English-speaking bishop in the world.

Books and Periodicals.

THE GREAT REVIVAL OF THE EIGHTEENTH CENTURY. By the Rev. Edwin Paxton Hood; with a supplemental chapter on the revival in America. Appendix and index. 12mo, cloth, with numerous illustrations. $1.25. The American Sunday-School Union, Philadelphia, Chicago, New York.

This is a history of the great religious movement of the eighteenth century, whose influence is still felt in the churches. Although the volume does not profess to give a complete history of the great revival, the perusal of it will give the reader a graphic and succinct view of the marvelous awakening of religious thought of which Whitefield and the Wesleys were the great leaders. The narrative is enlivened by many anecdotes, and the story of the lives and the works of these great men, as recited by the author, is a tale of heroism and endurance which is not excelled by the biography of any soldier or sailor. The book has been revised so as to make its phrases and descriptions familiar to American readers, and a chapter has been added descriptive of the great revival in America, in which Edwards, Whitefield, John Wesley, Tennent, and others, participated. The appendix contains extracts from the works of other writers who are regarded as authorities and who are referred to by the author. The index is full, and will add to the utility of the book as a work of reference. It is for sale by all booksellers.

—The Century for May is, as usual, handsomely illustrated. The frontispiece is a portrait of James Russell Lowell. The articles are: The Canadian Mecca; Estrangement; Carlyle in Ireland; The Dreamer; Opera in New York; The Transferred Ghost; Russian Christianity Versus Modern Judaism; Romance; George Juness; Love Crowned; Through one administration; The Sons of Cydippe—The Meliotic Age of Scripture; James Russell Lowell; New England's Chevy-Chase; A Modern Instance; Lecturing in two Hemispheres; The Street of the Hyacinth; Drought; Topics of the Time; Literature; Home and Society; The World's Work; Bric-a-Brac.

—Wide Awake, May, 1882, is very beautiful in its illustrations and filled with entertaining things.

The frontispiece is a very fine engraving of the Poet, Longfellow. Among the articles are: The Poet and the Children; Lost in Pompeii; A Vexed Question; How Fish Hooks are made; Candle Ends; The Carib Captains Story; From the Hudson to the Nova; Wild Flower Papers; The Kinkipaws; Magna Charta Stories; Old Ocean.

—St. Nicholas, for May, is splendidly illustrated. The frontispiece is "Ninette"—after a painting by Greuze. Among the articles are: Why the Clock Struck One; The Origin of Dantzic; An Old Man who Lived by a Gate; The Story of the Secretary Bird; Stories of Art and Artists; Play-day at Mentor; Wolf-Reared Children; Donald and Dorothy; The New Light.

Manager's Department.

☞ *We shall do our best to exclude fraudulent advertisements of every description from the* ADVOCATE, *and ask our friends, in ordering goods from the leading merchants of New Orleans and elsewhere, as represented in our columns, will mention having seen the advertisement in the* ADVOCATE. *We will also take pleasure in attending personally to any commissions for our friends in the country with which we may be favored, while endorsing our advertisers as being worthy of their patronage.*

Send the ADVOCATE to your friend for the next year and you will not regret it.

Address all mail matter to NEW ORLEANS CHRISTIAN ADVOCATE, New Orleans.

To Lady Mount Edgcumbe on the death of her pig Cupid:

O, dry that tear, so round and big;
Nor waste in sighs your precious wind;
Death only takes a *single* pig;
Your *lord* and *son* are still behind.

—Peter Pindar.

The King Cotton Press, the attention of planters is called to the advertisement of this press in another column. The writer has seen this press at work, and does not hesitate to state that it will do all claimed for it. For particulars address G. T. Raoul 143 Common Street.

The fellow that went out rabbit-hunting without success, but on his return home bought a stale one at the market, was told by his wife, when she got a sniff at it, that he had done well, for it was high time that rabbit was killed.

American China House, W. C. Shepard & Co., 49 Camp Street. The advertisement of his veteran Crockery House appears in our columns to-day. The writer can testify from large and constant dealings with *this house* Messrs. W. C. Shepard & Co., for several years, to their integrity and the reasonable prices of the goods, all orders sent to them will have the same attention, as if the purchasers were present in person.

"How do I manage to rid myself of bores?" said a woman of the world. "Nothing is easier. When I want to send a man away, I talk to him about myself. When I want him to stay indefinitely, I talk about himself."

The New Orleans Co-operative Endowment Association is an institution chartered under the laws of the State of Louisiana and is upon the same principle as that in the Knights of Honor. They make an assessment of, from one to five dollars each, upon all of its members when one of their number gets married. The total of this amount is paid to the marrying member. The policies or certificates issued range in amount from $1,000 to $5,000. We happen to be personally acquainted with several persons connected with the directory of this company and know them to be gentleman of honor and integrity.

The co-operative assessment plan in insurance seems to be gaining ground and is pronounced the cheapest of all plans for the insured. This association began under favorable auspices and is in a thriving condition. Those anywhere desiring to take a certificate in this association, or to learn more about it, can write to the secretary 16 Union St. New Orleans, La.

Beecher contends that he could cure the most rabid Socialist in five minutes by giving him $500,000. Henry, we are a rabid Socialist, by inspiration, and if you can guarantee a cure on one application you can send on your medicine.

Debility resulting from typhoid and low fevers is best and most quickly relieved by Brown's Iron Bitters.

He slipped quietly in at the door, but, catching sight of an inquiring face over the stair rail, said: "Sorry so late, my dear; could'nt get a car before." "So the cars were full, too," said the lady; and further remarks were unnecessary.

The sunken eye, the pallid complexion, the disfiguring eruptions on the face, indicate that there is something wrong going on within. Expel the lurking foe to health. Ayer's Sarsaparilla was devised for that purpose; and does it.

Southwestern Co-operative Association, No. 60 Carondelet Street. This commission house, has been in business for six years. Its patrons are constantly increasing, and the business has been conducted with general satisfaction. All consignments of cotton, and all products of the soil, will have faithful attention. All orders filled with judgment and care. Thos. J. Carver, Manager.

At the opera in Dublin a gentleman sarcastically asked a man standing up in front of him if he was aware he was opaque. The other denied the allegation, and said he was O'Brien.

We would call special attention to the card of W. W. Carre. The cabins or cottages they are manufacturing, are specially adapted to the wants of those who are contemplating putting up houses, tents, etc., at the Seashore Camp Grounds. Do not delay, until the last moment, but send in your orders early, so that everything will be completed before the meeting.

"Amateur Gardener" wants to know the easiest way to make a hot-house. Leave a box of parlor matches where the baby can play with them.—Marathon Independent.

CONSUMPTION CURED.—Since 1870 Dr. Sherar has each year sent from this office the means of relief and cure to thousands afflicted with disease. The correspondence necessitated by this work becoming too heavy for him, I came to his aid. He now feels constrained to relinquish it entirely, and has placed in my hands the formula of that simple vegetable remedy discovered by an East India missionary, and found so effective for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Diseases; also all Nervous Complaints. Its remarkable curative powers have been proven in many thousand cases, and actuated by the desire to relieve suffering humanity, I gladly assume the duty of making it known to others. Address me, with stamp, naming this paper and I will mail you, free of charge, the recipe of this wonderful remedy, with full directions for its preparation and use, printed in German, French or English. W. A. Noyes, 149 Power's Block, Rochester, N. Y.

MISCELLANEOUS.

NEW ORLEANS
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OFFICE 16 UNION STREET, NEW ORLEANS, LA.
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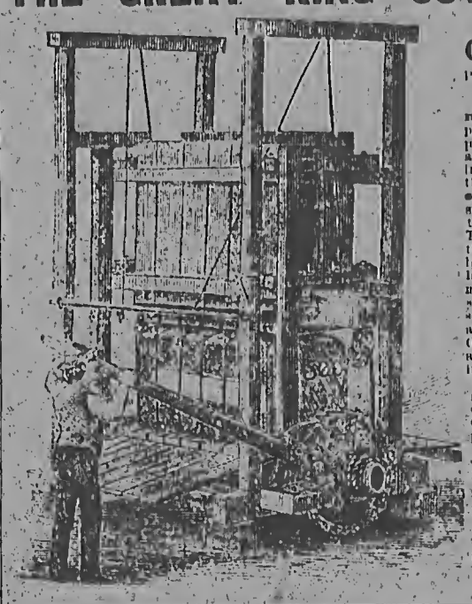
This association is organized on a new and very much improved plan. It has a **Sinking Fund** in addition to the ordinary plan of assessments, to facilitate prompt payment of certificates.

THIS COMPANY PAYS FROM $1,000 TO $5,000

Members in first three classes can marry after four months, in the other two classes after six months. Non-marrying members are paid at twelve years.

RELIABLE AGENTS wanted in every part of the United States, best references must be given, a liberal commission will be paid. For circular and full information write to H. A. HILL, Secretary, or apply at the office of the Company, **16 Union Street, NEW ORLEANS, LA.**

THE GREAT KING COTTON PRESS!
SINGLE GEAR,
ONE MAN POWER!



Patented to H. P. King, of South Carolina, January 1, 1880.

The King Press is worked by hand **one man only** is necessary to work this press. Single Gear—which will reduce a 500 pound bale of cotton to less dimensions and in less time than any horse-power press in use. With the Double Gear press and the labor of **two men** will reduce a 500 or 600 pound bale equal to any plantation steam power screw press and do it in less time, with very little labor to the operators. The capacity of this Press is fully equal to that of any other Single Box Press driven by any power. The King Press occupies but little space compared to others. It is made a roving and durable; requires no skill to set up and operate it. It is perfect in itself. Needs no props, braces or splintering around it; stands independent of every thing indoor or out. Every Press is guaranteed perfect and capable of doing all that is claimed for it.

The cut shows the simplicity of the press and the combination of the two great powers—the pulley and the lever. Full directions for setting up will accompany each press, *no mistakes can be made.*

Manufactured in this city and at the shops of the Lyceum Foundry and Machine Co., Memphis, Tenn.

Single Gear Press on Skids or R. R. 150
Double Gear ..... do ..... do 200

Address the above company at Memphis Tenn., or the undersigned, General Agt., 143 Common Street, New Orleans, La.

G. T. RAOUL.

The First brigade of the Illinois militia is without a general. This accounts for the sassy attitude of Europe.

A FEW WORDS ON PIANOS.—Mr. P. Werlein, 135 Canal street, New Orleans, is now prepared to offer the greatest bargains in the best pianos manufactured. Owing to the overflow he is over stocked with fine pianos, and also has a large stock of second-hand pianos on hand, which were rented out last winter, that he can sell you at your own price, so to speak, and on such terms as will suit your convenience. The piano forte, as illustrated to the new Chickering, may now be said to be perfect. These pianos have been known for over sixty years, but they were never so good as now, and never had a larger sale. The Chickering piano of to-day will wear an indefinite number of years, as they have always done, but the purity of tone and perfection of action is what now constitutes the *Chickering piano* the perfect piano of the world. The Mathushek pianos have patented features which gives them great popularity; they are also considered indestructable. Mason and Hamlin's organs—the organs of greatest reputation, are to be had at this popular house. Whoever needs anything in the music line will consult their interests by writing to P. Werlein, or call on in person. Any representation of goods at this house, can be relied upon implicitly. Send there also for your music and musical instruments of every kind, either retail or wholesale.

It may be right occasionally to take a bull by the horns, but it is always well to keep in mind that the horns belong to the bull.

NEW ADVERTISEMENTS.

THE BEST COTTON GINS.

We are making the ECLIPSE EAGLE COTTON GINS, which proved such a complete success the past season, and which took the first prize at the Atlanta Exposition for ginning hilly cotton which had been gathered with the bolls. We also continue to manufacture our celebrated STANDARD EAGLE GINS, which have for the past twenty-six years been known as the leading Cotton Gins, receiving the indorsement of the largest and best planters. We also make a Gin having saws of ten inch diameter. Our FEEDERS and CONDENSERS are the best invented, and our Feeder was awarded the first prize at Atlanta. Edward Atkinson, Col. Barrow (the President of Williamantic Cotton Company,) and other Northern manufacturers of cotton goods, indorse the Eagle Gins as producing the best sample of cotton. Planters in purchasing the Eagle Cotton Gins do so with the certainty of getting the best Gin ever made. Circulars sent on application, giving prices and terms. A stock of all sizes kept in New Orleans ready for immediate delivery.

W. L. CUSHING, Agent,
166 Gravier street;
Opposite St. Charles Hotel.

Stedman's Engines and Machinery.

Stedman's new PORTABLE ENGINES have a steam pump attached to boiler; have steel shafts and are the most perfect Portable Engine ever put upon the market. The Stationary Engines are made of sixty-one sizes. We do not make the light, flimsy SO-CALLED Stationary Engines which have been put on the market by Portable Engine builders, and which are merely detached Portables. The names of 267 planters can be given who have had our Standard Stationary Engines in use over twenty years. We also manufacture SAW MILLS, SHAFTING HANGERS and PULLEYS, and are prepared to contract at very low prices.

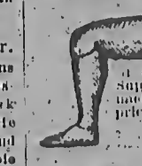
W. L. CUSHING, Agent,
166 Gravier street,
Opposite St. Charles Hotel.

Queen South Corn Mills.

Having been appointed Agent of the SIMPSON & GAULT Manufacturing Company, a full stock of all sizes of the celebrated Queen of South Corn Mills will be kept in stock ready for immediate delivery. We are also making Portable Cockhead Under-runner Mills, usually known as the Bradford & Coleman style, with all late improvements, and finished in a much better style than any such mills now on market.

W. L. CUSHING,
Manufacturers' Agent, 166 Gravier street.

Agent for Victor & Great Western SUGAR MILLS, Cook's EVAPORATORS.



DR. BLY'S PATENT ARTIFICIAL LIMBS. The *Best* and cheapest. Satisfaction guaranteed. Trusses, Shoulder Braces, Abdominal Supporters, Elastic Stockings, etc., at moderate prices. Send for pamphlet and price list.

A. McDERMOTT, Manufacturer,
163 Canal St., New Orleans.

T. ATKINSON, Jackson, Miss., Pres't. J. T. McMAHAN, Camden, Ark., Sec'y.

Southwestern Co-operative Association,

For the Sale of
Cotton, Sugar, Tobacco,
AND ALL PRODUCTS OF THE SOIL,
And Supplying
All Kinds of Merchandise.

New Orleans Branch, 60 Carondelet Street. THOS. J. CARVER, Manager.
St. Louis Branch, 235 North Fifth St. WM. MAXWELL, Manager.

SIXTEENTH ANNUAL STATEMENT
—OF THE—
Factors' and Traders' Insurance Co.
19 Carondelet Street 19
NEW ORLEANS, MAY 1, 1882.

The Trustees, in conformity with the charter of the company, publish the following statement of its affairs for the period year ending April 30, 1882:

Premiums for the year—

On fire risks	$322,140 11	
" river	111,218 60	
" marine	57,899 84	
		$491,258 55
Less—		
Unterminated premiums of 1881 and 1882	$276,059 00	
Return premiums	12,283 70	
		288,342 70
Net earned premiums		$202,915 85
Losses paid		
On fire risks	$67,[illegible]	
" river	6,[illegible]	
" marine	32,[illegible]	
	[illegible]	
Add reinsurances	$7,878 40	
Rebates	10,791 35	
State and city taxes	20,187 52	
N. O. Board of Underwriters	5,632 89	
Gross general expenses	44,742 38	
		$117,066 87
Balance		79,250 91
Add interest and discount and savings received		48,348 80
Net profits		$127,600 21
Deduct first semi-annual interest, 5 per cent., paid, and second 5 per cent. now due		100,000 00
		$27,600 21
Reserved for unadjusted and unpaid losses		15,000 00
		$12,600 21

The company has the following assets—

Cash on hand	$9,894 30
Accounts in course of collection	89,916 54
Bills receivable on pledge	107,923 37
Bills receivable, mortgage notes	190,529 23
Bills receivable, premium notes	6,216 59
Bank and other stocks, market value	130,898 00
City Railroad, Water Works and other stocks, market value	148,035 00
U. S. 4 per cents., market value	153,065 00
U. S. 6 per cents., currency 1898, market value	13,800 00
Real estate	102,100 00
Office furniture and fixtures	4,510 80
	$1,103,028 03

The foregoing is a true and correct transcript from the books of the company.

ED. A. PALFREY, President.
THOS. F. WALKER, Secretary.

STATE OF LOUISIANA,
Parish of Orleans, City of New Orleans, }

Sworn to and subscribed before me this 15th day of May, 1882.

EDWARD IVY, Notary Public.

At a meeting of the Trustees, held on the 15th instant, it was resolved to pay on demand a second semi-annual interest of FIVE PER CENT. to the 30th of April, 1882, making ten per cent. per annum on the capital stock of the company, and a cash dividend of FIFTEEN PER CENT. to stockholders on the amount ($72,888.50) of their net participating premiums for the year ending the 30th of April, 1882.

ED. A. PALFREY, President.
JNO. CHAFFE, Vice President.
THOS. F. WALKER, Secretary.

TRUSTEES.

JOHN I. NORLE,	JOHN CHAFFE,
RICH'D MILLIKEN,	S. FRIEDLANDER,
R. M. WALMSLEY,	A. H. MAY,
T. LYTT LYON,	SAMUEL H. BOYD,
WM. J. BEHAN,	B. F. ESHLEMAN,
CHAS CHAFFE,	L. C. JERVEY,
WM. HARTWELL,	C. J. LEEDS,
A. T. JANIN,	A. M. BICKHAM,
HENRY ABRAHAM,	LOUIS BUSH,
A. BRITTIN,	G. W. SENTELL,
JOHN I. ADAMS,	R. T. BUCKNER,
CHAS. E. BLACK,	O. HOPKINS,
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W. C. SHEPARD & Co.,
AMERICAN CHINA HOUSE,
49 Camp Street, New Orleans

We append a few prices:

The AMERICAN CHINA Dinner, Breakfast and Tea Set comprising 150 pieces, for $12 50.

A real FRENCH CHINA Dinner Set, 115 pieces, for $18.

ENGLISH STONE CHINA Dinner Set, 124 pieces, for $ 0 50.

ENGLISH STONE CHINA Chamber Set, comprising, 10 pieces, for $ 4 50.

DECORATED CHAMBER SETS, with different colored bands, 10 pieces, for $4 50.

GLASS GOBLETS, from 50 cents to $1 per dozen.

Particular attention given to Novelties and Specialties pertaining to the

HOUSE FURNISHING DEPARTMENT.

Orders promptly attended to. We have just received a full and complete stock of

HOLIDAY GOODS,

Call and examine before purchasing.

W. C. SHEPARD & CO
49 Camp Street, New Orleans

GREAT JACKSON ROUTE.

Special Week-Day Excursion to Pleasure Grounds at 100 Mile Post,

SATURDAY, MAY 20th, 1882.

TICKETS FOR ROUND TRIP ONLY $1

TRAIN leaves New Orleans at 7:30 A. M.; returning, will reach the city about 10 P. M.

J. W. COLEMAN, Acting G. P. A.

THE GRAND REALITY.

Reality—reality.
Lord Jesus Christ, thou art to me
From the spectral mists and drifting clouds,
From the shifting shadows and phantom crowds;
From unreal words and unreal lives,
Where truth and falsehood feebly strives;
From the passings away, the changes and change,
The workings, vanishings, swift and strange,
I turn to my glorious rest on thee,
Who art the grand Reality.

General Conference.

REPORT ON THE DEATH OF DR. SUMMERS.

The committe appointed to make arrangements in view of the death and funeral of Rev. Dr. Thomas O. Summers, secretary of this General Conference, respectfully present the following minute for insertion in the journal:

A great bereavment has come upon the General Conference of the Methodist Episcopal Church, South, while in session in this city, in the death of the venerable secretary, Rev. Thomas O. Summers, D. D., LL. D. He "died in the Lord" in great peace, May 6, at six o'clock, A. M.

Dr. Summers was born in Swanage, near Corfe Castle, Dorsetshire, England. He early experienced the power of regenerating grace—the witness of the Spirit—and identified himself with Wesleyan Methodism, whose principles, thus early imbibed, ever afterward controlled his life. In March, 1835, he was admitted on trial by the Baltimore Annual Conference at its session in Winchester, Virginia. In 1837 he was ordained deacon by Bishop Hedding in the Monument Street Church, Baltimore. In 1839 he was ordained elder by Bishop Andrew in the Light Street Church, Baltimore. The first circuit to which he was appointed was Augusta, in the Rockingham district, of which Norval Wilson was presiding elder. To this circuit he was returned the second year. In 1837 he was appointed "junior preacher" to the Baltimore City Station, then embracing five churches, each requiring three sermons on the Sabbath, besides a still greater number of week-night services. This station was then served by four traveling preachers, aided by a number of local preachers, whose names were regularly printed on the "plan of appointments" for the year. This young Summers found in this station much the same plan as recognized among the Wesleyans, and with which he had been familiar before leaving England. The work was congenial to him, and years afterward he often referred to his experience in the "Old City Station," especially its class meetings, the preachers' quarterly visitation of the classes as led by the leaders, the pastoral visitation from house to house by the preachers in their respective districts in that station, and the systematic weekly collections from each member, through the class-leaders.

The next appointment to which he was assigned was West River. It was while at this circuit he was transferred to the Texas Conference, 1837, where he aided heartily the noble men of that young Conference in planting Methodism in the vast and opening country. From Texas he was subsequently transferred to the Alabama Conference, in which his labors were freely given as pastor until called to occupy other positions, especially in relation to the literary department of the church. He continued in the Alabama Conference, and from that body he was sent to each succeeding General Conference since the organization of the Methodist Episcopal Church, South.

At every session of this body, Dr. Summers has been elected secretary, except the first, when he was assistant. How invaluable have been his services in this office, so important in its relation to the quadrennial Conferences of the Church, members of this and other sessions of the General Conference have borne witness to the fidelity and rare zeal he exhibited in the execution of his secretarial work.

The rigid attention he gave the duties of the office, his patient toil, his refusal at any time during Conference sessions to lighten his burden by needful recreation, his exactness in minuting the proceedings, his precision in the order of business, his fidelity in directing the records, all entitled him as "the faithful secretary of the church."

In this respect the General Conference and the whole church will ever acknowledge their indebtedness to Dr. Summers—and he, in characteristic tone of the true Methodist preacher—of all work—prized the approval of his brethren, in this office as a far greater consideration than any emolument which could have been awarded, as is sometimes done for these in similar relation in other bodies.

Thus worked, yet rejoiced in labor, our noble secretary, till literally was fulfilled the favorite words he often sang:

O that without a lingering groan,
I may the welcome word receive,
My body with my charge lay down,
And cease at once to work and live.

As editor of books, an office to which he had lately been assigned by the last General Conference, he still continued until the close of his career to display the same ripe scholarship, rich experience, and fidelity to all the duties required in the exposition of the great principles of Methodism, and in which he also was jealous of the maintenance of the honor and polity of the Methodist Episcopal Church, South.

J. S. MARTIN,
O. R. BLUE,
Committee.

Funeral of Dr. Summers.

The funeral of the late Rev. Thomas O. Summers, D. D., LL. D., took place on Sunday, May 7, at half-past three o'clock P. M. There was a full attendance of the delegates to the General Conference, and a vast audience composed of distinguished visiters, ministers of all denominations, and all Nashville was represented in the vast concourse that assembled to do honor to the lamented dead. We take the daily American's account of the solemn ceremonies:

The attendance on the part of the General Conference was very large, nearly every member of that body being present. A number of Senators and Representatives, prominent citizens of Nashville and their families, the Bishops of the Methodist Church, South, ministers of other denominations, the faculty and students of Vanderbilt composed the audience which had assembled to honor the memory of the veteran soldier of Christ, who had devoted his life to the service of the church which had honored him. Everywhere could be seen the evidences of the estimation in which the deceased was held by his fellow-laborers in the church. The sorrowful faces, and tear-stained eyes visible here and there in the audience, showed the feelings of those present.

Long before the hour announced for the services, the chapel was filled to repletion and a large number were standing in the aisles, in the space back of the seats, and even outside the door. The gallery was also filled, and outside the gallery-door were a large number who failed to obtain admission.

The chapel, in which the funeral ceremonies were held, was heavily draped in mourning. The entire front wall of the chapel was hung in folds festooned from the window in the center, through which the sun poured a flood of light upon the solemn scene. The chandeliers, were also covered with black, while the rear of the chapel, and the gas fixtures extending from the side and rear walls, bore their contribution of mourning for the deceased.

The floral tributes were of an elaborate but tasteful character. On either side of the altar were harps about eighteen inches in length, composed of a ground-work of evergreens and immortelles, and smilax, honeysuckles, and roses tastefully imbedded therein. To the right of the altar was a column of white, three feet high, composed of honeysuckles, and roses, and rare exotics, while a border of calla lilies and immortelles formed the appropriate base. On the coffin were four wreaths of rare white flowers. These were the gifts of loving friends, in mute eloquence attesting friendship's last tribute to the worth of the departed.

At half past three o'clock the corpse was slowly borne into the chapel, and was received at the altar by Bishop McTyeire, the audience standing as the deceased was borne into the building.

Rev. Dr. A. M. Shipp, D. D., then read the nineteenth Psalm, commencing "Lord thou has been our dwelling-place in all generations."

The Rev. O. R. Blue, D. D., then read the epistle contained in the burial service, and found in the fifteenth chapter of First Corinthians, in which, by Christ's ascension, the resurrection of the body is proven.

Prayer was then offered by Bishop Kavanaugh. He prayed for the family of the deceased, and asked that his work might be blessed in the conversion of many souls. The prayer was earnest and feeling, and at its close there was a hearty Amen pronounced all over the house.

The memorial discourse delivered by Bishop Keener was eloquent and impressive. He gave a brief account of the life and religious work of the deceased, and classed him as no ordinary man. His life was above reproach. He had lived as he would have chosen, and he died as he had often desired to die—with the harness on.

The 778th hymn was announced by Bishop Pierce, and was sung by the congregation standing.

The congregation then repaired to the grave which had been prepared for the body, north of Wesley Hall, and a little to the southeast of Science Hall. The pall-bearers were Dr. L. C. Garland, of Vanderbilt University; Dr. H. A. C. Walker, of South Carolina Conference; Rev. J. E. Evans, D. D. of North Georgia Conference; Rev. J. G. John, D. D., of Texas Conference; Hon. S. H. Dent, of Alabama Conference; Hon. W. B. Wood, of North Alabama Conference; Rev. J. E. Edwards, D. D., of Virginia Conference; Rev. A. W. Wilson, D. D., of Baltimore Conference; Rev. O. P. Fitzgerald, D. D., of Pacific Conference; Rev. D. R. McAnally, D. D., of St. Louis Conference; twelve theological students of Vanderbilt University—T. E. Harrison, C. F. Moore, A. F. Watkins, A. O. Evans, W. H. Townsend, N. B. Harrison, C. F. Comer, G. Andrews, R. M. Shelton, W. E. Hardaway, H. M. McKnight, W. E. Towser.

The order of the procession was as follows:

1. Bishops.
2. Alabama, Texas and Baltimore delegates to the General Conference.
3. The corpse.
4. Family of the deceased.
5. Faculty and students of Vanderbilt University.
6. Board of Missions, Book Committee, and members of the General Conference.
7. Friends of the deceased.

The procession moved to the grave shortly after five o'clock, and while passing through the shady paths which the deceased had so often trod the chapel-bell tolled at intervals, until the last clod had been thrown in the grave. The service at the grave was the usual burial service of the Methodist Church, and was conducted by the Rev. Drs. J. B. McFerrin and D. C. Kelly. The service was concluded by the singing of the hymn, "Servant of God, well done!" and that beginning, "Come let us join our friends above." The benediction was then pronounced, and the audience slowly dispersed.

ADOPTION.—Some professors of religion consider every affection short of ecstasy as nothing worth. Hence many, it is to be feared, substitute mere animal excitement for joy in the Holy Ghost, and thus deceive themselves. A person may bring forth the fruits of the Spirit, have much of the meekness and gentleness of Christ, and yet not be able from some mental cause, to exercise that filial confidence toward God in which the Spirit of adoption in a great measure consists, although none can possess this Spirit without bringing forth the fruits of righteousness. Others, from some peculiar temperament of body, may be prevented from feeling great transports of joy, while at the same time they can taste the sweets of inward serenity and composedness of mind. Others, again, from a deep view of their own corruption, can not or dare not recognize in themselves a holy conformity to God, though they hate sin and truly love the Saviour.

Now shall we say that such characters have not the Spirit's witness, because they can not feel this ecstasy of delight? Must the work of the Spirit be overlooked in the absence of rapturous feeling? Shall we make those sad whom the Lord hath not made sad? O how needful it is, for the enjoyment of true comfort, to place our experience on the right foundation!

Now, if joy, which is the Christian's delightful privilege, be the *effect* of the Spirit's witness rather than the witness itself, then the humble follower of Jesus, who has the testimony of his conscience that he has chosen God for his portion, and cleaves wholly to his Saviour for righteousness and strength, ought not to despond because he can not rise to those heights of joy which some favored believers are permitted to attain. He may, however, and he ought to take courage from this inward witness of the Spirit to his conscience, to aspire after so happy a state of mind which conduces so much to the glory of God, and to the spiritual growth of his own soul; for "the joy of the Lord is our strength."—From "Christian Retirement."

Mr. Spurgeon's church has now 5,310 members.

Agricultural.

THE GOOD OLD PLOW.

Let them sing who may of the battle fray,
And the deeds that have long since past;
Let them chant in praise of the far whose days
Are spent on the ocean vast;
I would render to these all the worship you please,
I would honor them even now;
But I'd give far more from my heart's full store
To the cause of the Good Old Plow.

Let them hand the notes that in music float
Through the bright and glittering hall,
While the amorous twirl of the lady's bright curl
Recruit the shoulder of vanity fall.
But dearer to me is the song from the tree,
And the rich and blossoming bough;
Oh, these are the sweets which the rustic greets
As he follows the Good Old Plow.

Full many there be that daily we see
With a selfish and hollow pride,
Who the plowman's lot in his humble cot
With a scornful look deride.
But I'd rather take aye a hearty shake
From his hand than to wealth to bow;
For the honest grasp of his hand's rough clasp
Has stood by the Good Old Plow.

All honor be, then, to these gray old men
When at last they are bowed with toil;
Their warfare then o'er, they battle no more,
For they've conquered the stubborn soil;
And the chaplet each wears is his silver hairs,
And ne'er shall the victor's brow
With a laurel crown, to the grave go down
Like the sons of the Good Old Plow.

THE SYMPTOMS OF DISEASE.—There is, perhaps, no period during the course of the whole year wherein fowls are more delicate, suffer more, and require more attention and care than during February and March, and even into April. With the careful poulterer, at this season, the fowls are on full rations, and in full egg-production, or preparing for it. The weather is variable, and subject to frequent and sudden changes. These changes try them severely. One day may be warm and pleasant, which the fowls really enjoy, to be followed by a week of tempestuous weather, which confines them to their close quarters. The small outings that they get during these mild spells are of immense advantage, recruiting and bringing the layers rapidly forward. Fowls when first turned out on the bare earth will refuse their regular food for the sake of eating grass. For this reason they should never be sent abroad with empty crops. In the eager endeavor to gather the few green blades they frequently gorge themselves with dead grass, which clogs the crop and brings on indigestion. The only remedy is to avoid it. If taken in hand as soon as discovered, simple remedies may be administered that remove the difficulty; but usually it is not discovered until too late, and the fowl is past all aid. They do not begin to droop, and hence are not observed until too far gone for the application of the proper remedies.

The comb is the fowl's pulse. Another never-failing indication is the carriage of the tail. If the comb has a wilted, limp appearance and droops heavily from the base, with languid movement, it is certain that the bird is sick and requires immediate attention. The appetite is no guide. Fowls will run to the others when with the flock; even though the crop be full almost to distension. Another symptom, although this does not occur until far gone, is the constant desire to drink. The fever at this stage is great and the contents of the crop hard. The fluid taken into the crop distends it enormously, yet at that stage it is all the relief the poor creature can find from the burning fever. At this stage there can be no help. The first symptoms are to be watched for and then relief may be available. The spreading of the tail when the fowl is in repose is a bad symptom, as well as the sudden rising and falling of the feathers on the back, as though the fowl were in the act of shaking itself but does not. These false movements of these feathers may also be observed when the fowl is infested with vermin. The best time to observe the fowls is when they are quiet, standing, as it were, inactive, or reposing in the sun. This they will do without restraint when accustomed to the presence of the keeper. The one that does not trim the feathers, but raises them until they fairly bristle all over the body, and then allows them to fall with an indolent movement, with neck and head drawn in, resting on the crop, never once picking among the mass of feathers, but standing rigid and fixed, is out of order in some manner; that fowl needs examining. If the tail feathers be folded closely until they represent but one or two feathers, and carried erect, the bird is strong and vigorous. This is a pretty sure index. It sometimes may be spread to three or four feathers.

Another disorder, and one greatly to be dreaded, and one for which there is seldom any remedy, is that of being egg-bound. This also arises from weakness, and makes itself manifest at this season when the fowls are fed on high-seasoned rations, and are weak from confinement. Or it may be the result of sudden colds, which disarrange the internal organs to that extent that they do not perform their appointed offices. Laying hens require more attention and care during these two months (February and March,) for they are the most trying in the whole year. They are nervous and sensitive, and easily contract colds, but once safely over this period, they are secure for the season. Exposure or bad food should be avoided during this period. Never turn the fowls out early in the morning on empty crops until the weather is mild, and the hens have been gradually accustomed to the change. All changes should be made gradually and with forethought.—C. B., in Country Gentleman.

THE TEA-PLANT.—The vegetation on the southern slopes of the eastern Himalayas, three or four thousand feet above the sea, though by no means luxuriant, is said to be very agreeable and of much interest to the botanist. Among the plants native to these slopes, planted in the course of nature during the preparation of the earth for man, and left wild with the elephant and the leopard, is a shrub growing from twenty to thirty feet high, and well worthy to be selected for pleasant foliage and fine flowers. The lanceolate leaves are from two to six inches long, and the flowers are large and white, very fragrant, in clusters of two or three in the axils of the leaves. This is the tea-plant, of the genus *Thea*, very nearly allied to the genus *Camellia*, of which the *Japonica* and other species from China and Japan are favorite cultivations of the green-house in Europe and this country. Nowhere in the world but on the borders of the Himalayas and in the wild regions of Assam is the tea-plant found growing uncultivated, but it was not discovered in this its natural habitation until the present century. As a cultivated plant, the Chinese have certainly had it since the fourth century, and they claim it to be indigenous to their own soil—just as confidently as they claim the parentage of numerous valuable articles. China has given tea to the world, and has furnished a favorable home to the plant, which is nevertheless quite as well suited in its native land, farther east. When it became known in England that the tea-plant grew native in the highlands of the Himalayas, English companies engaged extensively in the cultivation of tea in that region, and finally, after the correction of notable failures in methods of culture and of cure, it appears that the finest teas of Asia are those of these mountain-plains and the choicest plants are of variety *Assamica*, lately propagated from the wild shrub of the mountains.—Prof. Albert B. Prescott, in Popular Science Monthly.

MUSHROOMS.—The mushroom is a very accommodating plant. We have seen them growing in old tubs, in out-of-the-way corners of sheds, in abandoned green-houses, on shelves in stables, and in every case giving apparently a good and healthful crop.

All that is needed for success is a temperature from 50° to 60°, some fresh horse manure and a little spawn. Having procured what fresh horse manure that is needed, mix it well with about one-third of its bulk of good loam, and you are prepared to make your beds in whatever place you prefer. If you determine to form beds make them narrow—certainly not more than five feet in breadth and about fifteen inches in height. The material must be made compact by beating down as evenly as possible. If under cover, the beds may be made flat on the top, but if in the open air they should be rounded to shed the rain. After the beds have been made a week, there will be considerable heat produced by the fermentation of the manure.

Bricks of spawn should have been secured previously, and they can be sent everywhere, postage or expressage free, at about thirty cents a pound. Break them into pieces as large as walnuts, and insert in the beds just below the surface, about ten inches apart. One pound of spawn is sufficient for a space two by six feet. If there seems to be much heat, do nothing for a week or ten days, until it somewhat subsides. Then cover the bed with an inch or more of good earth, pressing it down with the back of a spade. It is not likely in a large bed that water will be needed at all; but if the material should appear very dry, water lightly with warm water. In small beds, or pails, or anything of the kind, it is probable water will be needed once or twice.

Mushrooms will begin to appear in about six weeks after planting the spawn and can be gathered for three or four weeks. In gathering, take up the mushroom entire, leaving no stem in the bed, and placing a little earth in the hole made by its removal. When the crop is gathered, cover the bed with a little more earth, beat it down gently and give a pretty good moistening with tepid water, and in about a month more another crop will be produced.—Vick's Illustrated.

A FINE GARDEN.—Mr. C. B. Hadwen gives an account of a visit to the garden of a retired merchant, where he saw such crops of vegetables of all kinds as he had never seen before. The method of culture was simple; the land was of a sandy nature, and he trenched three feet deep to get moisture, and incorporated manure at the rate of one hundred cords per acre. In his melon bed the fruit was so thick there was hardly room to set feet, and of exquisite flavor. Some strawberry plants set on the first of August were, many of them, as large on the twentieth of September that a peck measure would not cover a plant, and the foliage was three times the size of ordinary. Mr. Hadwen thought it extravagant to apply so much manure, but the results convinced him of the profit. A hundred strawberry plants set out in the spring of 1881 produced seventy-nine quarts, many of which weighed from an ounce to an ounce and a half each. Many of his strawberries were seedlings of his own raising. When he first went to farming his neighbors laughed at the city man, but they have not laughed much lately. He had found that by planting the seed end of the Early Rose potato separately from the other end, the former, in a few years, produced potatoes two weeks earlier, and that by planting round and oval potatoes of any variety separately in a few years he got two varieties.

BLACK OR WHITE HOGS.—Judging by the advertisements of breeders, it would seem that black is to be the prevailing color of the coming hog. A writer in the National Live Stock Journal claims that of all the advertisers of breeding hogs not over seven per cent. sell anything but black colors, and that at the several State exhibitions held last fall, in Kansas and Missouri, not over seven per cent. of the hogs were white, nor was the proportion of white greater at the great stock yards where hogs are shipped for sale. He claims that white hogs are more subject to skin disease, particularly mange, and that the skin blisters much worse under the influence of the hot sun. The difference is quite marked where hogs are spotted, the dark spot remaining smooth, clean and glossy, while the white portions are rough and sore; yet the black hog has as thin a hide as the white.—New England Farmer.

DUST BATHS FOR POULTRY.—Cleanliness is most important in fowl-houses, for experience shows that poultry are unfavorably affected by the emanations from filthy quarters; and besides, working in places were roosts and floors are covered with the droppings is decidedly unpleasant. Dry earth, in the form of powder, scattered every where, will absorb the bad oders, giving a wholesome atmosphere to the hen-house, and at the same time preserve the manure in the least offensive condition. Besides these purposes, a box of dry earth should be in a convenient corner of every fowl-house for the fowls to roll in. Dust from the highway is most convenient. Replace the same by an equal quantity of good gravel, and the public will be the gainer.—Live Stock Journal.

PLANT POTATOES DEEP.—Trouble is found with potatoes drying when planted. This is the case especially with cut seed, and particularly when small. It is caused by shallow planting, dry weather succeeding. The remedy is very simple—plant deeper. A few inches more will put the seed where it is moist, say at a depth of five or six inches, or in light soil an inch deeper. The crop will also be better as the potato loves coolness and moisture. The seed I planted last spring when the weather was unusually dry, was cut to the size of a walnut, a single eye to a piece, one piece to a hill and not a miss in all. I planted deep.—Correspondent Country Gentleman.

EDUCATIONAL.

WOODVILLE FEMALE SEMINARY,
Woodville, Wilkinson Co., Miss.
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Marriages.

MAGEE—McREE.—At the residence of the bride's parents, in Caseyville, Miss., April 20, 1882, by Rev. S. F. Jones, J. W. Magee, M. D., of Lincoln county, Miss., to Miss Annie E. McRee of Caseyville, Miss.

WALKER—HOLLOWAY.—At the residence of Mr. W. K. Turner, Black Hawk, Miss., April 25, 1882, by Rev. J. S. Oakley, Mr. J. M. Walker to Miss Nannie Holloway.

EDGAR—NORWOOD.—At the residence of Rev. J. Godfrey, the bride's father, Meridian, Miss., May 1882, by Rev R. D. Norwortliy, Rev. E. F. Edgar, of Yazoo circuit, Mississippi Conference, to Mrs. A. Norwood.

Obituaries.

GOODMAN.—Our venerable and esteemed sister, HARRIET GOODMAN, the daughter of Hon. James and Sarah Tilley, was born in Charleston, S. C., ——, 1804.

In early life she remembered her Creator, and realized in her own happy experience that those who seek early shall find a pardoning God. In 1826 she was united in marriage to Rev. Luke Goodman, and lived in the happy enjoyment of the facilities of domestic life for eighteen years, until the providence of God severed the visible tie that bound them. For many years she has been a widow, but, in the midst of cares, bereavements, and personal afflictions, realized that the God of all comfort was the husband of the widow. Afflictions sometimes seem insurmountable if there is complaining and bitterness of spirit; but it was not so in the experience of our sainted sister. Her constant conviction was, the Lord hath given, the Lord hath taken; blessed be the name of the Lord. In the lapse of a quarter of a century I was often in her company, under various conditions of joy and sorrow, but always found her walking by the "same rule, minding the same thing." I never met her under any circumstances, but what she spoke well of the Lord, and of his doings toward her. She was always in her place in the "house of the Lord" when health and opportunity allowed. She was hospitable and generous. Her home was always a house of prayer, in the days of affliction; but days also of holy peace and blessed hope. When the time of her departure came she was more than ready. She had a desire to depart and be with the Lord. Her sun did go down in a cloudless sky, and left the radiance of a blessed memory behind, to gild with glory the night approach to immortality. Her gentle and gentle ministries will be cherished in the memories, not only of her children and grandchildren, but in the hearts of many Christian friends.

She died on April 9, 1882, on Easter Sunday, the glad day on which the Lord arose. In her seventy-seventh year. Thus, full of days, full of peace, and full of immortal hope, she passed from the home of the good, and waits to bid us welcome to the company of the blessed.

J. B. WALKER.

IRWIN—MRS. SALLIE E. IRWIN, nee Kelly, wife of Bro. H. F. Irwin, was born on the fourteenth day of February, 1858, and died, in great peace, in Yazoo City, Miss., on the seventeenth day of March, 1882, aged about twenty-four years.

Sister Irwin was the child of affliction, and suffered intensely several years prior to her death with consumption; although her sufferings were, at times, of the most excruciating character, not a whisper or murmur was ever heard to escape her lips. In her sufferings she learned in patience to possess her soul, and felt "that all things worked together for good to them that love God."

From her infancy she was consecrated to God in holy baptism, and scarcely had she crossed the line of accountability when she ratified her baptismal covenant by identifying herself with the people of God, and ever afterward maintained her Christian life as a member of the church and the friend of Jesus. Sister Irwin's life was a beautiful commentary upon the religion of the Bible, showing in her daily walk and conversation the fruits of an exemplary, godly life. The courts of the Lord's house were her delight, and, in her intercourse with the world, her Christian triumph and purity of character were felt and acknowledged by all who knew her. Sister Irwin was a faithful wife and an affectionate mother, and, though the ties which bound her to earth were sacred and dear, yet, when the ghastly messenger came, she bade adieu to husband and children, feeling that the ties, which were being sundered only for a time, would surely be united in that beautiful "far-away home of the soul." We miss her, but sorrow not as those who have no hope. Husband, dry up your tears and weep not! Bring up your little ones in the nurture of the Lord, that an unbroken household may meet her in the Jerusalem of our Father. "So mote it be."

W. W. HURST.

MAGEE—DAVID MAGEE was born Washington parish, La., November 1, 1808, and was married to Miss Eliza Peak, and died of consumption the nineteenth of December, 1881. She blessed the union by giving four lovely children—three boys and one girl—who all preceded him to heaven. He left to his care and culture three sons and one granddaughter, who, with their grandmother, are endeavoring to follow their loved one, as he followed Christ.

Bro. Magee was an acceptable member of the Methodist Episcopal Church, South, for thirty years. We do not claim perfection for him; but he filled efficiently the office of steward and class-leader; was a constant attendant on the ordinances of God's house. The weary itinerant ever found a hearty welcome and home at his domicile, and was liberal in the support of the church. He was always delighted with the songs of Zion; and a few days before his death, at his request, his pastor preached at his house. He joined in the services with the preacher and congregation, and requested that his funeral sermon be preached before his body was buried, if practicable. Thus died a man who was reputed by all who knew him, and who mourn their loss and strive to follow his teaching and example. May the bereaved realize the blessed truth that God is the God of the fatherless and Father of the fatherless. He knew him in other years to love him, and have partaken of his generous liberality. May we meet him in that better land, by-and-by. So mote it be.

J. NICHOLSON.

CLARK—SISTER MYRA CLARK was born in Tallahatchie county, Miss., April 6, 1841, married to Isaac A. Clark, March 27, 1865, and died, near Winona, Miss., June 11, 1881.

Sister Clark was naturally kind and amiable in her disposition; but she early impressed with the necessity of making additional preparation for holiness in life, and to triumph in death. Her heart was given to God while she was quite young. She made no compromise with sin. She sought to know the will of her Heavenly Father, and to make it in all things her rule of action. Sister Clark loved to worship at the house of God, and was seldom absent unless circumstances positively forbade. She loved the study of God's word, and was a model Sunday-school teacher, always having some religious conversation with her class in addition to the usual recitation. The writer was her pastor the last three years of her life, and can truly say that, as a church member, he never knew one who was more exemplary. In her Christian life she had no doubts about her conversion and acceptance with God, nor any in regard to the higher life of consecration to the service of God. She exhibited in her daily walk and conversation a life of faith in the Son of God and a heartfelt piety. As a wife and mother she was devoted to her family, and few children are blessed with such religious instruction as she gave hers. Her husband will miss her in the training of his children. They miss her kind and good precepts and examples. Her death was unexpected and sudden; but she was ready. She had lived for that hour. May God bless the husband and six motherless children!

A. W. L.

GRAVES—MR. S. B. GRAVES was born in Bienville parish, La., and died in his native parish, April 18, 1882. Mr. Graves belonged to no church; but was of a very pious nature, never participating in worldly pleasures, and seemed to realize that such was only vanity and vexation of spirit.

He was only eighteen years of age; just entering upon that stage of life where the anticipations of the future are brighter and brighter at every turn of the imagination.

Alas! 'tis sad for us to lose our friends and relatives; yet, how we should rejoice when one dies as he did in the assurance of an abundant entrance into the celestial city. He suffered eight days, and bore it all with patience, and, at the trying hour of death, called his mother, brother and family to his side and requested them to meet him in heaven, and then sung, I am going home to the new Jerusalem. After leaving word for two of his brothers, who were away, to meet him in heaven, his spirit took its eternal flight unto God who gave it. Parents, wonder not at the mighty and mysterious works of God; and remember that your son is only a little in advance of yourselves and of the mighty caravan which is moving on at steady pace. But be ye even also ready, for the messenger cometh when no man knoweth.

R. LAWSON.

MONZENGO—MR. JAMES J. MONZENGO died at his residence, near Minden, La., March 22, 1882. He was born in Houston county, Ga., September 1, 1815. He joined the Methodist Episcopal Church, South, in early life in the full assurance of faith.

During the war he yielded to temptation and departed from the faith, but sometime ago he expressed himself to his wife and mother as being willing and ready to go at the Master's call."

The writer had no personal acquaintance with the deceased, but has obtained the foregoing facts from a member of the family. In this community Mr. Monzengo was held in high esteem as a man, citizen and neighbor. In all the relations of life he seems to have endeared himself to those with whom he associated. He suffered long and greatly from chronic rheumatism, and, therefore, could not, during the later part of his life, take part in business pursuits. May God comfort the bereaved in this hour of trial.

J. M. B.

HOLLOWAY—MRS. NANNIE HOLLOWAY was born in Overton, Rusk county, Texas, 1859, and died of consumption, near Evergreen, La., April 17, 1882.

She was not a member of any church. Believing in immersion, and, being in feeble health, she could not be received into the visible kingdom. Though barred by external ordinances, yet God had mercy, and, through faith in Christ, received her into the spiritual kingdom by renewing her fallen nature and giving her that "peace that passeth all understanding." She passed into the invisible kingdom in the full triumphs of a blissful hope of immortality. May her death be sanctified to the good of her sorrowing companion and motherless boy.

G. M. L.

At the regular meeting of the Woman's Missionary Society, Shreveport, La., held May 5, 1882, the following preamble and resolutions were unanimously adopted:

Whereas, it has pleased Almighty God to remove from our midst our beloved friend and sister, Mrs. Jane M. Jordan; therefore be it

Resolved, That though we feel the chastening rod most severely, that we bow in humble submission to the will of him who doeth all things well; for he hath but claimed his own; called the servant, who hath labored so faithfully in his vineyard here, home to her crown and rest "in the sweet fields of Eden."

Resolved, That though she was our bright and shining light, that the Master she so lovingly served has promised that she, and such as she, "Shall be mine in the day when I come to make up my jewels."

Resolved, That we, the younger and less worthy members of this society, calm our quivering heart-strings, dry our tears, and look upward for the glowing mantle she has let fall to us in her heavenly flight.

Resolved, That a copy of these resolutions be sent to her sorrowing family, and that we all pray to God, who hath bereaved them, to show them the "balm in Gilead."

MRS. BETTIE YONREE,
For Committee.

The following preamble and resolutions were unanimously adopted by the first Quarterly Conference of North Wilkinson circuit, Mississippi Conference, held at Mt. Carmel, April 9, 1882.

Whereas, Bro. Moses Cavin, for many years an active steward of this circuit, has been called home to his reward; and

Whereas, We, the members of the first Quarterly Conference, of North Wilkinson circuit, for 1882, desire to render honor to whom honor is due; therefore, be it

Resolved, That in the death of Bro. Moses Cavin the church has lost an efficient steward, who was the friend of the preacher, of the poor, and of God.

Resolved, That we do hereby extend our warmest sympathy to his wife and children, and commend them to the comforting care of that God "who is too wise to err, and too good to be unkind."

Resolved, That these resolutions be spread upon the minutes of the Quarterly Conference, a copy furnished the family, and that they be published in the NEW ORLEANS CHRISTIAN ADVOCATE.

Respectfully submitted,
JOHN DAVIDSON, Rec. Sec'y.

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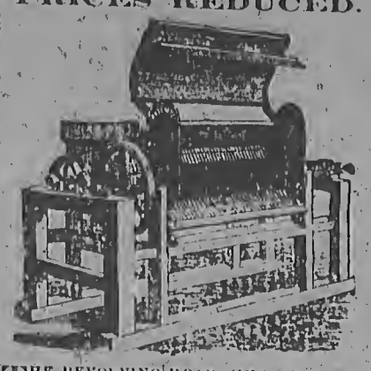

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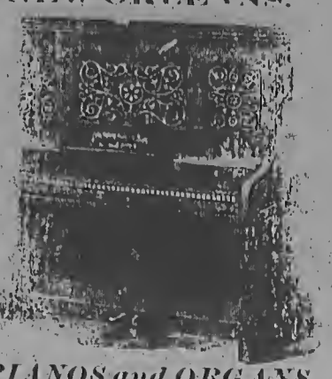

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FACTS AND FIGURES.

Names of Members.	Age.	Amount of Certificate.	Total Amt. Pd to S. B. & M. R. A. in 2 years.	Cost on the Old Plan for Same Time.	Amount Saved in 2 years by Our Plan.
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L. H. Gardner	43	2000	10 82	110 20	99 08
Saml. E. James	46	5000	92 75	395 80	303 05
Hon. Louis Bush	59	5000	152 15	730 00	577 85
Sam'l Logan, M. D	49	5000	95 45	450 00	355 45
Mrs. N. C. Mellis	41	1000	25 46	38 68	13 22
Robert Hardy	28	2000	39 58	85 92	46 34
Wm. Harper	31	2000	40 28	93 40	53 16
R. A. Bridges	27	5000	80 85	209 40	128 45
C. E. Sanford	30	2000	35 02	90 80	55 78
Wm. H. Fitzhugh	27	2000	33 70	71 72	38 02

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New Orleans, April 26, 1882.

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The capital of the Company is TEN MILLION DOLLARS, to which there must be added the unlimited liability of the proprietors.
STATEMENT OF THE COMPANY.
JANUARY 1, 1881.

Gross fire assets	$12,167,538 44
Fire liabilities including paid up capital	5,575,957 54
Net surplus	$ 6,201,580 90

STATEMENT OF THE U. S. BRANCH.
JULY 1, 1881.

Assets	$4,562,248 18
Liabilities	2,550,166 52
Surplus	$2,012,081 66

Fire risks of all kinds respectfully solicited. The Board of Directors is fully empowered to adjust and pay all losses from this city, thus placing the Company on an even footing with the local companies, chartered under the state laws.
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HENRY V. OGDEN,
Resident Secretary.
JULES D. ROUX, Assistant Resident Secretary.
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New Orleans, October 20, 1881. novcom

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Atlanta, Ga., has [illegible] educational school. An organized [illegible] Circulars mailed FREE on [illegible]

PRICES CURRENT.

REVISED AND CORRECTED WEEKLY.

ADVOCATE OFFICE,
New Orleans, Monday, May 15, 1882.

Our readers should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher prices must be paid.

SOUTHERN STAPLES.

	To-day.	Last
Cotton, ₱ lb.		
Low ordinary	9¾	9¾
Ordinary	10¾	10¾
Good ordinary	11¾	11¾
Low middling	11¾	11¾
Middling	12⅛	12⅛
Good middling	12⅝	12⅝
Middling fair	12¾	12¾
Bales to-day		800 bales.
Receipts since our last		961 bales.
Receipts previously		1,153,875 bales.
Sugar, ₱ lb.:		
Fair	60	7¾
Fully fair	7⅜	8
Prime		8⅜
Choice		8
Yellow clarified	8¼	8¼
White clarified	8⅞	9⅛
Powdered		
Crushed		
Molasses, in bbls., ₱ gallon:		
Common	45	47
Fair	50	52
Prime	55	58
Choice		
Rice, Louisiana, ₱ lb.:		
Common	4¾	5
Fair		6¼
Prime		7
Choice		

GROCERIES.

Butter, ₱ lb.:		
Western	22	31
New York		
Coffee, ₱ lb.:		
Rio ordinary	8	8¾
Rio, fair	8¾	9⅝
Rio, prime	10⅜	10⅞
Cheese, ₱ lb.:		
Western factory		10
English dairy		
Candles, ₱ lb.:		
Best brands		14¾
Corn Meal, ₱ bbl.:		
Choice K. D.	4 35	4 40
Flour, ₱ bbl		
Superfine		
XX		
XXX	6 10	6 25
Choice XXX	6 80	8 90
Choice family		
Fish:		
Mackerel, No. 1, in bbls.	8 25	9 00
Half barrels	4 50	5 00
Kits	77	82
Mackerel, No. 2, in bbls.	7 45	8 00
Half bbls	4 00	4 50
Kits	70	77
Mackerel, No. 3, in bbls.	7 0	7 75
Half bbls	3 80	4 30
Kits	64	73
Codfish, ₱ lb		
Herring, ₱ box		
Oils, ₱ gallon		
Coal, in casks		
Coal, in bbls		
Linseed, raw		61
Linseed, boiled		64
Cotton seed	43	51
Lard	76	92
Soap, ₱ box:		
Magnolia		2 55
Olive		3 00
Palm		
Castile		2 75
Soda, ₱ lb		
Starch, ₱ lb	4	4½
Salt, ₱ sack:		
Coarse	75	85
Fine	95	1 20

GRAIN AND FEED.

Corn, in sacks, ₱ bushel:		
Yellow		
White	95	1 00
Mixed	92	93
Oats, ₱ bushel:		
Western	64	66
Red rust proof		60
Bran, ₱ 100 lbs.:		
Choice		1 15
Hay, ₱ ton:		
Prime		24 00
Choice	26 00	27 00
Cow Peas, ₱ bushel:		
Mixed	2 80	2 95
Clay	3 00	3 10

PROVISIONS.

Bacon, ₱ lb:		
Breakfast	11½	13½
Shoulders		9½
Sides, clear rib		12¾
Sides, clear		
Hams, sugar-cured	14	15¾
Mess Pork, ₱ bbl	19 50	20 00
Dry Salt Meat, ₱ lb.:		
Clear rib sides		
Clear sides		
Shoulders		10¾
Lard, ₱ lb.:		
Choice, in kegs		12¾
Choice, in tierces	11¾	11⅞

ESCULENTS.

Potatoes, ₱ bbl:		
Irish	3 75	4 00
Sweet	2 75	3 00
Onions, ₱ bbl	3 50	3 50
Apples, ₱ bbl		
Cabbages, ₱ box		
Sour Krout, ₱ bbl	5 00	8 00

BALING STUFFS.

Bagging, ₱ yard:		
India		
Jute		
Baling Twine, ₱ lb		15
Ties, ₱ bundle:		
30 ties and buckles		1 50

SUNDRIES.

Poultry, ₱ dozen:		
Grown chickens	4 00	5 00
Young do	4 50	5 00
Ducks	3 50	
Geese	4 00	
Turkeys	12 00	14 00
Eggs, ₱ dozen:		
Western	15	17
Southern	15	16
Honey:		
Strained, ₱ gallon	80	1 00
Comb, ₱ lb		
Pecans, ₱ lb:		
Louisiana	14	15
Texas		
Oranges:		
Louisiana, ₱ bbl		
Foreign, ₱ box	4 50	5 50
Wool, ₱ lb:		
Louisiana	22	25
Texas		
Feathers, ₱ lb:		
Geese		
Hides, ₱ lb:		
Country green		7¾
Dry salted	11	11¾
Dry flint	11¾	12
Ox Horns, each		6
Tallow, ₱ lb	6¾	7¾
Cotton Seed, ₱ ton:		
In sacks		12 00
Meal		24 00
Oil cake		28 00
Cooperage, ₱ each:		
Sugar hogsheads	2 50	2 75
Molasses barrels		1 35
Half barrels		1 00
Kegs		75
Oak Staves, per 1200:		
Kegs		60 00
Barrels	70 00	75 00
Extra claret	100 00	105 00
Extra hogshead	140 00	145 00
Extra pipes	190 00	200 00
Tobacco:		
Low lugs		6¾
Medium		7¾
Good to fine		
Low leaf		
Medium	6¾	9
Good		10
Fine		
Selections		

DID YOU KNOW IT?

You can strengthen the digestive organs, prevent costiveness, diarrhœa, and all bowel disorders, by a timely use of Brown's Iron Bitters, a true tonic, a perfect strengthener.

Rev. Dr. J. H. Nall, commissioner of the Presbyterian Church from the Presbytery of New Orleans, received the following telegram from Rev. Dr. Wm. E. Boggs, pastor of the Central Presbyterian Church of Atlanta, Ga.:

ATLANTA, Ga., May 15, 1882.

It—the General Assembly—meets in Atlanta.

NEWS OF THE WEEK.

DOMESTIC.

ARCADIA, La., May 9.—A fearful cyclone, about four miles wide and ten miles in length, passed six miles east of Vienna on Sunday, the seventh, destroying houses, fences and everything in its way.

Another cyclone passed within a quarter of a mile west of this town yesterday, from one half to two miles wide, completely demolishing everything in its way. No lives were lost.

WARRENTON, Mo., May 9.—A cyclone last night tore out the east wall and parts of the roof of the Central Wesleyan College and caused other damage amounting to $15,000. No lives lost.

LITTLE ROCK, Ark., May 9.—Beginning with Friday, rain has continued falling in this locality up to the present time. Last night the storm was very severe in the city and suburbs and much damage was done.

SAN ANTONIO, Texas, May 9.—On Sunday morning about one o'clock a cyclone broke forth in the vicinity of Leon creek, which was of an unusually violent character. Trees were uprooted, fences blown down and much damage done.

ATLANTA, Ga., May 9.—The City Council last night passed an ordinance making vaccination in this city compulsory.

WASHINGTON, May 10.—The House resumed consideration of the bill creating an Executive Department of Agriculture. The pending question being on the substitute submitted by Mr. Hubbell, of Michigan, on behalf of the committee on civil service reform, which was rejected, the original bill was then passed. The bill provides that the Department of Agriculture shall be an executive department under the supervision and control of the Secretary of Agriculture, who shall be a experienced and practical agriculturist, and establishes the following bureaus of the department: Of agricultural products, of the animal industry, of lands, and of statistics.

COLUMBUS, Ga., May 10.—A dispatch received from Rev. R. P. Parrish, D. D., moderator of the general assembly of the Presbyterian Church in the United States, states that on account of small-pox in Atlanta, the session to convene May 18, 1882, will be held in Columbus, Ga.

JACKSON, Miss., May 10.—At a public meeting, attended by the leading men of the city, the right of way was guaranteed through Hinds county for the Mississippi Valley and Yazoo railroad, connecting Jackson and Yazoo City.

CHICAGO, May 10.—A Parsons, Kansas, special says: A terrible cyclone passed over McAllister, a mining settlement in the Indian Territory, Monday night. Seven people were killed outright, four fatally and eleven dangerously, and thirty-nine more or less hurt.

Mound City, Mo., was also struck by a cyclone Monday evening, and property was terribly wrecked.

GREENVILLE, S. C., May 10.—The Southern Baptist Convention met in the Baptist Church in this city at ten o'clock this morning, in its twenty-seventh annual session.

BATON ROUGE, La., May 10.—In the Senate Mr. Marston submitted the following joint resolution proposing an amendment to the constitution of the State to annul article 167, relative to lottery charters and privileges: That at the General Assembly, which shall take place on the Tuesday next following the third Monday in April, 1884, or as otherwise provided by law, an amendment to the constitution of the State shall be submitted to the qualified electors of the State, for their ratification or rejection, in the following words: Article 167 of the constitution granting to the General Assembly authority to grant lottery charters or privileges, and recognizing the Louisiana State Lottery Company's charter as a contract binding on State, is hereby amended, and no lottery privilege shall be allowed in the State of Louisiana after the ratification of this amendment.

MEMPHIS, May 12.—The river rose twelve inches during the past twenty-four hours and now marks twenty-nine feet eight inches on the gauge and within six feet four inches of the extreme higher water mark of March 9.

VICKSBURG, May 12.—Quite a wind and hail storm passed over this city Wednesday night, fortunately doing no serious injury here.

At Edwards, Miss., the result was more damaging.

BOSTON, May 12.—Colored circles are agitated over the alleged refusal of the Revere House to entertain Robert Small, of South Carolina, on account of his color. The excuse was made that the house was full and he went elsewhere.

CHATTANOOGA, May 12.—The East Tennessee Sunday-School Convention, after a two days' session, adjourned today. The most important business was the appointment of a committe to investigate the feasibility of organizing a Southern Sunday-School Assembly.

NASHVILLE, May 13.—The Methodist Conference was engaged most of the day in the discussion of the question of the number of Bishops to be elected. No conclusion was reached. Dr. Kelley, of Nashville, urged the need of Bishops in the Western country and Mexico. In the first direction, there was a crisis coming upon Methodism; that field belonged to Methodism, and the question for them to consider was whether they would take their own or relinquish the field to others. The committee on temperance submitted rules to be placed in the Book of Discipline: "Let preachers and members observe the general rules which forbid drunkenness or the drinking of spirituous liquors, unless in cases of necessity. In cases of drunkenness, let Discipline be administered as in cases of immorality. Let our preachers and members abstain from the manufacture or sale of intoxicating liquors to be used as a beverage, and if any shall engage in such manufacture or sale, in such cases, let Discipline be administered as in case of imprudent or improper conduct."

GREENVILLE, S. C., May 14.—At a meeting of the Baptist Convention last night a number of committe reports were read and adopted. The report of the committee as to the petition of the Presbyterians to memorialize Congress on the subject of a Sunday law was recommitted, and was afterward amended so as to recommend efforts for a general legislative enactment by Christians in their capacity as citizens. Waco, Texas, was chosen as the place of the next meeting of the convention, in May, 1883.

CAMDEN, Ark., May 14.—We are witnessing one of the greatest overflows known to the oldest settlers. The river is forty-five feet above low water markings, and is rising at the rate of two inches an hour.

NASHVILLE, May 15.—At the General Conference of the Methodist Episcopal Church, South, to-day a letter from Bishop Wood, of the African Methodist Episcopal Zion Church, extending fraternal greeting, was read: also one from the General Conference of the Colored Methodist Church, recently held in Washington City. A minority report was submitted from the Committee on Temperance, declaring that further legislation on the subject would be unwise and unnecessary. The question of the election of Bishops was considered and the Conference agreed, to elect five new Bishops, and their election was made the special order for ten o'clock to-morrow. A memorial was presented, asking definite action as to an annual collection for the American Bible Society.

EUREKA SPRINGS, Ark., May 15.—Hon. C. C. Washburne died at half-past five yesterday afternoon. The deceased had been Governor and Congressman of Wisconsin, and was a Major-General of volunteers during the war, commanding at one time the Thirteenth Army Corps in Louisiana.

SAN FRANCISCO, May 15.—Dr. H. H. Hubbard, late Surgeon-General of the Confederate army, died here this morning, aged 55 years.

FOREIGN.

DUBLIN, May 13.—The government has issued a special proclamation offering a reward of £500 for information leading to the arrest of any one harboring the assassins of Lord Frederick Cavendish and Mr. Burke or assisting in their escape.

General Conference.

TUESDAY'S PROCEEDINGS.

To-day's proceedings of the General Conference of the Methodist Episcopal Church, South, were the most important of the session so far. The committee on revisal recommended that the Conference direct that in the case of neglect of duties of any kind, imprudent conduct, engaging in promiscuous dancing, whether in its private or public exhibition, or visiting the theatre, the opera or the circus, indulging in sinful tempers or words or disobedience to the order and discipline of the church, first, let the private reproof be given by the preacher or leader and if there be an acknowledgement of the fault and promise of amendment, the person may be borne with, otherwise the preacher must take with him two or three faithful friends who shall labor to bring the offender to proper repentance; but, if he will not hear them and there be no sign of amendment, the offender must be dealt with as in the case of immorality.

The time having arrived for holding the election of Bishops, Bishop McTyeire appointed Drs. Pasco and Galloway and Messrs. Thornburg and Fulton as tellers, and in view of the importance of the work before them and the danger of illegal ballots being cast, he suggested this plan for taking the vote, viz: That the roll of the Conferences be made and the chairmen collect the votes of their respective delegations and deposit them in the hat passed around by the tellers.

Dr. Prettyman offered a substitute, which provided for the call of the roll of members, and that each member stand and vote as his name was called. The substitute was lost.

The original plan was adopted by a unanimous vote.

Bishop McTyeire gave out a hymn, which was sung by the congregation. Prayer was offered by Rev. Dr. Boswell, of the Memphis Conference.

The first ballot was taken, consuming an hour and a half. Two hundred and forty-one votes were cast, requiring 121 to elect. The following is the result of the first ballot: A. W. Wilson, Baltimore 122; A. G. Haygood, Georgia, 119; Linus Parker, 96; J. C. Granberry, Virginia, 94; R. H. Hargrove, Tennessee, 68; N. H. D. Wilson, North Carolina, 19; R. A. Young, Tennessee, 42; E. R. Hendrix, Missouri, 38; O. P. Fitzgerald, Pacific, 35; W. M. Rush, Memphis, 34; P. A. Peterson, Virginia, 32; Young J. Allen, China mission, 32; B. M. Messick, Louisville 28; J. S. Key, Georgia, 26; W. T. Harris, Memphis, 25; G. G. Andrews, Mississippi, 25; Joseph Anderson, White river, 22; E. E. Wilie, Holston, 20; W. B. Tudor, St. Louis, 18; John B. McFerrin, Tennessee, 15; J. D. Shaw, North Texas, 14; J. W. Henton, Georgia, 14; C. W. Miller Kentucky, 13; W. W. Bennett, Virginia, 11; B. Carver, North Carolina, 11; W. W. Duncan, South Carolina, 11; S. F. Bounds, 10; Dr. Wilson, was declared elected Bishop, and the Conference adjourned until four o'clock P. M.

Upon the reassembling of the Conference, Rev. Linus Parker, Rev. A. G. Haygood, and Rev. J. C. Granberry, were elected Bishops on the second ballot, Parker receiving 146 votes, Haygood 146, and Granberry 140. On the third ballot R. K. Hargrove was elected Bishop, receiving 173 votes Rev. R. A. Young, 15 Rev. W. H. Wilson, and 12 R. Hendrix 9.

THE NEW BISHOPS.

Rev. A. W. Wilson, D. D., of the Baltimore Conference, is secretary of the Board of Missions. His scholastic training was conducted at Columbian College, Washington, D. C. Having left the college walls his purpose was to engage in the study and practice of medicine, but very soon the conviction that he should devote himself to the work of the ministry led him to a change of purpose, and his consecration to that line of purpose in which he has shown conspicuous ability. Dr. Wilson was born in Baltimore, was consecrated in early life, and in 1853 was admitted to probation in the Baltimore General Conference, of which he continues a member to this day. Dr. Wilson is a man of great vigor of mind, of wide training and of eminent ability as a preacher. Dr. Wilson read law and devoted several years to its practice in Baltimore and other courts of the State of Maryland.

Rev. Atticus G. Haygood, D. D., is a clerical delegate from North Georgia Conference, a minister of high character and president of the Emery College, of Oxford, Ga.

Dr. Haygood is about forty-two years old. He is an eloquent speaker, a bold thinker and a fine writer. He has, for four years past, in addition to his duties as president of the college, edited the Wesleyan Christian Advocate. He is author of a book that had an immense sale—"Our Children." He has more recently published another book, which has created as much interest over the whole country as any book ever issued—"Our Brother in Black; His Freedom and His Future." He is a native of Georgia, and graduated at nineteen at the college over which he now presides. He was for several years a traveling preacher in the [illegible].

Rev. J. C. Granberry, D. [illegible]

Rev. Linus Parker, of New Orleans, was born in Rome, Ky., in 1829. He was self-educated. When yet a boy he went to New Orleans to take a position as clerk in his brother's dry goods store. He was doubtless truly converted at the early age of nine years, but neglected the church, maintaining no profession of religion until 1846, when he was reclaimed and joined the church, making a public profession of religion. He was licensed to preach in 1847, and was appointed to fill the station at Algiers, opposite New Orleans. In 1847 he joined the Louisiana Conference, and was stationed at Lake Providence, which position he filled two years. He was stationed at Shreveport for two years, when he was transferred to New Orleans, and put in charge of Felicity Street Church, in which city he has continued to labor ever since in the position of pastor of several of the largest churches there. He has filled the position of presiding elder of the New Orleans district, and for several years was editor of the NEW ORLEANS CHRISTIAN ADVOCATE.

Robert Kennan Hargrove was born in Pickens county, Ala., September 17, 1829. He was educated in the University of Alabama, receiving the degree of A. B. and A. M. The degree of D. D. was conferred by Emery College, Ga. He was converted in September, 1840, and entered the university in September, 1857, being licensed by the Quarterly Conference in Tuscaloosa, Ala. He entered the Alabama Conference on trial in December, 1857. After graduation he was a tutor, and then associate professor of mathematics; president of Centenary Institute and of the Tennessee Female College, at Franklin. He was ordained deacon by Bishop Kavanaugh, and elder by Bishop Early. He served on the Book Committee and Board of Missions on the peace commission at Cape May.—Times-Democrat special.

Mr. F. E Cary, Columbus, O., writes: "I tried Brown's Iron Bitters with my little girl, whose blood seemed poisoned, her skin being constantly covered with pimples and sores. It cured completely, and all trace of impure blood in her system has entirely disappeared."

COMMENCEMENT EXERCISES
EAST MISSISSIPPI FEMALE COLLEGE,
MERIDIAN, MISS.

May 24, 25 and 26.—Examination.
Friday, May 26.—8 P. M., Oration.
Sunday, May 28.—11 A. M., Commencement Sermon, Rev. H. S. Woodward, Vicksburg, Miss.
Sunday, May 28.—4 P. M., Anniversary of the Christian Association.
Monday, May 29.—11 A. M., Anniversary of the Casalian Literary Society, Maj. J. J. Hood, Forest, Miss.
Monday, May 29.—8 P. M., Anniversary of the Alumnæ, Rev. J. W. Harmon, Meridian, Miss.
Tuesday, May 30.—8 P. M., Annual Concert.
Wednesday, May 31.—8 P. M., Commencement, Evening: Rev. E. S. Starr, Selma, Ala.
Monday, May 29.—4 P. M., Annual Meeting of the Board.

J. W. ATKINSON.

DISTRICT CONFERENCES.

The District Conference, Brandon District, Mississippi Conference, will meet at Morton, July 6, at 9 A. M. I hope the pastors will have written reports. Bro. C. McDonald will preach the opening sermon.

J. M. GANN, P. E.

CAMP MEETINGS.

SEA SHORE CAMP GROUND.—The regular spring meeting of the Board of Trustees of Sea Shore Camp Ground will be held on the ground, on Saturday, May 27, 1882, on the arrival of the morning train for general business and to make provision for the approaching camp meeting to commence on the second Wednesday of July next. A full attendance is desirable and important. All persons desiring to secure lots on the or having other business with the trustees connected with the camp ground, are invited to be present.

E. HALLARAN, Secretary. W. H. FOSTER, President.

The eleventh annual camp meeting on Seashore Camp Ground, for 1882, will commence on Wednesday, July 12, and continue to or eight to ten days.

P. HALLARAN, Secretary. W. H. FOSTER, President.

The Camp meeting at William's camp ground, Pensacola district Alabama Conference will commence Thursday night, before the first Sunday in July.

S. H. COX, P. E.

Quarterly Conferences.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—SECOND ROUND.

Bayou Lafourche	April	30
Louisiana Avenue	May	7
Morgan street		21
Algiers		28
Jackson, La	June	4
Baton Rouge		11
Carondelet		18
Felicity street		25
Plaquemine and Grosse Tete	July	2
St. Charles Avenue		9

20 CHRISTIAN KEENER, P. E.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—SECOND ROUND.

Yazoo City	May 20, 21
Silver City	23, 24
Midway	27, 28
Tranquil	28, 29
Pleasonville	June 3, 4

I have received for expenses of delegates to the General Conference from: T. B. Holliman, $1.20; H. R. Caldwell, $5.00; R. Brady, $7.00; W. P. Andrews, $1.65.

20 W. L. C. RUNNICUTT, P. E.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DISTRICT—THIRD ROUND.

LaGrange circuit, at Providence	May	27, 28
Macon	June	3, 4
Hankerville circuit, at Center Point		10, 11
Hebron circuit, at Bethel		24, 25
Crawford circuit, at Fair Dy	July	1, 2
Lenderville circuit, at Salem		8, 9
Webster mission, at Bethel		10, 12
Chester circuit, at Chester		15, 6
Starkville circuit, at Cedar Bluff		22, 23
Columbus circuit, at Smile Chapel		29, 30
West Point and Hot, at West Point	Aug.	5, 6
Starkville station		10
Shongalak circuit, at Macksville		12, 13
Columbus station		19, 20
Lobeneha & Bowle's Chapel		26, 27

District Conference will meet at Chester, Friday, July 14 9 o'clock, A. M. Preaching the Thursday night before.

20 T. C. WIER, P. E.

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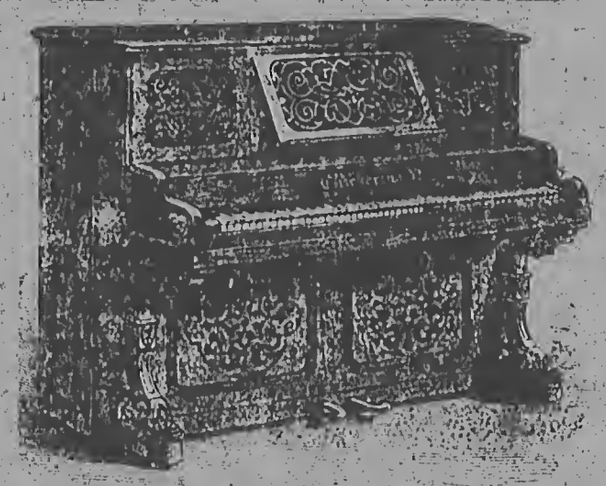

A FEW WORDS ON PIANOS.

Very few persons really know what pianos to buy. Many say they prefer to spend their money where their friends trade, &c. Many purchase from dear friends, who sell pianos on the instalment plan, &c. Many people think that all pianos are made alike, and even Beethoven himself is supposed to have said that all pianos were made by the Chickering factory, as he could not tell the difference between them. While it is true that the Chickering Piano is one of the Acknowledged Standards in New York City, and has been for many years, it is also true that there are other pianos in New York City which are fully equal to the Chickering in every respect, and which can be purchased at a much lower price. The Chickering is a very fine piano, but it is not the only piano made in New York City which is entitled to the highest praise. There are pianos made in New York City which are fully equal to the Chickering in every respect. Such pianos are the HAINES BROTHERS pianos, which are now being introduced into this city by Mr. Philip Werlein, 135 Canal street. The Haines Brothers pianos are very elegant instruments

Christian Advocate.

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REV. W. L. C. HUNNICUTT.
REV. C. B. GALLOWAY.

LOUISIANA CONFERENCE.
REV. FELIX R. HILL.
REV. LINUS PARKER, D. D.
REV. CHRISTIAN KEENER.

General Conference.

Continued from Third page.

Resolved, That it is of the utmost importance to the success of the missionary work that some one of the College of Bishops should visit each year the various fields of said work, and that in the opinion of this Conference the College of Bishops should and they are hereby requested to assign one of their number for each year for the duty above indicated.

Referred to Committee on Episcopacy.

Resolved, That the Committee on Education be instructed to inquire into the practicability of establishing a department or chair of missions in one or more of our collegiate institutions, and, if practicable, the best methods of securing such department.

Referred to Committee on Education.

Dr. H. F. Johnson presented the following resolution:

Resolved, That when the vote is taken on the proposed increase of Bishops a vote be taken on the numbers 6, 5, 4 and 3 successively until a number shall be agreed upon.

The resolution, after a short discussion, was agreed to, and the consideration of the question of how many Bishops to elect coming up, Prof. N. T. Lupton moved that the speeches upon the question be limited to five minutes.

Dr. Boring, of Georgia, and Mr. Peterson, of Virginia, insisted upon fair play; that other speakers had been given fifteen minutes each, and longer time when their speeches had not been concluded, and they were opposed to the motion.

Mr. Adams, of Georgia, moved to lay Prof. Lupton's motion on the table, which failed.

Dr. McFerrin and Dr. McAnally insisted upon longer time than five minutes.

Dr. Anson West, of North Alabama, did not wish to give more than the morning session to the consideration of the question, and desired to limit the speakers.

Dr. Hinton, of South Georgia, was opposed to anything which might prevent a fair and full discussion of the question.

Prof. Lupton withdrew his motion to limit the speeches to five minutes before it came to a vote.

Mr. Adams, of North Georgia, moved to continue the morning session until the discussion upon the question was completed, and that a session be held at 3 P. M., for the election of Bishops.

Dr. Boring, of North Georgia, was the first to secure the floor after the question came fairly up for discussion. He favored the election of four Bishops, and said that the majority of the Georgia delegation were opposed to any more than that number.

H. J. Adams, of Georgia, interrupted him by saying that he hoped the speaker would not make such a statement until a vote of the North Georgia delegation had been taken.

Dr. Boring, continuing, said he knew the majority of the delegation were not in favor of six. He had traveled over the Atlanta district, the large district in the North Georgia Conference, and had sought to get the sentiment of the Methodists of his district, and the prevailing sentiment was in favor of three or four. The members of the Conference, in the discussion, had but few times alluded to the recommendation made in the address of the Bishops for three new ones. The opinion of such men of experience should certainly be taken into consideration in preference to the members of the committee recommending six.

The time allowed—fifteen minutes—having expired before his speech was concluded, Dr. Boring closed up by saying that if the Conference saw proper to refuse a man of his age the right which was accorded others—that of continuing their argument—he would yield.

Dr. H. V. Philpott, of Texas, thought that the Bishops were the best judges of the number of additional men they wanted in the College of Bishops, and they recommended three. As soon as one more Bishop was elected than was necessary just so soon would the efficiency of the episcopacy be weakened. Even with the smallness of the number at present, their salaries have not been paid in full. He favored the elevation of the office and powers of a presiding elder so as to relieve the Bishops.

Dr. Kelley next took the floor.

The Conference then adjourned until nine o'clock Monday morning.

MONDAY, MAY 15—ELEVENTH DAY.

The General Conference of the Methodist Episcopal Church, South, met at nine o'clock, Bishop Pierce presiding. Devotional exercises were conducted by Dr. W. S. Black, of the North Carolina Conference. The minutes of Saturday's session were read and approved.

Bishop McTyeire said that, before the regular business of the session was commenced, he desired to have read to the Conference a communication, which, although addressed to him, was intended for the Conference, from the African Zion Church, and signed by their Bishop Hood.

Assistant Secretary Vinell then read the communication as follows:

FAYETTEVILLE, N. C., May 8, 1882.

To the Bishops and Members of the General Conference of the Methodist Episcopal Church, South.—Dear Fathers and Brethren:—Having been appointed to bear the fraternal greetings of the African Methodist Episcopal Zion Church to your venerable body, I exceedingly regret my inability to be present in person. I therefore take this method to fulfill in part what is expected of me by those I represent. There are special reasons why there should be a friendly feeling between your church and ours. Prominent among those is the fact that we occupy a relation toward your church that we occupy toward no other church under the sun. We occupy the same field with you without rivalry. There exists no grounds for antagonism, for God himself seems to have appointed our bounds and fixed the limits of our operations. The great body (at least nine-tenths) of our church is in the South. Circumstances, over which we have no control, have drawn a line between the two races, in all their social relations, as marked and distinct as the nose on a man's face. It is not a line of hate or dread of contact, but a line sanctioned by custom, till it has all the force of law. This social line has made the African Church a necessity.

Possibly we have more branches of that church than we need, but until we can see our way clear to unite in one, we shall have to continue to unite our white brethren, each branch using her best efforts to spread the Redeemer's kingdom.

On motion of Rev. P. A. Peterson, of Virginia, the communication was referred to the Committee on Fraternal Correspondence.

Bishop McTyeire said that he also had a communication from the Conference of the Colored Methodist Church, recently held in Washington City, and it was read as follows:

To the General Conference of the M. E. Church, South, now at Nashville, Tenn., in session assembled.—Dear Bishops and Brethren: *Whereas*, we feel that relation to which we should feel toward you, who have set us apart, a separate and distinct organized body of Methodists, being to you only as a child to its parent, we make bold to come to you with this our petition, hoping sincerely that our cry will not be in vain, and that you so consider this our petition, not only because we are of you, but because of the great necessity that impels us to this request. For, be you assured, that did we not feel deeply the great need we ask, and did we not believe that you would grant us a kindly hearing, we should decline sending you this petition.

While we have no cause to complain of the success we have met with, considering the disadvantages under which we labor, yet we have many impediments to greater success the accomplishment of more good—which cannot be removed by us without some pecuniary aid in our educational and missionary fields.

And whereas, we feel the great need of educational advantages in our church, seeing the great majority of our membership are devoting their attention and means to the education of their children in schools of other denominations;

And whereas, Romanism in her hideous form is opening to our young people an avenue into her assemblies by this means;

And whereas, we can do but little of ourselves to save our young people from those things without institutions of learning, therefore it was resolved by the General Conference of the Colored Methodist Episcopal Church in America, now in session in Washington, D. C., to place before your Christian body this petition, asking you as dear fathers to aid us in the erection of school buildings for the purpose of furnishing our membership with a suitable place to acquire an education under our supervision.

We have done something the past year to establish a school in Jackson, Tenn., and also at Byhalia, Miss., having purchased the grounds preparatory to building thereon.

We find our people willing and ready to aid us, but owing to failures in crops the two years passed, and the late overflow of our districts along the Mississippi river, they will be unable to do much for us the present year. We therefore come to you who know the value of an educated ministry, and who know our wants as well, if not better, and we respectfully ask that your ecclesiastical body do consider some plan whereby we may receive some aid in this direction.

Whereas we find a growing tendency in all parts of the Southern States among our people to become identified with us and of us;

And whereas, we wish to enter the cities which are crying for us to come thither, but having no means for either erecting places of worship or of sustaining ministers while engaged in missionary work;

And whereas, we feel that our interests are suffering for want of mission money;

And whereas, our people are comparatively unable—to do anything, though they have given as liberally as possible of their scanty means, and we have accomplished much good with the small amount contributed;

And whereas, we feel the need of mission money to be one among our greatest needs, therefore we would respectfully request you to do anything which in your godly judgment would aid us in the spread of our work, and building up churches in places where we at present have only small but active missions, as at New Orleans, La., Atlanta, Ga., Corinth, Miss., and many other places. Respectfully submitted,

BISHOP ISAAC LANE,
A. J. STINSON,
W. T. THOMAS.

WASHINGTON, D. C., May 10, 1882.

Dr. A. W. Wilson, of Baltimore, moved that that portion of the communication which refers to education be referred to the Committee on Education, and that portion referring to missions be referred to the Committee on Missions.

Bishop McTyeire also presented the following in reference to the death of Dr. Summers, which was read, and referred, upon motion of Rev. B. Craven, D. D., of North Carolina, to the Committee on Fraternal Correspondence:

WASHINGTON, D. C., May 10, 1882.

To the Bishops and Members of the General Conference of the M. E. Church, South, in session in Nashville, Tenn.—*Whereas*, The sad intelligence announcing the death of Dr. T. O. Summers has just been received; *And whereas*, The General Conference of the Colored Methodist Episcopal Church in America, now in session at this place, wishes, in some suitable manner, to express its sympathy with you in the loss of this great and good man, it was unanimously resolved that a committee of three be appointed to transmit to your honorable and Christian body the following resolutions:

Resolved, That the General Conference of the Colored Methodist Episcopal Church in America do hereby express their regrets at the loss to the church of which he was a leader, to Methodism everywhere, and to Christian literature generally.

2. That we feel that in his death we have lost a father and friend, in the truest sense of the word.

3. That we present to the bereaved family which he leaves our deepest sympathy in this their sad bereavement; and for comforts can do no more than to recommend them to the great Comforter of those who mourn; and to an emulation of the example set by him for whom they mourn, and whom we believe has passed from labor to reward, and may the mantle which he has so long and honorably worn as an officer of his church and great *literati* fall upon worthy shoulders.

All of which we respectfully submit,

BISHOP J. A. BEEBE, Ch'n,
BISHOP ISAAC LANE,
M. E. JAMISON,
W. T. THOMAS, Sec.,
Committee.

Received and copy ordered sent to the family of the deceased, also to be spread upon the pages of the General Conference Journal.

H. P. HOLCOMBSWORTH, Rec. Sec.

Dr. O. P. Fitzgerald invited the members of the Conference, on behalf of the Young Men's Christian Association, to the free use of the library rooms at Old Olympic Theater, corner of Summer and Union streets.

DISCUSSION ON THE BISHOP QUESTION.

Dr. McAnally—I move that when the vote is taken that the votes of the Conference be called, and each member shall deposit his name and vote in a basket that shall be passed around. Motion declared out of order.

Mr. Jewell—I was prepared to submit the motion, and did not desire discussion myself; but if it must be discussed I have a few things I want to say to this General Conference. I am for four additional Bishops. I do not want any body to misunderstand how I stand on this question. It is proper that I should state what I expect the Bishops to do. I want Bishops not only to attend the sessions of the Annual Conferences and make appointments, but I want them to attend the District Conferences. I want them to attend the District Conferences because I think it important to their work. I want them that they may preside over them during the year, that they may gather up the information which they can acquire by personal contact with the preachers.

Dr. James E. Evans, of the North Georgia Conference—Now, sir, I want to say that men, to have this position and power, should be the best men of the whole church. In proposing four I do not intend to weaken our episcopacy. I count these four, making all allowance for the infirmities of the present Board of Bishops. I will call the entire number seven. We have forty-two Conferences, and seven into forty-two will go six times. Now, that is six Conferences to each Bishop; twelve weeks for these six Conferences. Now, sir, I do not think that any Bishop can do justice to the work in that time. It is too great a tax upon the brain and nerve of any Bishop. I will give you two weeks to each Conference; that takes twelve weeks, and now I assume there is an average of six districts to each Conference. I think that will cover the ground. Six times six is thirty-six Conferences, or six to each Bishop. Divide that in half, and you have eighteen weeks; add to that twelve, and you have thirty. Thus he can attend his Conferences in good time, and attend every one of these District Conferences. He has thirty weeks still, leaving twenty-two of the fifty-two for him to write, read, and recuperate at home with his family. These seven men can easily do the work. Now, I think the missionary work can be so divided among these eight Bishops without any serious drawback on the general arrangement. I am for four, and I think the work can be done by the eight.

Hon. H. W. Foote, of Mississippi—Our minds are made up on this subject, and I rise to suggest that when the Conference determines to vote that Dr. Bennett will be entitled to the floor. I now move that the vote be taken.

R. Pollard, of Virginia—I think before that is done that some of the laymen ought to be heard on this subject. (Cries of No! No! No!

Judge Foote was asked if he intended to close the discussion without giving the chairman of the committee the usual privilege of closing.

Judge Foote answered that he wanted the chairman to have the floor.

The Chair—You have decided that Dr. Bennett shall be heard, and then you move that nobody shall be heard. (Laughter.)

Judge Foote—I yielded the floor to Dr. Bennett that he might now make his speech; otherwise I insist on my motion.

A voice—I am not in favor of any motion that will cut off the chairman of the committee. I hope Dr. Bennett will be heard.

The chair—You should hear the chairman of the committee. Otherwise you act discourteously and unjustly.

Dr. Walker, of Kentucky—My understanding of parliamentary rules is, that the chairman of a committee has the right to be heard.

The chair—I insist that the question be put. The vote was taken: Ayes, 90; nays, 134.

Dr. Bennett—Personally I have no desire to speak on this question, but, as chairman of the Committee on Episcopacy, made so without my wish or expectation, I must speak for the committee. I will speak as briefly as possible. I shall first state how the committee considered this question. They did not consider it, sir, under the dissipating influence of wit and humor. There was no reference made, sir, to episcopal dinners or to roast turkey, except by one brother who has had, perhaps, the largest experience in that line. (Laughter.) They did not consider this question under the influence of glowing exhortation or impassioned appeals. They considered it calmly, dispassionately, in view of the facts presented before the representative men that composed that committee. The committee did not consider, sir, that it was essential that any brother or sister should look upon the face of a Methodist Bishop. The committee did not triangle our territory and proceed to ascertain by any mathematical process whether or not the Bishop had been within a given territory for the last fifty or one hundred years. The committee proceeded to consider this question on the following grounds:

First. They took into consideration the present condition of the general superintendency of the church. With the most profound respect for the venerable men that have filled that high position with so much honor to themselves, and with so much usefulness to the church, they reached the conclusion, deliberately, prayerfully, and I say, sir, almost unanimously, that the general superintendency needed strengthening to a very great extent. They felt that the men who occupy that high place are willing to give their utmost strength to this great work. But, sir, they feel that in order that we may give them what they need in shaping the destinies of the church that this General Conference should associate with them men able to learn in the great school of our general superintendency. They knew that the general superintendency had been reduced in strength. They did not, Mr. President, look upon the general superintendency as in itself positively and absolutely essential to the existence of the Methodist Church, for they knew that there are great Methodist bodies in the world who are accomplishing great results upon the Presbyterian system; and, sir, if you will pardon the poetic allusion, the committee felt that with three

> Imperial Cæsars dead and turned to clay,
> And stopping holes to keep the winds away,

that the Methodist Church would still flourish. We all felt that the Methodist Church had in it an inherent power which would cause it to live and flourish, even if the time should come when this great and useful element shall be eliminated. They felt that this had been the marked feature of the Methodist Church from the beginning. They believe it to be a great and admirable feature of our church, and that it is our duty to keep it pure and strong, and to make it an element of supreme power in spreading spiritual holiness over these lands.

In the second place, we have calmly considered it according to the growing demands of the church. The men that were there, sir, had to go round every part of our church [illegible] were the brain-powers from the great and widening fields of the West. There were the men who had faced the snows of the Rocky mountains, who had roamed over the plains of Oregon, and had carried the blessed gospel into the cabins of the pioneers. There were men who had come from the part of the church once represented by Andrew and others, long departed and resting in heaven. There were the men from the East, from the old and crowded sections of our work. And, strange to say, sir, if it be strange to say it, I have never in my experience in a General Conference experience of twenty-four years, witnessed such remarkable unanimity in reaching any conclusion, as there was in reaching the conclusion expressed in that paper. I was surprised. I did look for serious objections in that committee, but when it came to a vote I found they were standing upon common ground—men from the Atlantic to the Pacific, and from Texas to the banks of the Potomac. How is that, Mr. President? Should not that have some weight with this General Conference, acting solemnly and in the fear of God?

The committee felt the need of more and well-qualified leaders. We had lost, sir, a grand trio, who had borne the flag of our faith high all over this fair land. The committee felt it to be their duty to call upon the General Conference to supply the vacancies created by death, and to place our flag in the hands of others who shall bear it forward to yet greater triumphs throughout this whole land. The committee felt that these vacant places must be filled, and they think the men chosen to fill these places must be as like these grand typical men lost as possible. They felt that there were men of learning, and of clear and solid mind, and of full acquaintance with Methodist customs and doctrines, who have warm and generous hearts, men who had experimentally known the itinerancy in all its hardships from the helpers up. They felt that the church needs such men, and that the men of the church here assembled, as ministers and laymen, under the guidance of the Spirit of God, would select the proper men to fill the places of such men as Marvin, and Doggett, and Wightman, and others gone before, as great leaders of our church. They felt, sir, that the church could and would select men able to hold their own with other churches. They felt deeply that this should be so, for when entering into the discussion it came out clearly that the grandest movements were being made by other churches in the very fields to which we are committed. The committee felt, sir, that this Conference would not do less than to put before the church men for whom the church would have no occasion to blush; men who might be called upon to do any work that is to be done. They felt, sir, that the General Conference would select men of pulpit power who, when they spoke, would command the attention and awaken the deepest interest amongst all our people. The committee believed that the church would be able to find men of that sort, and to select men suitable to man the batteries of the church.

The question of the support of the Bishops was duly considered by the committee. In other days we were weaker, and the church carried the general superintendency well with eight effective men and one superannuated man. Since that time the church has greatly increased. The committee thought that at this time the support would be surer. They felt certain that the support would not be so sure if the Bishop should rush the Annual Conferences through in three or four days. They thought that under such circumstances the leaven of dissatisfaction would begin to work throughout the church.

The committee thought that if the General Conference would strengthen the general superintendency so as to enable it to oversee our educational work that it would be a great move in promoting the prosperity of our church.

The committee felt that the general superintendency is an essential and constitutional feature of Methodism; that wherever the Bishop appears, he ranks all other officers in the church. Every man who is acquainted with church history knows that Joshua Soule declined to be ordained Bishop because the General Conference then resolved to make the office of presiding elder elective. Under the influence of Soule's resignation and McKendree's address, the General Conference moved to repeal that law—first to suspend, and, after four years, to finally repeal it.

Now, sir, the report of the committee is before you. It passed the committee by a vote of twenty-two to five, and it was distinctly stated by some who voted in the negative that they did so because they considered themselves instructed to vote for a smaller number than the committee agreed to recommend. So you have before you the expression of one of your largest standing committees. You have now before you the report of the committee for rejection or adoption.

Dr. McFerrin—Dr. Bennett has submitted the majority report, and I think the minority ought to have an opportunity to explain.

The doctor spoke while great confusion was astir, and when he took his seat a point of order was raised, viz.: That he had spoken once, and had no right to speak again on the same subject until others had been heard.

Rev. T. A. S. Adams—As Dr. McFerrin and I think the same way, I will occupy the floor fifteen minutes.

Dr. McFerrin—I did not know you had the floor. (Laughter.)

T. A. S. Adams said there was no use in hurrying over the matter. Some things had not been said that he wanted the Conference to hear. This General Conference is making an advance all along the line. The Missionary Committee is proposing to give you several paid officers which will cost the church $10,000.

Dr. A. W. Wilson—That is a mistake.

Mr. Adams went into further discussion of the pecuniary feature, but was interrupted by Dr. Kelley, who asked if he spoke from a personal knowledge. Mr. Adams said he did not speak from his "inward consciousness;" he was informed by others, and would not insist on what came to him through his ears.

A gentleman moved to give the speaker time, and hoped he would not have his time consumed in points of order.

The chair—If you do not interrupt us we will do that. (Laughter.)

Mr. Adams proceeded with his financial speech. He said that the exportation of goods from our country and the operations of Jay Gould indicated that we were going to have a crash this fall. (Laughter.) He rejoiced that the church was gathering up its strength and was going forth to conquer.

A motion was made to allow Dr. McFerrin ten minutes to speak, as he represented the other side. No! no! no!

Hon. E. A. Powell, of North Alabama, rose to an inquiry—I understand this Conference has decided that the main question is now put. Now, sir, what is that main question? Is it not the report of the Committee on Episcopacy? No! no! no!

Dr. Evans—The question has been decided that when we come to a vote we shall vote for 6, 5, 4, 3, successively.

Mr. Powell—I have the floor, sir, but I can not understand the meaning of the resolution as adopted to-day.

The chair—We cannot hear the argument after the order is passed.

I am not proposing to make an argument; I simply state what I consider to be the true state of the question.

It was suggested that Dr. Johnson's motion was introduced as a substitute, but, after considerable examination by the secretary, it was found to be an original motion.

Dr. J. E. Evans, of North Georgia, said that in view of the action of the Conference on Saturday, in dispensing with the regular call of Conference for memorials, petitions, appeals, etc., he would move that the Conference take up for consideration the question left over on Saturday—the election of Bishops, or the question how many to elect. He, however, withdrew the motion to allow the reading of the minority report of the Committee on Revival.

Dr. J. B. McFerrin announced the illness of Gen. L. G. Dribbrell, lay delegate from the Tennessee Conference, and in his absence asked that J. L. Parkes, alternate, be allowed to take his place.

By unanimous consent the following memorial was presented by Dr. Hayes, of Louisville, and referred to the Committee on Bible Cause:

The General Conference of the Methodist Episcopal Church, South, now in session in Nashville, is respectfully asked for more definite action as to an annual collection for the American Bible Society.

Bishop McTyeire interrupted the proceedings of the Conference at this moment, and said he had a telegram from China which he desired the Conference to hear read. He then read:

SHANGHAI, May 9, 1882.

Bishop McTyeire, Nashville, Tenn: Harmony—Progress—Psalm xlvii.

ALDEN.

By request, Bishop Kavanaugh read the forty-seventh Psalm.

The Conference, rising, sang the long meter doxology, "Praise God, from whom all blessings flow."

Dr. Evans, of Georgia, renewed his motion to take up the consideration of the question of the election of Bishops, which motion prevailed.

Upon a call of the ayes and noes the Conference refused to elect six new Bishops, by a vote of 88 ayes and 153 noes. Recurring upon the question of "five," it was carried by a vote of 130 ayes and 106 noes; and upon motion of half a dozen delegates, who arose at the same time, the election of the additional Bishops was made the special order for ten o'clock on Tuesday morning.

Mr. Samuel Cupples, of the St. Louis Conference, moved that when the Conference meet for the election of Bishops that it meet in the *auditorium* of the church.

Cries of "No," "no," "no," came, and a motion was made to table the motion, when the mover said that he did not wish to force the question and would withdraw it.

The Conference then adjourned until nine A. M. Tuesday, with the benediction of Bishop Keener.

Christian Advocate.

THURSDAY, MAY 25, 1882.

MY SHEPHERD.

"He leadeth me!"
And so I need not seek my own wild way
Across the desert wild;
He knoweth where the soft, green pastures lie,
Where the still waters glide,
And how to reach the coolness of their rest
Beneath the calm hillside.

"He leadeth me!"
And though it be by rugged, weary ways
Where thorns spring sharp and sore,
No pathway can seem strange or desolate
Where Jesus "goes before."
His gentle shepherding my solace is,
And gladness yet in store.

"He leadeth me!"
I shall not take one needless step through all,
In wind, or heat, or cold;
And all day long he sees the peaceful end
Through trials manifold.
Up the fair hillside, like some sweet surprise,
Watieth the quiet fold.

—Word and Work.

Sunday-School Lesson.

PREPARED BY REV. CHRISTIAN KEENER.

Second Quarter—Lesson X.

SUNDAY, JUNE 4, 1882.—MARK IX. 2-13.

GOLDEN TEXT. "And, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." MATTHEW III. 17.

THE TRANSFIGURATION.

In the last lesson Christ gave his disciples a glimpse of what it would cost them to follow him, and what it would cost not to follow him, and the statement of the cost and loss was appalling. It was Christ's own description of the cross which every one who would be his disciple must bear. It was too much for flesh and blood to endure without shrinking. For their encouragement, and to keep them from despair after showing the cross they must bear, and speaking of the cross he himself, as the Author and Finisher of their faith, was in a few days to assume at Jerusalem, he promised, before their death, to show them the glory which should follow, and connected vividly in their minds this promise and that talk on the costs and difficulties of following him. After waiting long enough for his words to sink in their hearts, and take root—six days—he made good his promise by taking Peter, James and John, three competent witnesses, up into a high mountain, apart by themselves, and he was transfigured before them. This was his fulfillment of his promise to them. It was the antidote to the fears and heart-failings which filled their souls at the recital of the sufferings they must endure as his disciples, and strengthened and comforted them against the scenes they were yet to witness in Gethsemane, and in that still more awful place, where he died in agony and blood. Illustrious and favored witnesses, you have seen his power over death when he raised Jairus' daughter, and now you witness his glory. Will this prevent your hearts from being cast down over much when you see him in Gethsemane and on the cross? It ought to have, but it did not. They were slow of heart to believe that Christ ought to have suffered these things, and to enter his glory, though the only theme of conversation between the glorified Lord and those heavenly visitants was the death he should accomplish at Jerusalem. The rejection and shameful death of their Master was very terrible; but had they not had a glimpse given them of his glory? It was terrible to see him die with transgressors, nailed between two thieves; but had they not seen him transfigured between two saints? Might not this have stayed their sinking souls, and given them hope? Could they not see how suffering and glory were joined together, and understand, at least in part, how their Lord might be "for the suffering of death, crowned with glory and honor?" What fools, and how slow of heart, they found themselves to be; for when they came to themselves, years after, the full force of this vision of the power and coming of our Lord Jesus broke upon them, and they exclaimed: We were witnesses of his majesty when we were with him in the holy mount. *Transfigured*; that is, changed in appearance. Suddenly he assumed the appearance of the form which, when the victory is won, he shall assume forever in glory—the glorified form of redeemed humanity, the form we shall have when we see him as he is, and be like him. He appears to the three apostles as he did afterward to one of them in the Island of Patmos. "His eyes a flame of fire, his feet like unto fine brass, as if they burned in a furnace, his voice as the sound of many waters, his countenance as the sun shineth in his strength, his head and hairs white like wool, as white as snow."

His whole sacred person appeared full and overflowing with light, streaming from him in marvelous splendor; not with borrowed or reflected brightness, like that which lighted up the face of Moses when he came down from Sinai. It was his own proper glory for this brief moment let through the vail of his flesh. When John wrote his gospel his mind was full of this scene, and he wrote: We beheld his glory, the glory as of the only begotten of the Father. Is this to be our image? Is this to be our crown of glory? Then, can any cross be heavy to us? The disciples ought not to have taken his death so hardly; they ought not to have given up hope when he died. No; the thought and memory of this scene kept them repenting and rejoicing to the day of their death. So with the Christian in the sorrows and trials of the way; he must ever recur to the moment when his soul was first introduced to Jesus as the Lamb of God and the Son of God. Paul's success in the Christian race was owing to his determination made early after his introduction to the Lord in glory, that he would henceforth know him no more in the flesh.

This transfiguration of Christ was not for himself, as some would have us think—an illuminated passage in a sad page of his earthly life. He needed no such comfort to strengthen him in his purpose. But it was for his disciples. To them it was of great practical benefit. The memory of this, experienced, dazed and confused as they were, was the bulwark behind which they hid in times of sorest trial of their faith in after years. We have seen his glory, and are eye witnesses of his majesty, was an experience from which they could not be driven. It takes something more than Christ revealed as a dying Redeemer to steady the soul fully in the unequal contest, we must see his glory and hear the voice—this is my well-beloved Son, in whom I am well pleased; hear ye him. Then the soul's hope has its anchor cast within the vail, and can weather any storm that may rise.

The effect of this experience on Peter describes many. Let us make three tabernacles, one for Jesus, and one for each of his two glorified visitors. Peter, James and John could take a servant's place in the tents, and stay here always in this good company.

This is the expression of a very common feeling in moments of great spiritual blessing and joy. Oh! that it were possible never to lose the bliss and glory of this hour, never to cease to dwell in the presence of my glorified Lord, in company with the spirits of these just men made perfect. I once saw a man shouting happy at camp meeting who was calling on his friends to kill him, and let his death fix this joy he then experienced as the permanent state of his eternal existence. But he was like Peter, out of his head with spiritual excitement and joy. He had lost his wits. Like Peter, he wist not what to say. He said what could not be. Religion is a work, not a rapture. He must descend the mount to toils and labors, daily duties and temptations.

The voice ended the vision, they looked around to see who spoke. Moses and Elias were gone; only Jesus was with them with his familiar look and garb; the glory had departed. The Master saw their look of astonished inquiry, and he strictly charged them to keep this experience to themselves until after he had arisen from the dead. They obeyed him in this; they could not well do otherwise; they were too much confused to give an intelligent account of it. What he meant by the dead they did not comprehend. When he met them after his resurrection, and after he ascended, and they saw him assume his flesh and go up in the cloud, they began to fully realize the meaning of his words and his transfiguration, and good use they made of it to strengthen their own faith as well as the faith of their hearers.

From Franklinton, La.

MR. EDITOR: We have had our second Quarterly Conference for the Franklinton circuit, at Magee's Church, on April 29-30, and have just reorganized the circuit, the boundaries of which have, for several years, been annually changed, until the churches which have been taken in, or those thrown off from time to time, had become restive, and uncertain of where they did belong; and, because of the sickness of their pastor, the charge remained in its disorganized state; but now, as the boundaries are established, we trust we shall have a very compact circuit, and hope to be able to work regularly and systematically for at least one year.

We have a good, pleasant parsonage, and all needed outbuildings, garden and truck-patch, fine well and springs of free-stone water, a quiet, orderly people, and those who go to church seem to pay good attention to the preached word.

There is no spirituous liquor allowed to be sold in the parish, and, although we have had two quarterly meetings, we had no eucharist for want of the emblem of the blood. All else was ready, and the administrator also; this was a great privation, for it unites the churches as does nothing else. We shall see personally to it hereafter. So far as we knew no person has been converted this year, nor has there been any baptized, and none have joined the church, but still we are praying, hoping and expecting a better state of things throughout the parish.

The Bishop's fund has been paid, and the educational fund partly paid. The presiding elder and pastor have received about one-third of their salary, and we hope to raise all the claims assessed by Conference. The voters having driven intoxicating liquor out of the parish, the jail is rotting down for want of an occupant; not a pauper in the parish. Crops are promising. There are a few cases of mild fever. The most that is to be said in this country now is Christian zeal and a spirit of prayer that the Holy Ghost may be poured upon us and all God's people.

Yours, J. WOLFSON.

MAY 5, 1882.

General Conference.

FRIDAY, MAY 12—NINTH DAY.

The ninth day's session of the General Conference was called to order by Bishop McTyeire, and the devotional exercises were conducted by Dr. E. A. Yates, of the North Carolina Conference. The minutes of Thursday's session were read and approved. Bishop Keener presided over the deliberation of the body during the session.

F. Law, of the Alabama Conference, moved that the regular order of business—the reports of standing committees—be suspended in order to take up for consideration the business left unfinished on Thursday, the report of the Committee on Episcopacy, recommending the election of six additional Bishops.

Dr. Boring, of the North Georgia Conference, opposed the motion. The report of the committee did not show how many effective Bishops the church now had, and he thought it best to lay aside the consideration of the question of the election, and the number of Bishops to be elected, until the committee had reported the number of effective Bishops, and the Conference had adopted such report.

Dr. McAnally, of the St. Louis Conference, opposed the motion, saying that there were quite a number of important reports from the standing committees which should come before the Conference before the question of election of Bishops should be taken up.

Mr. Law, seeing the opposition to his motion, withdrew it.

The report on episcopacy was read:

The committee having considered various papers referred by the Conference bearing on the general superintendents and their work, beg leave to present the following results:

1. A paper, signed J. B. McFerrin, proposing a change in the Discipline, making the presiding elder president of the District Conference. The committee is of opinion that the proposed change should not be made.

2. A paper, signed by John E. Edwards and P. A. Peterson, asking that a "definite mode be pursued by the Bishops in the examination of the character of the elders in an Annual Conference, so as to secure uniformity of admonition under question 20." In reference to this matter the committee judge that no legislation is advisable.

3. A paper, signed C. E. Dowman and E. Pasco, requesting that the Bishops revise the course of study for traveling preachers, and also that they be requested to prepare a post-graduate course of study for such of our preachers as desire further direction in their reading. The committee is of opinion that the Bishops should be so requested and so recommend to the Conference.

4. After full discussion of the question of Episcopal residences, the committee recommend that "the Bishops should be distributed by the College of Bishops in such manner, if practicable that every great section of our work may have a Bishop residing in some one of the Conferences embraced in said section."

Under the rules the report was laid over for future action.

The report on boundaries was as follows:

Your committee have duly considered the memorial as to change of boundary line between Tennessee and Holston Conferences, and recommend the following:

The boundary line between the Tennessee and Holston Conferences shall be as follows: Beginning on the Alabama State line where Marion and Franklin counties, Tennessee, join, thence northward with the western boundary line of the counties of Marion, Sequatchie, Bledsoe, Cumberland and Fentress, to the top of Cumberland mountain; thence with the top of Cumberland mountain to the Kentucky line. All east of said line shall be in Holston Conference (except Mt. Eagle in Marion county, and Bethel, in Sequatchie county, which shall be in Tennessee Conference,) and all west of said line shall be in Tennessee Conference.

The report, under the rule, was laid over.

The following was the report on revisal:

The Committee on Revisal beg leave to present the following report:

1. Having considered a paper by H. Jewell, E. N. Watson, and W. H. Browning; one by T. L. Boswell and Guilford Jones; and by W. W. Duncan and a memorial from Shelbyville District Conference, Kentucky Conference asking that the business of licensing local preachers, and of recommending them to the Annual Conference for admission on trial into the traveling connection and for orders, be transferred to the District Conference, recommend non-concurrence.

2. H. H. Parks, P. Gallagher, B. M. Messick, and H. J. Adams, ask that certain paragraphs relating to the rise of the united societies in Europe and America, printed as the introduction in editions of the Discipline published prior to the General Conference of 1866 be restored. We recommend non-concurrence.

3. J. B. McGehee and W. T. Greene ask that the election of delegates to the District and Annual Conferences be made quadrennial instead of annual. We recommend non-concurrence.

4. S. W. Turner asks that candidates for orders in the local relation, and for admission on trial into the traveling connection pass an examination before the presiding elder and the preacher in charge, instead of being examined by the Quarterly Conference. We recommend non-concurrence.

5. J. E. Edwards and J. D. Blackwell ask that the law requiring the General Rules to be read at least once a year in each congregation be repealed, and that the question relating to the General Rules, contained in the order of business in Quarterly Conferences be stricken out. We recommend non-concurrence.

6. T. C. Weir and others ask that the president elected to preside over an Annual Conference be empowered to perform all the duties of a Bishop for the time being. We recommend non-concurrence.

7. T. W. Dye, R. W. Jones, and others, ask that preachers received on trial into the traveling connection may be thereby rendered eligible to deacon's orders. We recommend non-concurrence.

8. J. S. Kennedy and T. P. Summers ask that the clerical and lay members of District and Annual Conferences may be permitted to vote together in the election of delegates to the Annual and General Conferences. We recommend non-concurrence.

9. D. C. Kelley, Thomas B. Holt, G. G. Dibbrell, and R. H. Pickering, ask that the lay members of the Joint Board of Finance may be made *ex officio* members of the Annual Conference. We recommend non-concurrence.

10. B. F. Alexander and P. P. Ellis ask that local preachers may not be required to pass an examination of character before, and to obtain the approbation of the Annual Conference, to secure deacon's orders. We recommend non-concurrence.

11. A resolution without signature, asks for a change in the law relating to general class-meetings, so as to require the preacher in charge to hold them monthly. We recommend non-concurrence.

12. A memorial from the North Georgia Conference asks that the word *Approved*, in the third line of Ans. 2 Ques. 1, Chap. 3, Sec. 5, of the Discipline, be stricken out, so as not to make it necessary that the examination of a candidate for admission into the traveling connection, on trial, shall be approved by the committee before the vote be taken on his admission. We recommend non-concurrence.

13. The committee approve the resolution of C. E. Dowman and F. Pasco, asking for certain changes in the law relating to the ordination of local deacons and elders, and recommend the adoption of the following amendments, viz:

In the answer to Ques. 2, Chap. 3, Sec. 11, Page 99 of the Discipline, strike out the clause, "*on a proper examination on a course of study prescribed by the Bishops as a preparation for deacon's orders;*" and after the word secretary insert the following: "After he has passed an approved examination on the course of study prescribed by the Bishops as a preparation for deacon's orders, before a committee of the Annual Conference, appointed for that purpose." So that the answer to question 2, page 99, as amended, shall read thus: "A local preacher shall be eligible to the office of a deacon, after he has preached four years from the time he received a regular license and has obtained a recommendation from the Quarterly Conference signed by the president and the secretary, after he has passed an approved examination on the course of study prescribed by the Bishops as a preparation for deacon's orders before a committee of the Annual Conference appointed for that purpose; and after his character has passed in examination before, and he has obtained the approbation of the Annual Conference; *provided* that if he has been a local preacher three years successively and on trial in the traveling ministry for one year next following, he shall be eligible to the office of a deacon on obtaining the approbation of the Annual Conference."

14. In the answer to Ques. 3, Chap. 3, Sec. 11, Page 100, strike out the clause, "*On a proper examination on a course of study to be prescribed by the Bishops as a preparation for elder's orders; and the fact of passing an approved examination on this course shall be stated in the recommendation.*"

After the word Conference in the third line from the top of page 101 insert the following: "And after he has passed an approved examination on the course of study prescribed by the Bishops as a preperation for elder's orders, before a committee of the Annual Conference appointed for that purpose;" so that the answer to question 3, pages 100 and 101 as amended shall read thus: "A local deacon shall be eligible to the office of an elder after he has preached four years from the time he was ordained a deacon, and has obtained a recommendation from the Quarterly Conference, which shall be signed by the president and secretary of the Conference; and after he has passed an approved examination on the course of study prescribed by the Bishops as a preparation for elders orders, before a committee of the Annual Conference appointed for that purpose. He shall present to the Annual Conference such recommendation, with a note certifying his belief in the doctrine and discipline of our church—the whole being examined by the Annual Conference; and if approved, he may be ordained; provided that if he has been a local deacon for three years successively, and on trial in the traveling ministry one year next following, he shall be eligible to the office of an elder on obtaining the approbation of the Annual Conference."

15. In response to the resolution of T. A. S. Adams, R. W. Jones and G. G. Shand, in regard to the celebrating of marriages for divorced persons, the committee would recommend that the following be placed as a foot note, in connection with the close of the "Form of Solemnization of Matrimony," on page 248, namely:

"The New Testament allows of divorce for one cause only; and our ministers shall not celebrate marriage when either of the parties, though divorced by the civil law, is, by the law of God, still bound by the former marriage."

16. A resolution of H. C. Morrison, John A. Carter, and H. C. Seale, asks that Par. 2, Sec. 1, Chap. 8, Page 169, of the Discipline, relating to the estimating of salary and traveling expenses of preachers, be amended; and the committee recommend the following change: Add after the word steward in said paragraph 2, this clause: "After consideration with the preacher in charge," so that the paragraph as amended shall read thus: "The salary and traveling expenses of preachers on circuits and stations shall be estimated by their respective boards of stewards, after consultation with the preacher in charge."

A minority of the Committee on Revision, who have had under consideration sundry petitions praying for a change in the Discipline, Chap. II., Sec. 4, on Quarterly Conferences, relegating Questions 15, 16, 17, 18, 19 to the District Conference, beg leave to report:

That in view of the fact that many of our Quarterly Conferences are composed of but five or six persons, or in many instances even less; and the hurried manner which the business of the Quarterly Conferences is necessarily transacted prevent, in many instances the proper care in the examination of candidates, licensing of preachers, recommending to the Annual Conference for admission on trial into the traveling connection, and for ordination, we recommend that Sec. 3, relating to the District Conference, be amended so as to read as follows:

SEC. III. OF THE DISTRICT CONFERENCE.

Ques. 1. What directions are given concerning District Conferences.

Ans. 1. There shall be held annually in each presiding elder's district a District Conference. The time shall be fixed by the presiding elder, and the place by the Conference; but should it change the place after it has been fixed by the Conference the presiding elder shall have the power to make the change.

2. The District Conference shall be composed of all the preachers in the district, traveling and local, including superannuated preachers, (whether resident without or within the limits of the Annual Conference to which they belong,) and of —— laymen from each circuit, station, or mission in the district, to be selected by the Quarterly Conferences.

3. A Bishop, or in his absence the presiding elder, shall *preside*; and if both be absent, the Conference may elect a president.

4. The Conference shall elect a secretary, who shall keep a record of all its proceedings.

5. The regular business of the District Conference shall be:

(1) To inquire into the spiritual state, and the attendance upon the ordinances and social meetings of the church.

(2) As to missions within the district, where new ones should be established, or what missions should be raised to circuits or stations.

(3) As to Sunday-schools, and the manner of conducting them, and to education generally.

(4) As to their financial systems, their contributions to church purposes, and the condition of houses of worship and parsonages.

(5) As to the manner in which the records of the Quarterly Conference have been kept.

(6) To license proper persons to preach, and to renew their license annually, when, in its judgment, their gifts, grace, and usefulness will warrant the renewal.

(7) To take cognizance of all the local preachers in the district, and to inquire into the gifts, labors, and usefulness of each by name.

(8) To try, suspend, expel, or acquit any local preacher in the district, against whom charges may be brought.

(9) To recommend suitable candidates to the Annual Conference for deacon's or elder's orders in the local connection and for admission on trial or readmission into the traveling connection. *provided*, that no person shall be recommended to the Annual Conference for admission on trial or for ordination without first passing in the District Conference an approved examination in the course of study prescribed by the Bishops for such candidates. Votes to license to preach, or to recommend preachers for admission on trial, or readmission into the traveling connection or for deacon's or elders order's shall be taken by ballot. No recommendation from a District Conference to an Annual Conference shall be of any force after the session of the Annual Conference next following the grant of such recommendation.

(10) The District Conference shall elect annually by ballot, from the district, four delegates to the ensuing Annual Conference: *provided*, no member of the Annual Conference shall vote in said election.

(11) At these Conferences prominence shall be given to religious exercises—such as preaching, prayer-meetings, love-feasts, and the administration of sacraments.

Also that section 4 be made to conform to the above.

The report was laid over under the rules.

The finance report was presented:

Your committee to whom was referred the paper of W. S. Black, being the resolutions passed by the Quarterly Conference of Washington Station, North Carolina Conference, asking that the following words, "But in no case shall they allow any preacher to have a claim on the church he has served as of debt, after his pastoral connection has ceased" (chapter 9, section 5, page 178 Discipline), be stricken out, have carefully considered the same, and recommend non-concurrence.

The report was laid over under the rule.

The following were the reports on temperance:

Your committee to whom was referred a paper touching the use of tobacco, respectfully report that while we recognize the fact that much evil grows out of the intemperate use of tobacco, yet we would recommend no special legislation on the subject.

The above report was unanimously adopted, amid much laughter on the part of the members of the Conference and spectators.

The following report was read and adopted:

Your committee to whom was referred a paper asking that this General Conference take such action as will prevent the use of fermented wines in the sacrament of the Lord's Supper, have carefully considered the same, and would report non-concurrence, but would at the same time recommend to our people everywhere that they be careful to procure the purest wines for this holy sacrament.

The report on appeals:

A. J. Briggs, elder of the Alabama Conference suspended. Decision of the Alabama Conference reversed.

Upon the reading of the report on appeals, Dr. Blue, of the Alabama Conference, gave notice that he would enter a protest against the decision of the Conference.

W. W. Duncan, of the South Carolina Conference, raised the point of order that the Conference was not the place for the protest to be entered; that a protest might be lodged with the Committee on Appeals.

Dr. Blue insisted that he had a right, upon a privileged question, to bring the protest before the Conference.

Bishop Keener decided the protest out of order, and the Conference received the report of the committee.

Dr. A. W. Wilson presented a memorial from the Board of Missions, which was, on motion, referred to the Committee on Missions.

Dr. D. R. McAnally presented the following report on church extension, which was read, and now lies over under the rules:

The Committee on Church Extension to whom was referred sundry papers to wit: 1. A plan for the organization of a Church Extension Society signed by Wm. C. Doub, E. A. Yates, W. S. Black, N. H. D. Wilson, and five others. 2. A plan and resolutions with a memorial from the District Conference of Denver district, Denver Conference, signed by S. W. Busk and D. L. Rader. 3. Memorials from the Lexington and Lebanon District Conferences, South west Missouri Conference, praying for the organization of General Church Extension Society, with headquarters at Kansas City, signed by the presidents and secretaries of those Conferences. 4. A memorial from the West Texas Conference praying for a Church Extension Society, with headquarters at Nashville, certified to by the secretary of said Conference. 5. A memorial from the North Mississippi Conference, signed by T. C. Weir, and R. W. Jones, asking for the organization of a Church Extension Society. 6. A memorial asking the same from Mexico district, Missouri Conference—ask leave to report that they have had the same under careful and prayerful consideration, and after examining the whole subject in their opportunities and abilities, allow respectfully submit the following as the result of their deliberation:

The work of church extension hereafter be conducted under the following provisions and regulations:

Art. I. There shall be a board of Church Extension duly incorporated with authority and powers to do whatever is necessary to the successful prosecution of its work.

Art. II. Said board shall consist of president, vice-president, corresponding secretary, treasurer, and three managers, to be elected quadrennially by the General Conference and to continue in office until their successors are appointed.

The Bishops shall be *ex officio* members of the board.

The board shall fill all the vacancies that may occur during the intervals of the General Conference.

Art. III. The corresponding secretary shall conduct the correspondence of the board under its direction, and shall be subject to the authority and control of the board, by whom his salary shall be fixed and paid.

He may be a member of any Annual Conference, but shall reside where the board is located.

Art. IV. The board shall be located in the city of —— and shall meet regularly annually in the month of ——, and such other times as the president and corresponding secretary may think necessary in order to determine what amount each Annual Conference shall be required to raise by collections for the use of the board during the ensuing year, and such other business as may be legitimately brought before them.

Nine shall constitute a quorum at any annual meeting of the board and five at a called meeting.

Art. V. The revenues of the board shall be derived from annual collections in every congregation, from special collections by the corresponding secretary and the Bishops, and from donations and legacies.

Art. VI. The board shall have authority to regulate its own proceedings, to appropriate money to pay incidental expenses; to determine what property may be donated or loaned to each applicant: Provided, however, that no money shall be appropriated from the general work of the society for other purposes than the purchase of suitable lots, and the erection or completion of church buildings; and provided further, that the board shall not appropriate money not already in hand.

Art. VII. The board shall have authority to raise and administer a trust fund, which shall be held separate and apart from funds raised for general distribution, and which shall be used only as an adequate security other than on the church property; to receive and hold in trust for the Methodist Episcopal Church, South, any real or personal property, and to dispose of the same for the use and benefit of the church.

Art. VIII. All applications for aid shall set forth—

1. A description of the church for which aid is asked.

2. The estimated and probable cost when completed.

3. The amount of cash and subscriptions on hand.

4. The validity of the title to the property, and whether held in trust for the Methodist Episcopal Church, South.

5. The names of the Board of Trustees.

6. The number of church members, Sunday-school children, and the population of the place.

7. Any additional facts that will enable the board to a proper decision.

Art. IX. Each Annual Conference shall organize a Conference board of church extension, which shall be auxiliary to the parent board, and which under its direction have charge of the interests and work of church extension within the Conference.

The appointment to a Conference, the general work shall be left with the Conference board among the districts, and the preachers shall take up a collection in every congregation to meet the same.

Art. X. It shall be the duty of the presiding elders to bring the subject of church extension prominently before their Districts and Quarterly Conferences, and see to it that the sufficient plans are adopted for raising the amounts apportioned to the several charges, and the Bishops shall call the attention of the Annual Conference to the same in the regular order of Conference proceedings, and direct attention to the same.

Dr. John D. Vlucil, assistant secretary, called attention to the fact that more room for the accommodation of the members and their friends, and moved that the Committee on Entertainment be requested to procure other room for the sessions of the General Conference.

Dr. Johnson, of Mississippi, stated that permission had been granted to use the *auditorium*, and he hoped that if the Conference desired the *auditorium* it could be secured.

Dr. Yates said that the Conference had nearly always held its sessions in the basements of churches, and that the one now in use was large, commodious and agreeable.

Dr. Edwards, of Virginia, said that serious damage might occur, as the church was but recently completed, and it would work great injury to such a fine church to have it disfigured so soon afterward. He stated that at the meeting last night one man was seen to spit tobacco juice on the floor, while another was trying to place his large brogan boots on the back of the pews.

Dr. McAnally, of St. Louis, stated that if he was accepting any hospitality, he would accept it in the attic, and like a gentleman conduct himself and accept with thanks what was given him.

Dr. Bennett, of Virginia, spoke as to the great convenience of the church. He thought that the basement was the best church basement that he had ever met in.

Judge Whitworth said that the Conference was welcome to whatever they wanted, either *auditorium* or basement.

H. J. Yates favored going into the *auditorium* of the church to accommodate the friends who took an interest in the proceedings.

Dr. Adams, of North Georgia, moved to table the motion of Dr. Vlucil, which prevailed.

The following was read, and referred to the Committee on Finance:

The Arkansas Annual Conference of the Methodist Episcopal Church do most respectfully memorialize the General Conference of the Methodist Episcopal Church, South

nsert in the book of Discipline a chaptor on temperance, and also thorize the appointment of one or members of an Annual Conference throughout its bounds in the ral of the temperance cause, wher- it is deemed important, and such ons are so recommended by the nal Conference.

. B. M. Messick, of Louisville, and said that he did not desire lse a question with any one, but he would ask, in behalf of Dr. . Redford, permission to present rding an answer to the speeches Dr. J. B. McFerrin and Judge tworth. Dr. Redford asked that e allowed to present the answer riting and read it.

Walker, of Virginia—Does Dr. ford ask this as a privilege?

Messick—Yes.

Walker—Well, then, I hope Conference will not grant his est. We have heard him at some th in his answer to Book Con- ee and book agent, and if he had the proper defense then, he t not to ask to come back again, refore move that the request be ranted.

e question was put, and the re- was not granted.

e following resolutions were d:

rth Texas Conference—By W. H. ughes, J. W. Fulton, J. M. Bink- M. B. Neeley, Young Burgher, and , relating to re-admission of ex- l ministers.

ferred to Committee on Revisal.

sion Conference—*Resolved*, That raph 5, in the answer to question on 2, chapter 3, page 75, of the pline, be amended by striking out fter the word "provided," and ting "that each Annual Conference determine the number of its pre- g elder's districts, but no Annual rence shall have fewer than two cts."

ferred to Committee on Itiner-

bama Conference—We would res- fully ask this body to take into deration the propriety of so amend- the assessment plan of collecting hers' salary recommended in the of Discipline, as to make it man- so far as the boards of stewards ncerned.

isville Conference—*Resolved*, the Discipline be amended "In er III, section 2, page 72, by adding end of the first sentence in the l paragraph or item; in answer to ion 3, the words "And provided hat he shall not transfer a church, ekation, or society from one pas- charge to another without the rec- endation of the District Conference hose bounds such charges may r also the consent of both the erly Conferences to be affected by change."

hat item ninth in the same chap- section be amended by adding ords "When such division has greed to or recommended by the erly Conference of such charge."

isville Conference—*Resolved*, That er IX, section 5, article 3, para- 1, page 176, be amended by g thereto the following: "And to the collections made for support shops and pay the same over as ded for under provision for sup- of Bishops."

hat the following additional para- be added to chapter IX, section to be numbered 8:

shall be the duty of the secretary Joint Board of Finance to keep a t record of the collections made e board, and also correct Minutes actions of the board in a book ded for the purpose.

bama Conference—*Resolved*, That Discipline, page 176, paragraph 3, 1, be so amended as to read as s:

To receive all moneys collected as ereof collections or otherwise, distribute the same to the super- ated preachers, and the widows rphans of deceased members e Conference, on the following

Allow every preacher, who has ded less than ten years, ten dollars very year of service rendered; ded, when the number of annual ents has reached the number of said claimant has traveled, his shall cease.

Allow every preacher who has trav- ept less than ten, nor more than n years one hundred dollars.

Allow every preacher who has ded not less than fifteen, nor more twenty years, one hundred and dollars.

Allow every preacher who has ded not less than twenty, nor more twenty-five years, two hundred rs.

Allow every preacher who has ded not less than twenty-five, nor than thirty years, two hundred fifty dollars.

Allow every preacher who has ded not less than thirty, nor, more thirty-five years, three hundred rs.

Allow every preacher who has ded not less than thirty-five, nor than forty years, three hundred fifty dollars.

Allow every preacher who has ded more than forty years four ired dollars.

Allow every widow of a deceased ber of the Conference one-half of would have been the claim of husband had he been superan- ed.

Allow each child of a deceased ber of the Conference, who is r ten years of age thirty dollars; each child who is more than ten under sixteen years of age, fifty rs: Provided, that in no case shall oard exceed the amounts above ified, neither shall any deficiency preceding year be allowed; but if y time there is a surplus, after ing all the claims of the preceding , it shall be invested by the officers e board in good and productive rities, and the interest annually cted and used in settling the ns against the board.

Strike out in paragraph 3, item 5, 177, all after the word year in the th line.

nd strike out also the word probably e second line of item 2, paragraph ge 176.

solved, That chapter 11, section 4, mended by adding the following graph, to be numbered 4:

istrict trustees shall have authority ispose of district property under same restrictions governing trus- of church property, subject, how- , to the approval of the presiding and district stewards, instead of preacher in charge and the Quar- Conference.

eferred to Committee on Revisal.

orida Conference—*Resolved*, That all be the duty of our Sunday-school editor to prepare and publish a catalogue of books suitable for Sunday-school libraries, including books of our own publication and those of other houses, so that those desiring to purchase Sunday-school libraries may be able to make selection of suitable books without personal examination—the books of this catalogue to be kept on sale at our house.

2. That our Sunday-school editor be furnished sufficient assistance to discharge this duty.

Referred to Committee on Sunday-schools.

North Carolina Conference—(After "Inquiry" 24; page of Discipline, 63.) If, from the time of holding the fourth Quarterly Conference, or for any other reason, the financial or other statistics to be reported to the ensuing Annual Conference are not completed, it shall be the duty of the preacher in charge to call the stewards together at such time and place, immediately before the Annual Conference, as will enable them to complete these statistics, Sunday-school superintendents, secretaries of church Conferences, and trustees of church property, shall complete their reports, if not already full, to this meeting of the stewards. When the statistics are thus completed, the preacher in charge, and recording steward, shall repoot them to the Annual Conference, and the recording steward shall record them in the Quarterly Conference Journal, or a supplement to the Conference Minutes of the current year.

North Texas Conference—*Resolved*, That page 55; section 4, chapter II, of the Discipline—In answer to the question "Who shall compose a Quarterly Conference?" be so amended as to embrace all traveling preachers appointed to labor within the bounds of such Quarterly Conferences, though they be members of other Annual Conferences.

2. That page 53, paragraph 2, section 3, of chapter 2, be also so amended as to embrace such traveling preachers as above described within the membership of District Conferences.

Referred to Committee on Revisal.

Little Rock Conference—*Resolved*, That the following change of boundary be made between the Louisiana and the Little Rock Conferences. Let the line leave the Mississippi river above Lakeport on township line between townships 16 and 17 in Chicot county, Ark., and run due west on that line to Bœuf river, thence to the State line, the present line between us.

Referred to the Committee on Boundaries.

North Carolina Conference—*Resolved*, That the Committee on Revisal be instructed to inquire into the expediency of making the following changes in the Discipline:

1. Chapter VI, section 4, question 2, page 147, insert after the word "is" the words under report, or, so that the question will read: What shall be done when a local preacher is under report, or accused of immorality?

2. Substitute the following for what is now answer one on same page and the next down to and including the word "Conference." The answer would then read: exclusive of the proviso with which it closes, as follows: When a local preacher is under report, or accused of immorality, the preacher in charge shall appoint a committee of three local preachers to investigate the report or accusation; and if they judge a trial necessary, they shall see that a bill of charges and specifications be drawn in proper form, and shall select a preacher or member of the church to prosecute the case before the ensuing Quarterly Conference.

North Carolina Conference—*Resolved*, That the Committee on Revisals be instructed to inquire into the expediency of making the following changes in the Discipline: chapter 6, section 5, question 1, answer 1, paragraph 2, substitute for the first four lines of the paragraph the following: When a member of the church is, under report, accused of immorality. The paragraph would then read as follows: When a member of the church is, under report, accused of immorality, the preacher in charge shall appoint a committee of three discreet members who shall investigate the report or accusation, and if they judge a trial necessary they shall prepare a bill of charges and specifications, and appoint a member of the church to prosecute the case.

Referred to the Committee on Revisals.

The following was adopted:

Resolved, That after to-morrow, May 12, the call by Conferences for resolutions be discontinued.

2. That after Tuesday next, May 16, no memorial, petition, or resolution, proposing a change of Discipline shall be received, except by a two-thirds vote of the General Conference.

John A. Thompson, of the North Alabama Conference, was elected assistant secretary upon the nomination of Secretary Martin.

On motion of Dr. J. E. Evans, of North Georgia, the consideration of the report of the Committee on Episcopacy was resumed—recommending the election of six additional Bishops—and the amendment of Dr. Hine, of Alabama, to make the number three instead of six.

R. H. Mahon, of Memphis, was first to get the floor. He favored the election of five additional Bishops. He had come to Nashville thinking that four or five would be needed, and although the Bishops in their address recommended but three, he believed five could be used to advantage by the church. One, he said, could be stationed on the Atlantic coast, another at Richmond or Baltimore, a third at St. Louis, a fourth in Texas; and a fifth on the Pacific coast. Two or three might serve the church in presiding over the Annual Conferences; but they had other duties besides those of appointing traveling preachers and presiding at Annual Conferences. He thought five would be necessary to the work which the Bishops ought to do.

Before Mr. Mahon had concluded his remarks, H. J. Adams, of Georgia, called the attention of the presiding Bishop to the rule limiting the time of speakers to fifteen minutes each. Mr. Mahon yielded two minutes of his time to the next speaker.

Dr. B. Craven, of North Carolina, believed that the Annual Conferences were not held as they ought to be for the want of time, and the slight visitation of the Bishops in the District Conferences is noticeable. Besides, the Bishops ought to give some time to the cause of education. An increase of three Bishops would not supply the deficiency, and he favored the election of either four or five additional Bishops.

F. Law, of Alabama, moved the previous question, but subsequently withdrew his motion.

Dr. J. B. McFerrin then moved to amend the report by naming four additional Bishops instead of six.

Dr. T. C. Wier, of Mississippi, was heartily in favor of five or six Bishops, and as his reasons urged four points: First, the episcopal office was the great tie holding the organization together, and unless it was strengthened there would be danger of disintegration. Second, a larger number of Bishops was needed for personal presence and supervision. Third, a smaller number than six could not meet the demands of the office. Fourth, the church was able to support even more than six.

J. D. Shaw, of Northwest Texas, favored the election of six, holding the danger of high-churchism was greater with a smaller number of Bishops than a larger number; the cost of the additional Bishops should not be taken into account, and the assertion that six good men could not be found in the Methodist Church was without foundation. Other points were made in Mr. Shaw's speech.

Mr. Samuel Cupples, of St. Louis, favored the election of five additional Bishops, but, before he had finished, the hour for the morning session expired. After making the usual announcements for Sunday next, the Conference adjourned until nine o'clock Saturday.

SATURDAY, MAY 13—TENTH DAY.

The General Conference of the Methodist Episcopal Church, South, met at nine o'clock, Bishop Pierce presiding. The religious services were conducted by Dr. N. H. D. Wilson, of North Carolina. The Minutes of Friday were read and approved.

E. A. Powell, of North Alabama, moved the suspension of the regular order of business for the further consideration of the report of the Committee on Episcopacy, designating the number of Bishops to be elected as six, and the amendments offered thereto by Dr. Blue for three and that of Dr. McFerrin for four.

The question was put, and the chair decided it to have been lost, whereupon several delegates called for a division.

Dr. Bennett, of Virginia, said that there were several important reports to come from the committees which ought to be heard before the further consideration of the reports.

Dr. Edwards, of Virginia, desired to have the regular order, and hoped the day would not be consumed in the discussion.

Mr. Powell asked permission to withdraw his motion, which the Bishop ruled could be done if it had been voted upon.

In order to bring the report properly before the body, H. J. Adams, of North Georgia, moved to reconsider the vote, which was agreed to, and upon motion of Dr. Bennett, of Virginia, the motion of Mr. Powell was laid on the table.

An effort was made to establish a bar of the house, so as to prevent others than delegates from mingling with them, and causing confusion in the voting. The effort failed.

The following report on episcopacy was read:

The committee having considered some of the papers referred by the Conference, present results:

1. A paper, signed J. B. McGehee, P. A. Peterson and W. S. Black, asking legislation as to the special location in which the Bishops shall live, so as to distribute them equally, as far as practicable, through the work. The committee is of opinion that no action beyond what was suggested in the report No. 1 presented yesterday is necessary.

2. A paper, signed H. F. Johnson and C. B. Galloway, asking for an amendment to the Discipline, section 2, chapter 3, in reference to episcopal districts, and a suitable division of our whole territory into more compact districts, etc. The committee is of opinion that no change or amendment of said section is necessary.

The above report was adopted.

When the Committee on Publishing Interests was called, Dr. Walker, of Virginia, chairman, presented a paper on the Colvin bequest, which had been presented to the Conference several days previous, and said that it had been stated by Dr. McFerrin that the paper was improperly before his committee, but should be before the Committee on Finance. He asked the secretary to refer to the matter on his records, and find out to whom the paper had been referred. The committee of which he was chairman had considered the subject, and would be ready to report on it Monday. If, however, it was desired to have it referred to the Finance Committee, let it go there, but he would say that it involves the subject of the money left by Mr. Colvin, of Iowa, and his only object was to see that the money was invested securely, and the interest upon it devoted to the objects for which it was intended.

Dr. McFerrin said that the report had first been referred to the Committee on Itinerancy, but came back with the indorsement that it should properly go before the Committee on Finance; but that committee at the time not having been appointed, it somehow or other got into the hands of the Committee on Publishing Interests.

Dr. Walker interrupted Dr. McFerrin, and asked if he intended to insinuate that his committee did not come by it honestly.

Dr. McFerrin replied that he intended no such insinuation; on the contrary, he was willing to say that he knew the committee came by it honestly.

Dr. Black, of North Carolina, moved that the paper be referred to the Committee on Publishing Interests.

The question was not taken up; but the secretary, upon investigation of his minute, stated that the report had been referred to the Committee on Finance.

Dr. Wilson moved that the action be reconsidered and referred to the Committee on Publishing Interests, which motion was carried.

P. A. Peterson asked permission to withdraw the Report No. 4 of the committee presented on Friday to correct one of the recommendations therein.

No objection was made, and the report was withdrawn.

Under the call of Conferences for memorials, petitions and appeals, the following were presented:

East Texas Conference—*Resolved*, That the following question be added to the Order of Business of the Quarterly Conference: "Is there a written report from the preacher in charge on the pastoral instruction of children?" Referred to Committee on Revisal.

Louisville Conference—Chapter 3, section 2, question 3, page 72 of Discipline, add the following: "And also when requested by two-thirds of such Conference to appoint a preacher to aid in revival and church work in the bounds of said Conference when desired by the pastors." So that the latter clause of the section will read: "He shall have authority, when requested by an Annual Conference, to appoint an agent, whose duty it shall be to travel throughout the bounds of said Conference for the purpose of establishing and aiding Sabbath-schools and distributing agents; to appoint an agent or agents for the benefit of our literary institutions; and also, when requested by two-thirds of such Conference, to appoint a preacher to aid in revival and other church work in the bounds of said Conference when desired by the pastors." Referred to Committee on Itinerancy.

Under the call of Conferences for resolutions, the following were presented:

Whereas, It is believed that the clause "and relations" in chapter 1, section 2, question 1, answer 3, was left out of the Discipline without securing a constitutional majority of the General and Annual Conferences; therefore,

Resolved, That the Committee on Revisal inquire into the expediency of restoring such clause.

Whereas, Doubts have existed as to the construction and administration of Discipline of the second clause from the top of the 30th page of the Discipline, edition of 1882—the second section of the 25th article. Now, to avoid differences in the future, be it

Resolved, That the following amendment to such clause shall be made, to-wit: "Especially dancing and attending theaters," so that it shall read as follows: "The taking such diversions as can not be used in the name of the Lord Jesus; especially dancing and attending theaters."

To chapter 3, section 2, answer 10, page 85, add these words: "And to preside in the District Conferences as far as practicable."

Resolved, That the law of the Discipline with regard to stewards' meeting (chapter 3, section 4, answer 1, item 6,) be changed by adding to last line the following words: "And he shall be *ex-officio* chairman of the Board of Stewards," so that the whole item shall read:

"6. To hold a meeting of the leaders and stewards of his charge once a week, if practicable, to hear reports; and he shall be *ex-officio* chairman of the Board of Stewards."

Referred to Committee on Revisal.

Whereas, The blank form of statistical report for statistics to be reported to the Annual Conferences, prepared by order of the last General Conference, is incomplete and unsatisfactory, so much so that most of the Annual Conferences have adopted a form of their own, thus preventing uniformity in the statistics reported; therefore

Resolved, That the inclosed form of report be presented to the Committee on Itinerancy for their consideration, to be adopted in the place of the one now in use.

Referred to Committee on Itinerancy.

Resolved, That the Committee on Revisal be requested to consider the propriety of striking out answer 1 under question 2, section 1, chapter 5, page 127 of the Discipline, it being practically obsolete.

Resolved, That the Discipline of the Methodist Episcopal Church, South, be so amended as to explicitly prohibit the modern dance and all such illicit pleasures.

In ritual for baptism of infants the address to parents in chapter 13, section 2, page 225, shall be changed so as to read thus:

"In causing *this child* to be brought by baptism into the church of Christ, it is your duty to teach *him* the nature and end of this holy sacrament, and to give reverent attendance upon the ministry of the word and the public and private worship of God; and, further, ye shall provide that *he* shall read the holy Scriptures, and be taught to believe all the articles of the Christian faith, and to obediently keep God's holy will and commandments all the days of *his* life.

"Do you solemnly promise to fulfill these duties so far as ye may be able?

"*Ans.* We do, God being our helper."

Amend paragraph 2, question 4, section 4, chapter 2, page 57 of Discipline by striking out the words, "on nomination of the preacher in charge," at the close of said paragraph.

Referred to Committee on Revisal.

Resolved, That the Committee on Episcopacy be and they are hereby required to examine into and report to this Conference:

1. What amount of money has been assessed during the last quadrennial for the support of the Bishops?

2. What amount has been paid on assessments by the Annual Conferences respectively?

3. How much, in the aggregate amount, has been received from all sources, and placed to the credit of the fund for the support of the Bishops?

4. How have the funds received been appropriated, and what is the present condition of the Bishops' fund.

Resolved, That the pastoral address of the Bishops, issued in 1874, and inserted in the appendix of the present edition of the book of Discipline, be inserted in the next revised edition of the Discipline, with such alterations or additions as the College of Bishops may deem proper.

Referred to Committee on Episcopacy.

Whereas, We hold, as a church, the doctrine that there are only two orders in the Christian ministry, and, by consequence, the validity of presbyterial ordination; *And whereas*, Under our present legislation candidates for orders must fall of ordination if a Bishop be not present to administer the rite; therefore

Resolved, That the Committee on Revisal be instructed to inquire into the expediency of introducing into the Discipline a statute providing for the ordination of deacons and elders at our Annual Conferences when from any cause a Bishop may not be able to attend.

A motion to refer the above resolution to the committee was rejected, as was also a motion to table it.

Whereas, We have in our church polity a Bishops' Council *de facto*, and as the same can not be found in our book of Discipline, and as there is a growing dissatisfaction among some of the constituents of said council with regard to the manner of fixing the appointments of pastors, and as some of the council complain of appointments being made without their knowledge; *And whereas*, Some believe that they are disregarded in some respects as representatives, and that some of the Bishops are governed by the advice of one, two or three of his counselors, to the exclusion of others; *And whereas*, All claim equality in office, they hold that they are entitled to equal rights and privileges; *And whereas*, All the duties, rights and privileges of all the members of our respective bodies are in the Discipline (except the Bishops' Council,) and as this council is one of the most important in the great body of Methodism; *And whereas*, Nothing can be found in the Discipline to insure unity of action on the part of our Bishops, and nothing with respect to the duties and rights of those who compose a council; therefore be it

Resolved, That a committee of five presiding elders be appointed to prepare a chapter to be inserted in our Discipline, the title of which shall be: "The Bishops' Council."

Resolved, That we request said committee to define the duties of a Bishop in presiding over his council.

Resolved, That we further request the committee to define explicitly the duties, rights and privileges of those who compose said council.

Resolved, That the committee shall prepare the proposed chapter at their earliest convenience, and submit the same to this body for adoption or rejection.

The following is suggested:

BISHOPS' COUNCIL.

Question 1. Who shall compose a Bishops' Council?

Answer. The presiding elders of an Annual Conference.

Ques. 2. Who shall fix the time and call the council together?

Ans. The Bishop.

Ques. 3. In the absence of a Bishop who shall preside?

Ans. The president of an Annual Conference.

Ques. 4. What are the duties of a Bishop in the transaction of business with his council?

Ans. He shall proceed to arrange the districts, circuits and stations in the bounds of the Conference, provided no change shall be made without the consent of a majority of the council.

Ques. 5. What are the duties of a Bishop toward the members of his council?

Ans. 1. He shall treat each member with Christian courtesy on principles of equality, in consequence of their representative character.

2. He shall grant to each member the right of nomination in making the appointments of the preachers in the bounds of their respective districts.

3. He shall make known to his council all that he has heard or received by letter deleterious to the moral or official character of any member.

Ques. 6. What are the duties of a Bishop with respect to his council in fixing the appointments of the preachers?

Ans. 1. He shall make his appointments in the presence of his council.

2. He shall not request any member to retire, except in a case when something is to be said in his favor.

3. In the absence of any member, if anything should come to light calculated to reflect on his character in any sense, he should be called back immediately, that he may be heard in his own defense."

Ques. 7. What are the duties of a Bishops' Council?

Ans. 1. The members shall aid the Bishop by all honorable means in the performance of his duties.

2. They shall indorse the acts of the Bishop, and in case of dissatisfaction from any source or kind they shall use all necessary means to bring about reconciliation.

3. Every member of said council shall keep in his own bosom the acts of the Bishop and work of the council until the appointments are publicly announced.

Resolved, That this chapter, as proposed, shall be referred to the committee for their prayerful consideration.

Dr. West, of North Alabama, moved that the resolution be tabled, which motion failed by a vote of 94 ayes and 113 noes.

The resolution was then referred to the Committee on Episcopacy.

(Continued on First page.)

Our Young People.

SCHOOL-BOY TROUBLES.

The witches get in my books, I know,
Or else it's fairy elves;
For when I study, they plague me so
I feel like one of themselves.

Often they whisper, "Come and play,
The sun is shining bright!"
And when I fling the book away
They flutter with delight.

They dance among the stupid words,
And twist the "rules" awry;
And fly across the page like birds,
Though I can't see them fly.

They twitch my feet, they blur my eyes,
They make me drowsy, too;
In fact, the more a fellow tries
To study, the worse they do.

They can't be heard, they can't be seen
I know not how they look—
And yet they always lurk between
The leaves of a lesson-book.

Whatever they are I can not tell,
But this is plain as day;
I never'll be able to study well,
As long as the book-elves stay.

—St. Nicholas.

Sumter County, Alabama.

DEAR LITTLE COUSIN: Here I am again, but let me first thank the good editor for his kindness in publishing my letter. I had looked and looked for it in the paper, until I almost gave up all hopes of ever seeing it again, but at last an ADVOCATE was handed me containing my letter. Then I watched for an answer. Dr. Patterson first noticed it, and then came that sweet letter from Miss. Emma. No dew-drop was more welcome to a withering flower than was her letter to me. I had begun to think that my long cherished "idea" was disregarded by the children of our native South, and all hopes of help in the missionary cause had almost left me; but that precious letter came just in time to encourage me. Then followed "Loula's" letter and also Mrs. Mary Parker's. Thanks to you all for those good encouraging letters, and I hope hundreds and thousands may join the "Magnolia Society," as Dr. Patterson proposed naming it. Isn't that a nice name? I did so want to help build a church in Mexico, but it is thought best at present to help build Miss Hallaran a school-house, and so I submit to the decision without a murmur.

The ladies of our church are organizing a Woman's Missionary Society, and I hope it will meet with success. I wish you all could get acquainted with our good pastor, Rev. J. A. Paterson. This is his last year, and I can't bear to think of his leaving us. Before closing my letter I will tell you how much sister and I received for our chickens last year—we could have raised more, but the hawks caught a good many. I call my hen Hork, and sister being only five years old has no better name for hers than "blue hen." I don't remember exactly how many chickens they raised, but we got in all $6.30 which we paid to our pastor as we received it, and we sold none for more than twelve and a half cents a piece. Well my letter is getting too long, so I will bring it to a close by asking all the little cousins to join our society, and let us see how much we can make by the end of the year. Remember me as your loving cousin,

ANNIE LOU SECREST.

P. S.—My hen has fifteen chickens and sister has eleven now.

Why He Did It.

At the age of seventy-two years, Mr. P. T. Barnum is as active as a young man, and carries on a peculiarly difficult business, involving an expenditure of a million dollars per annum.

Thirty-five years ago he was in danger of dying prematurely and shamefully. He was a hard drinker. Not that he became intoxicated. He merely drank, as other men then drank, a great deal of strong liquor every day.

He told an interviewer lately that he had probably used as a beverage more intoxicating liquor in his life-time than any other man now living in Bridgeport, although for the past twenty years he has been a strict teetotaler.

About the year 1847, when his show business had become large, and he had opportunity to observe a good deal of human nature, he began first to notice the curious effect of alcoholic drink upon the judgment of persons who used it. He saw business men commit ruinous mistakes when only slightly under its influence.

He noticed that one glass of liquor often made men say yes, when they could only escape failure by saying no. Alcohol in the brain can make a prudent man sanguine, and a confident man timid. No brain can be trusted when it is under its influence.

The acute Yankee saw this, and he was well aware that in the show business a single mistake might bring ruin upon the best enterprise. He began to check his propensity, and after some time stopped drinking strong liquors altogether, and took merely a little wine at dinner.

In 1853 he invited the late Dr. Chapin to lecture upon temperance at Bridgeport, when the orator made so convincing an argument for total abstinence that Mr. Barnum could not get away from it.

He tossed all night upon his pillow thinking of the subject. The next day he threw away all the wine he had in his house, and signed the pledge, which he has kept ever since.

"And now," said he, "there is not in the country a healthier youth than I."

—Youth's Companion.

A DISCIPLINARIAN CAT.—A new cat story is something very rare, and is always considered a prize by a sympathetic editor. A correspondent of the London Spectator tells the following: "Picture to yourself a little girl about two years of age sitting on a low stool before a drawing-room fire. Coiled up on a rug is a favorite domestic cat. The child is in a fretful mood, and has been crying for sometime. The cat endures the annoyance sometime, though evidently displeased. But even feline patience has its limits. So pussy uncoiled herself, walked up to the child, and gave her a box on the ear with her closed paw, and then lay down again before the fire. The child, taken completely aback, cried louder than ever. Again, pussy tried to endure it. Again, her patience became exhausted, and she delivered a second box upon the ear, which nearly knocked the child off her stool. It was now the little girl's turn to be enraged. She rushed at the cat, and dragged it round the room by the tail. The story rests on the authority of the child's mother, who was witness of the scene."

A boy is advertised for, and a boy is sent down to take the place, not because he has a fitness or fancy for that particular business, but because his services will bring so many dollars a month. He gets a place in the paint and oil line, or fish, or hardware, or whatever it may be and grows up in the business. If he had gone into anything else under favorable circumstances, his chances of success would have been the same. Men are for the most part led to adopt the professions by a natural tendency. A man with an evenly balanced head—that is with all the faculties harmoniously developed—can do one thing about as well as another. There are very few however. There are thousands of men struggling in fields they never should have entered and in which they can never succeed.

SEEING THE GOSPEL.—"Have you ever heard the gospel before?" asked a missionary at Ningpo of a respectable Chinaman, whom he had not seen in the mission-room before.

"No," he replied, "but I have *seen* it." I know a man who used to be the terror of his neighborhood. If you gave him a hard word, he would shout at you and curse you for two days and two nights, without ceasing. He was as dangerous as a wild beast, and a bad opium smoker. But when the religion of Jesus took hold of him, he became wholly changed. He is gentle, moral, not soon angry, and has left off opium."

Christian Advocate.

ORGAN OF THE MISSISSIPPI AND LOUISIANA CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

LINUS PARKER, D. D., Editor.

Corresponding Editors:

Rev. J. W. Rush. Rev. W. L. C. Hunnicutt
Rev. C. B. Galloway. Rev. C. W. Carter, D. D.
Rev. J. T. Sawyer.

THURSDAY, MAY 25, 1882.

Editorial Correspondence.

This, Friday morning, May 19, the General Conference met a half hour earlier than usual; an afternoon and night sessions will soon be adopted probably. The last two or three days some progress has been made in business. The reports of committees are being taken from the table and acted on.

A very important one, embracing a plan for the organization of a "Church Extension Society," is under discussion, and will be adopted. Its purpose is to raise and disburse money to aid in building churches in localities where they are most needed, and where the people are unable to meet the entire expense themselves. By this plan the strong will help the weak, and the entire connection will contribute to extend the work. The old and wealthy centers will thus be able, in a systematic way, and by regular annual collections, to promote the advance of our church in the West, on the border, and in our home mission fields.

The balloting for five Bishops took place on Tuesday last. They were all elected during the day in the following order: Alpheus W. Wilson, Linus Parker, A. G. Haygood, J. C. Granberry, R. K. Hargrove. Wednesday morning the General Conference and the public were surprised by a communication from Dr. Haygood declining the office. His work as president of Emory College is the ground of his action in the premises. This we gather from Dr. Haygood's communication, and from remarks made in the General Conference by Bishop Pierce. The General Conference, receiving Dr. Haygood's declination, refused, by a decided majority, to go into an election for another Bishop. The result is about right. Five were not much in excess of the needs of the church, but four will do. Of the four Dr Wilson is the youngest, having been born in 1834. It is a rather singular coincidence that the three others were all born in 1829, and we may add, by the way, that our accomplished connectional editor, Dr. O. P. Fitzgerald, was also born in 1829. The ordination of Bishops took place at McKendree yesterday, Thursday afternoon, at four o'clock, Bishop Kavanaugh preaching the sermon, and all the Bishops taking part in the impressive service. Bishop Paine, though extremely feeble, took part in the service, and pronounced the words of consecration in the laying on of hands. The succession through him from John Wesley has not many links: Wesley, Coke, Asbury, McKendree, Soule, Paine. Two different elders presented each of the Bishops elect, and joined with the Bishops in the imposition of hands, his loved comrades of the Louisiana Conference, Dr. C. W. Carter and B. F. Alexander, performing this office for the writer. One of the sad reflections of the hour was the severance of Conference relations which had so long existed.

The Daily Advocate will furnish outlines of the lives of the new Bishops. Of the editor of the NEW ORLEANS CHRISTIAN ADVOCATE, our readers know enough already. He could wish that things are as they were, but there is no retreat now. The voice of the church is to him the voice of God. Dr. Wilson is known to the church quite well, and especially as our late missionary secretary. As a preacher he has scarcely any superior, and he is also a man skilled in affairs. Dr. Granberry, professor in the Vanderbilt University, is a ripe scholar, an eloquent preacher, and a man whom everybody loves. Dr. Hargrove is one of Tennessee's best preachers, a successful presiding elder and pastor, and an accomplished Christian gentleman. In the selection of these three men for Bishops the General Conference has, we think, acted wisely. Large responsibilities now rest upon them, and labors abundant are before them. May the Master go with them, and may *his* hands of consecration rest upon them perpetually.

Now that the election and ordination of Bishops are over, the members of the General Conference show signs of restlessness, and applications for leave of absence are frequent. It is thought by some that an adjournment will be reached by the twenty-fourth or twenty-fifth, but at this writing it is far from assured. Yesterday the Committee on Revisals brought in a report recommending that the name of the church be changed from Methodist Episcopal Church, South, to "Episcopal Methodist Church." To secure this change there must be a two-thirds vote in favor of it in the General Conference, and it must receive a three-fourths vote in the Annual Conferences. With these conditions thrown around the question, the proposed change is exceedingly doubtful. When taken from the table it will be likely to spring a rousing debate. And this, we believe, is the most exciting question that remains before the body. In the main, the reports on disciplinary changes are for non-concurrence. Thus far at least this has been a very conservative General Conference, and the temper of the body has been admirable. The courtesies of debate have in no instance been violated, and a spirit of devotion to the church and a genuine religious feeling prevail.

The anniversary of the Woman's Missionary Society was held at McKendree last night. We learn that the house was crowded, and that there was much interest manifested. Mrs. Hayes, Mrs. Dowdell, Mrs. Wightman, Mrs. Bishop Keener, and other elect ladies from different sections of the church, are here. The wives of many of the clerical and lay delegates are in attendance, adding grace and interest to the occasion. The editorial fraternity is also well represented in the persons of Lafferty, of the Richmond Christian Advocate, Black, of the Raleigh, John, of the Texas, Richardson, of the Holston, Christian, of the Alabama, and the veteran McAnally, of the St. Louis, and others whose names we do not at the moment recall. Our Sunday-school editor is a delegate from the Holston, and Dr. Fitzgerald from the Pacific. The election of connectional officers will be attended to in a few days. We can not now indicate the result, only we believe it is generally conceded that Drs. McFerrin, Fitzgerald and Cunnyngham will be re-elected to the places they now fill.

During the past week we have had in Nashville a Louisiana winter, but the weather is now bright and almost comfortably warm. We hope that the General Conference may have sunshine henceforth.

An Agitating Question Concerning the Four Episcopal Mansions.

Now that the great and all-engaging question of who shall be our new Bishops has been so satisfactorily answered by the election of five, and declination of one, each of whom are distinguished representatives of Southern Methodism, we should imagine the church would have a resting spell; but not so, for hardly has the news of their election reached the itching ears of the curious and expectant multitudes of Methodists ere another question, more agitating, if anything, springs up, which I do not think the General Conference itself can answer. Where will the new Bishops reside? Echo answers, Where! This impertinent question is sounded in the ears of these new Bishops' quiet kin, to their consternation. Of course you will move; we are so sorry to give you up; where will you go?' Do you think you will like Texas better than California? Will you take your furniture with you, or have an auction, and refurnish the episcopal mansion which will be donated by the place which most feels the need of a live Bishop's presence?

We deprecate such an impertinent question coming from a people calling themselves Methodists; they forget that such a question is disloyal and out of order when coming from a church whose polity is to keep forever moving—a wheel within a wheel—itinerant forever.

To find the center of the circle, whose radius is ever varying, would be easy in comparison to finding the best episcopal location for these new and homeless men. And yet, singular to tell, this indeterminate point has been, they tell me, a potent factor in the late election. Episcopal location is a little touch of diocesan folly which has crept in to later Methodism, and ill becomes the genius of our itinerancy. A prophet without honor, save in his own country, is not true of a Methodist Bishop. There is no place he so honored as in the bosom of his own family, because there is no place where he is seen less than at his own home.

Neighborhoods who count on the residing presence of a Bishop to spring their dead church into new life will find out that the most effective presence of a Bishop is his extreme absence from the place where he lives. Let me warn those innocent parties who are clamoring for a Bishop in their midst that if it is the Bishop's influence and personal presence and voice they want, let them find the antipode of their country on the globe, and put a mansion there to house his widow and children. Having lived a neighbor to a resident Bishop, we have found that upon his return to the sanctuary of his own home he is, as a rule, unapproachable, being very much like an engine after a long haul, with fires gone out and drivers unlimbered in the round-house undergoing repairs.

We would suggest that this question of residence be relegated to the new Bishop's wives, and that they, each acting for herself, choose a place which is easy to get away from, with good postal arrangements, to which remittances from a distance may be made with dispatch and without discount. Let each one be fully persuaded in her own mind which community offers the most eligible place with the most conveniently furnished residence, and, until her decision is reached, let her rest in peace for the present just where she may be. Who shall be our next missionary secretary? who our church extension secretary? who the editor of the ADVOCATE are troubling us some; but nothing to compare with the momentous selection of these four mansions.

K.

Our Mexican Letter.

MR. EDITOR: If you were to pay us a visit almost the first thing said, with reference to sight-seeing, would be: "Let us take him to see Chapultepec."

When Bishop Keener and Dr. Wilson made us that delightful visit last year we had the pleasure of showing the latter the beauties of this famous hill and castle. I must confess, however, that the doctor appeared to take a much greater interest in the numerous donkeys that met our view than in Chapultepec itself, notwithstanding all the romantic associations of the place. Indeed, so deep was the interest he manifested in these donkeys, and so sympathetic his remarks concerning them, that we rarely see one of the long-eared animals without speaking or thinking of him. But to return to my subject.

Since you can not go with us in the flesh, you may be present in the spirit, and I for one am glad to have even a ghostly pretext for taking the trip.

The first thing we take is a coach. You might say that the coach takes us, but if you were to see some of these public coaches, and the animals that draw them, you would be dubious on the subject. One night Dr. Patterson wished to reach the postoffice within a certain time, and he got into a coach, which proved such a slow one that, without a word of warning, he got out of the door, and left the driver to pursue the even tenor of his way, unconscious that the bird had flown. Now, was that not taking in the coach, and the driver too?

Well, we take a coach. The evening is very pleasant, for the clouds that hung heavy overhead a few hours ago have, after sending down a shower to lay the dust well, piled themselves in great banks along the western horizon, making a downy pathway ready for the sun, who is slowly nearing them. It behooves one to be poetic, Mr. Editor, for we do not wish your mind to run after *burras* when we reach romantic Chapultepec. It is too early yet for the evening *paseo* of the fashionables in their elegant carriages, therefore there is no need to blush on account of our turnout.

At the beginning of the *paseo* is a very fine bronze equestrian statue of one of the kings of Spain, erected in Mexico by one of his viceroys. During the revolution it received rough usage, having been torn from its pedestal and thrown aside as rubbish. It is fortunate that it was not destroyed, for, as a work of art, it would be an ornament to any city. Riding past it this evening, we can see the birds perched on the horse's ears, or flitting in and out from the folds of the great Spanish cloak, where they have built their nests. The horse's head points to the old *paseo*, built hundreds of years ago, and now but little used as a place for driving. Along its sides the old stone pillars with hideous faces carved upon them; they grin at you with a most annoying leer, as though they were conscious that they held within them the secrets of that life of long, long ago, which has such a fascination for us all. But we can not stop to see closely their flat-nosed faces now. We drive on the new *paseo*, begun by direction of Maximilian, and not finished yet, though it is continually going on to perfection. It is a wide road, paved with rock broken very small. On each side there is a wide banquet, with pretty stone pillars placed at intervals along the edge, and nice stone benches for resting. About the distance of two or three squares from the statue of King Carlos the *paseo* makes a wide sweep, forming a circle, in the center of which is a statue of Columbus. The pedestal is of marble, large and handsome, ornamented with scenes in bronze, bass-relief, from the life of Columbus. The statue itself is beautifully designed, though the face is that of a boy instead of a man of sixty years. He stands lifting a heavy veil from a globe placed at his side, and at his feet are life-size figures of four monks, with various symbols in their hands. It is a worthy tribute to the great hero. But neither here can we wait to inspect closely and admire, for the sun is drawing closer to the mountains in the west.

Now, on one side of the *paseo* we see the baths, nice, clean-looking edifices, where by paying a real, twelve cents, one can take a most refreshing bath, and which are always well patronized by all classes. Now, there are no houses of any kind on either side, but a wide field, bright with sun-flowers, that "nod and bend in the breezes," and in the distance, on all sides, the mountains, a wonderful circle shutting us in. Look now straight ahead! There the castle stands, gleaming white on the high, green hill. Now; I knew what would happen when the sun touched that prison of clouds over there, and have been waiting for this moment, for, see! the white castle walls glow and flush with the loveliest rose color, and, turning our eyes, we see, off to one side, the two volcanoes, bathed in the same rosy light—*Iztaccihuatl*—"the great white lady") was lying still and pale in her winding sheet of snow, but now the rose-bloom creeps up over her shrouds, across her pulseless breast, up into her face, till it seems such a kiss and touch must wake her from that long sleep, and she can not but rise to her majestic height and come toward us through the space that seems so short between her and us. "A daughter of the gods, divinely tall and most divinely fair," to tell us: What unearthly noise is that? An Indian with a drove of donkeys. Well, I suppose we may drive on now.

We leave the coach at the great iron gate, and are at last in the "bosque" of Chapultepec. A broad pathway leads us down toward the little lake, and as we go down you can see the steep side of the hill where, so we have been told, our American boys climbed up to conquest and glory. Here we are at the edge of the lake, and we will rest a little before beginning the ascent of the hill. Looking about us now, we can see the long, beautiful avenues of cypress trees; immense trees, hung with graceful gray moss, such as grows on our trees in Louisiana. In the little lake before us the ducks and water-hens float, or dive in and out among the islets of flags and weeds that dot here and there the silver surface of the water.

Chapultepec is the most romantic spot in Mexico. Apart from the beauty and quietness of its physical features, it is haunted by so many varied associations that the mind is drawn away from the actual present to the past, that speaks to it from hill and tree and stone. It was here, according to Mexican history, that the Aztecs had settled on first entering Mexico. It was here, long after, when the fair City of Mexico shone in the midst of a lake not far distant, that the Mexican kings had their most gorgeous palaces; and, under these same trees that look down upon us creatures of a day, once walked the fated Montezuma and his thousand wives.

Here the earth has been stained with the blood of our own countrymen, and over the castle our flag has waved in victory.

It was here the unfortunate Carlota spent her leisure days, beautifying the castle and grounds, and where, no doubt, she passed many an anxious hour fraught with bitter regret over the consequences of ambition and love of power. It is said she was far superior to her husband in intellect and force of character, and it was her imperious will that led him to accept that crown for which at last she had to pay such a terrible price. 'Poor Carlota! Of all the actors in the varied scenes that have taken place here, whose memories come forth to greet us from every nook and corner of the place, hers is that which calls forth most pity. The castle seems alive with her presence yet.

But it is time to go up to the castle, and so we leave the lake and pass along a path that winds around the foot of the hill till we reach a large spring of clear, fresh water, that helps to supply the whole City of Mexico, and which, in the days of Montezuma, performed the same office, being transferred to the city by means of aqueducts so well constructed as to call forth the admiration of those who came to be civilized.

Here are the stone steps that will carry us to the top, and up we go, pausing every now and then to take breath, for the ascent is much steeper and higher than it appeared from below. But the view we get from the terraces repays the ascent, for the whole valley lies below us in varied beauty of field and wood and village, while in the distance rise the domes and spires of the city, and around all the mountains standing out clearly-cut against the gray sky in the clear evening light.

We can go from room to room of the castle, which is not as elegant or as imposing within as without. The marble terraces are beautiful, and the marble stairways. They are constantly at work adding to or taking from the original building, whether for the improvement or detriment of the place none can say yet. We take a peep into what was Carlota's dining-room; it is now in a very dilapidated condition. The wall was once ornamented with gilded carving, in which alternated the crown of France, and the Mexican symbol, the eagle and serpent on the cactus. During the revolution against Maximilian the soldiers, in their fury, tore down the crown wherever they found it. They also destroyed many costly statues with which the Emperers had embellished the gardens of the castle. Part of the castle is used as an observatory, but the other portions, though well taken care of, are not put to any use.

But the time has come to turn homeward, and so from hall to terrace, from terrace to terrace again, and from these to the stone steps, then down the wide pathway through the cypress grove, to the great iron gate, into the cars and home.

CHARLETTE HALLARAN.

CITY OF MEXICO, April 23, 1882.

General Conference.

TUESDAY, MAY 16—TWELFTH DAY.

The Conference met at nine o'clock, and was presided over by Bishop McTyeire. Devotional exercises were conducted by Rev. Dr. Hayes, of Louisville.

The report on episcopacy was read by Dr. W. W. Bennett and laid over under the rule.

The Committee on Itinerancy submitted reports 6 and 7, which were adopted, and 8 was laid over under the rules for future consideration.

Dr. Blue, of Alabama, arose and said that the members of the General Conference appreciated the interest taken in the proceedings by the people of Nashville, but the delegates were unable to secure seats, they being filled with good, clever people, and he would insist on getting out of the trouble in some way.

The Committe on Boundaries submitted Report No. 4, which was adopted:

Your committee have carefully considered a memorial to change the boundary between Little Rock and Louisiana Conferences, asking the transfer of certain territory in Little Rock to Louisiana Conference, and we recommend the following change in said boundary—viz.: Leave the Mississippi river about Lakeport on the township line between township sixteen and seventeen in Chicot county, Ark., run thence due west on said line to Bœuf river, thence South to the Louisiana State Line, this to be the boundary line between said Conferences in said territory.

Dr. D. C. Kelley read Reports 5 and 6 on missions, which were laid over under the rule.

We recommend that in such Conferences as are held by the Bishops, they shall draw the drafts on the treasurer of the Board of Missions for money appropriated to such Conference, delivering the drafts falling due within the first quarter to the party or parties in whose favor they are drawn, and remit the remaining drafts to the secretary of the Board of Missions whose duty it shall be to forward them in their order to the parties in whose favor they are drawn, only after receipt of the report that the work for which the previous drafts were drawn has been performed, thereby securing to the missionary support while he is in the discharge of his work and at the same time procure to the Board of Missions knowledge of the work being done, and prevent the use of the drafts before the time at which they are wanted to be negotiated.

We beg leave to report that we have had under patient consideration the memorial of the West Texas delegation to this General Conference, asking the organization of an Annual Conference to embrace the Mexican work within the bounds of the West Texas Conference, and the border Mexican States, and to be known as the Mexican Border Mission Conference; and after full and free discussion would respectfully and unanimously make, in regard to the organization of this Conference, the same general recommendation as was contained in our report with reference to China and Central Mexico. We recommend the adoption of the resolution of L. M. Wilson and W. A. McCarty, asking that a column be added to our statistical reports for the Annual Conferences, by which the amounts contributed by the women of the church may be properly credited to the several churches with which Woman's Missionary Societies are connected.

With the petition "to adopt plan for colored missions," signed W. J. Joyce, your committee beg leave to recommend non-concurrence as with the plans proposed, not with the purposes indicated.

The following reports on revisal, Nos. 6 and 7, were read and laid over under the rule:

The Committee on Revisal beg leave to report:

1. That they have duly considered a paper signed by J. D. Barbee, and one signed by Jno. W. Portis, asking that the Discipline be so amended as to specify dancing, attending theaters, etc., as coming under the head of diversions that can not be taken in the name of the Lord Jesus, and recommend the following for the adoption of the Conference:

In answer 2 to question 1, chapter 6, section 5, page 151, after the word conduct in the second line of said answer 2, insert the following clause, viz.: "engaging in promiscuous dancing, either in its private or public exhibition, or visiting the theater, the opera, or circus," so that answer 2 to question 1 aforesaid shall read: "But in case of neglect of duties of any kind, imprudent conduct, engaging in promiscuous dancing, whether in its private or public exhibitions, or visiting the theater, the opera, or the circus, undue zeal in sinful tempers, or words, or disobedience to the order and Discipline of the church: First, let private reproof be given by a preacher, or leader; and if there be an acknowledgment of the fault, and promise of amendment, the person may be borne with; otherwise the preacher must take with him two or three faithful friends, who shall labor to bring the offender to proper repentance; but if he will not hear them, and there be no sign of amendment, the offender must be dealt with as in case of immorality."

The Committee on Revisal beg leave to report:

1. A memorial from the Quarterly Conference of Gainesville station, Gainesville district, North Georgia Conference, asks that the Discipline be so amended as to provide that no certificate of church membership shall be granted except in case of removal from one pastoral charge to another; and that a member taking a certificate shall be held responsible to the society receiving or granting said certificate for his conduct from date of the certificate. We recommend non-concurrence.

2. N. H. D. Wilson and R. T. Gray ask that the Bishops be empowered to appoint editors for religious papers that advocate the doctrines and polity of the Methodist Episcopal Church, South, when requested to do so by an Annual Conference. Believing that such cases are fully provided for by existing laws, the committee recommend non-concurrence.

3. M. M. Pugh and T. M. Cobb ask for a change of the law relating to the composition of District Conferences so that recording stewards and Sunday-school superintendents shall be *ex-officio* members thereof, and that the number of lay delegates shall be limited to two from each pastoral charge. We recommend non-concurrence.

4. E. A. Yates and L. S. Burkhead ask that the preacher in charge shall be *ex-officio* chairman of the Board of Stewards. We recommend non-concurrence.

5. H. J. Adams and H. H. Parks ask that it be made the duty of the Bishops to preside in the District Conferences as far as practicable. Your committee, believing that no legislation on the subject is needed, recommend non-concurrence.

6. S. B. Watts and Irvin Miller ask that others than the preacher in charge be allowed to nominate to the Quarterly Conference Sunday-school superintendents. We recommend non-concurrence.

7. M. H. Neeley and W. H. Hughes ask that answer 4, to question 2, section 1, chapter 5, page 127 of the Discipline, which is as follows: "By often stopping short when the words are given out and asking the people, 'Now, do you know what you said last?' 'Did you speak no more than you felt?'" be stricken out. We recommend non-concurrence.

8. W. L. C. Hunnicutt, C. B. Galloway, and S. B. Watts, ask that a prescribed form for steward reports to Quarterly Conferences be printed in the Appendix to the Discipline. We recommend non-concurrence.

9. W. L. C. Hunnicutt, C. B. Galloway, Irwin Miller, and S. B. Watts ask that a prescribed form for steward reports to Quarterly Conferences be printed in the Appendix to the Discipline. We recommend non-concurrence.

10. H. P. Walker asks that ministers received from other denominations be required to pass an approved examination on the course of study prescribed for candidates for admission into full connection. We recommend non-concurrence.

11. H. C. Morrison, George R. Browder, W. S. Johnson, John A. Carter, B. M. Messick, S. W. Brents, and H. C. Settle, ask that the Committee on Revisal be requested to indicate in a report to this Conference what change, if any, should be made in the General Rules. We recommend non-concurrence.

ELECTION OF BISHOPS.

Bishop McTyeire stated that he had a paper, numerously signed, asking that the Conference change its place of sitting to the *auditorium* above, but as the sense of the body had already been taken on the question, it was certain that the Conference would remain where it was. There were difficulties in proceeding with the elections with so crowded an assembly. To seek to clear the bar of the Conference at this hour, said the Bishop, would be unkind and unjust to our many friends who have been invited to seats and are seated. They ought not to be disturbed.

Rev. F. Pasco, of Florida, the Rev. C. B. Galloway, of Mississippi, clerical delegates, and George Thornburgh, of White River, and J. W. Fulton, of North Texas, were appointed tellers.

Bishop McTyeire admonished the Conference of the importance of carefullness in the balloting, reminding the brethren that Bishop Marvin was elected by a single vote, and that Bishop Wightman, thirty years ago, had failed of an election by a single vote. Several other illustrations of this point were given, and then the Bishop added: It falls to me, as your chairman, to conduct the election, and, unless in your wisdom you overrule me, I propose the following plan: When the tellers are appointed and in place, we shall request the chairman of each delegation to collect the vote of that delegation. He knows his men; they are right by him. And then we shall call the Conferences in order, beginning at the first, and when each Conference is called, the secretary will declare how many votes they are entitled to. The chairman of the delegation will report how many ballots they have cast. Some may be absent, some may be sick, not voting. He will report how many ballots the delegation has cast, and he will deliver them to the teller, who will deposit them with the other ballots cast. This will be a sure way, and I think will not cause delay. Does this please the Conference? (Yes! yes! yes!)

Dr Miller, of Kentucky: That will be impracticable under the present arrangement. Our delegation is all over the house.

The chair: Your delegation can find you.

Dr. Miller: Their seats are occupied.

The chair: Have you not a place for the Kentucky delegation?

Dr. Miller: Yes, sir. But we have

Kentucky politeness also. Our seats are occupied.

The chair: I submit the plan to the Conference.

On motion to adopt the plan, Mr. Prettyman, of Baltimore, arose and offered the following resolution:

Resolved, That the roll of Conference be called, and as each separate name is called, each member shall stand up and deposit his ballot in the box in the hands of the teller.

The chair: The plan offered by the chair was seconded. We regard Bro. Prettyman's plan as a substitute. Let us have a vote and settle the question.

A vote was taken, and the plan proposed by the chair adopted.

The chair: Let the report of the Committee on Episcopacy, No. 3, be read, for we must act upon that before we can go on.

This was the report recommending the election of six Bishops.

The amendment of the Conference, making the number five, was adopted.

Bishop McTyeire said that it was the custom to precede the election with a song and prayer, and announced the hymn, "Teach me, my God and King," which was sung by the Conference, standing.

Dr. Boswell, of Memphis, offered a fervent prayer.

Rev. S. W. Turner, of East Texas, arose to a question of privilege. He said that the report had gone abroad that the different Texas delegations had met in caucus yesterday for the consideration of the question of the election of Bishops. Such was not the case. The delegates from the Texas Conference had held a meeting yesterday afternoon, but at the meeting the election of Bishops was not talked of; they had met to consider the question of the establishment of a Border Mission Conference.

Upon a call of the roll, the Conferences were found entitled to 258 votes; there being 17 absent reduced the total to 241. Necessary to an election, 121 votes.

The voting was then proceeded with without nomination, and resulted as follows on the first ballot:

A. G. Haygood, North Georgia Conference, 119; E. R. Hendrix, Missouri, 3; J. B. McFerrin, Tennessee, 15; E. E. Wiley, Holston, 20; Linus Parker, Louisiana, 96; T. S. Wade, Western Virginia, 2; O. P. Fitzgerald, Pacific, 34; J. C. Granberry, Virginia, 91; A. W. Wilson, Baltimore, 122; R. K. Hargrove, Tennessee, 68; H. C. Morrison, Louisville, 8; B. M. Messick, Louisville, 27; W. M. Rush, Memphis, 31; P. A. Peterson, Virginia, 32; Young J. Allen, China, 32. The remainder of the votes were scattering.

Bishop McTyeire announced the election of Alpheus W. Wilson as one of the Bishops of the Methodist Episcopal Church, South, amid much applause. Dr. McAnally, of the St. Louis Conference, moved to adjourn until four P. M., which was carried, and the Conference adjourned with the benediction of Bishop Pierce.

AFTERNOON SESSION.

The Conference reassembled at four o'clock. Religious services were conducted by the Rev. J. M. Binkley, of North Texas.

Bishop McTyeire presented the following paper which he wished read and referred:

COLONIZATION ROOMS, Washington, D. C., May 5, 1882.

REVEREND AND DEAR SIR:—I have the honor and pleasure of addressing you, and through you the Bishops, and also the General Conference of the Methodist Episcopal Church, South, now in session, in behalf of the American Colonization Society, constrained by openings in Western Africa, and the movements of the colored race in America to increase its activity. Non-denominational, non-sectional, and non-political, it has planted in the person and family of our people of color, aided to settle in Africa, at once the germ of American civilization and religion in that vast continent.

Leading men and churches are giving the society their hearty co-operation. Knowing your personal good feeling, and the Christian sympathy of the Methodist Episcopal Church, South, for the colored population, I earnestly invite your personal and official co-operation in the great work of African colonization.

What is especially sought is such legislation by the General Conference now in session as will invest the Bishops with discretionary authority to appoint itinerant ministers of your church to agencies for the American Colonization Society, and other missions of usefulness to the colored race.

That the chief pastors of Southern Methodism may be remembered in their godly judgment and official acts, and free to supply your proportion of gifted workers in our labor of love, so nearly allied to the glory of the Redeemer and the good of the African race. Your kindness in bringing this matter to the early and favorable attention of the General Conference will be gratefully appreciated by the American Colonization Society.

By order of the Executive Committee.

Yours very truly and respectfully,
WM. COPPINGER,
Secretary and Treasurer.

On motion of Dr. Edwards, of Virginia, it was referred to the Committee on Revisal.

The election of Bishops was resumed, and the second ballot stood:

Linus Parker, Louisiana Conference, 146; A. G. Haygood, North Georgia, 144; J. C. Granberry, Virginia, and professor in Vanderbilt University, 140; R. K. Hargrove, Tennessee, 118; N. H. D. Wilson, North Carolina, 48; R. A. Young, Tennessee, 46; O. P. Fitzgerald, Pacific, 30; E. R. Hendrix, Missouri, 33; W. M. Rush, Memphis, 29; Young J. Allen, China, 29; J. S. Key, South Georgia, 21; C. C. Andrews, Mississippi, 21; W. T. Harris, Memphis, 21; B. M. Messick, Louisville, 20; P. A. Peterson, Virginia, 15; J. D. Shaw, Northwest Texas, 10. Remainder scattering. Total vote cast, 230; necessary to a choice, 120.

Bishop McTyeire announced the election of Messrs. Parker, Haygood, and Granberry, and on motion of Dr. McAnally, of the St. Louis Conference, the Conference proceeded to take the third ballot, with the following result:

R. K. Hargrove, Tennessee Conference, 173; R. A. Young, Tennessee Conference, 18; N. H. D. Wilson, North Carolina Conference, 17; E. R. Hendrix, Missouri Conference, 9—remainder, scattering. Total vote cast, 237—necessary to a choice, 119.

Bishop McTyeire announced the election of Dr. Hargrove, and stated that as that completed the election of the Bishops, the time of their consecration would be decided upon and announced to-morrow.

The Conference then adjourned with the benediction of Bishop Kavanaugh.

WEDNESDAY, MAY 17—THIRTEENTH DAY.

The Conference met at nine o'clock, Bishop McTyeire presiding. Devotional exercises were conducted by the Rev. J. B. A. Ahrens, of the German Mission, stationed in New Orleans. The Minutes of Tuesday's session were read and approved.

The following minority report on revisal, No. 5, was read and laid over under the rule for future consideration:

We a minority of the Committee on Revisal, agreeing in the main with Report No. 5 on Revisal on "ministration of baptism," recommend the following slight change of phraseology in the Ritual, and differing from that recommended in said report to-wit:

1. On page 227, Sec. 3, Chap. 13, beginning on the last line of the page, that the following words—"that they be baptized with water and the Holy Ghost"—be so amended as to read "that they, being baptized with water, may also be baptized with the Holy Ghost."

2. On page 228 of the same section and chapter, the "Rubric" be amended by adding the words, "Let us pray," which will read, as amended, "then shall the minister say, Let us pray."

The following report was read, ordered printed, and laid over under the rule:

The committee have had referred to them the following papers:

1. A paper signed by G. Thornburgh and H. B. Warren, referring to the use of the New Testament in our lesson papers. Before the introduction of this paper the editor had expressed his intention to discontinue the publication of the Revised Text. The number of the magazine now in press contains this announcement. We therefore respectfully suggest that no further action is necessary.

2. A paper signed by E. A. Yates and ——, recommending that lessons be given on the special doctrines and usages of our church. Our Bishops have been requested to appoint suitable persons to prepare a series of "standard catechisms" for our schools. In the meantime we have been glad to learn that in many schools the catechetical exercises appended to the Scripture lessons by the Editor are used with great advantage to the pupils. We earnestly call attention to this feature, which we hope will soon be introduced in all our schools. We are assured that these portions of our current lessons will receive the special care of the editor. They are intended to furnish to our schools the specific instruction which will make them intelligent and contented members of the church in which they are trained.

3. We give the substance of a paper signed by T. J. Magruder and R. W. Jones, containing suggestion on the classification of pupils. It is difficult to give any plan which is applicable to all schools. But the plan here given is worthy of close study by all superintendants, and it may be literally copied in many schools:

There are three classes of pupils in one Sunday-school. 1. The Primary Class. 2. The Intermediate Class. 3. The Biblo Class. For these three classes suitable forms of of instruction must be provided. We may, for the general purpose of classification, denominate them as follows: 1. The Primary Class may be called the Catechetical Department. 2. The Intermediate Class may be called the lesson Department. 3. The Biblo Class may be called the Biblical Department.

COURSE OF STUDY

1. Catechetical Department. This department includes two grades. (1) The Infant Class. (2) The Primary Class. For these classes graded catechetical exercises should be prepared on the current lessons.

2. The Lesson Department. This department may include the classes known as the intermediate and advanced classes. For these classes current Bible-lessons may be used as at present furnished in the intermediate and Sunday-school Quarterlies.

3. The Biblical Department may include two grades: (1) A Bible-class using the most advanced helps on the current lessons. (2) A normal class, studying sacred history and geography the doctrines, Discipline, and polity of the Methodist Episcopal Church, South with the best methods of organizing, governing, and teaching a Sunday-school. We need also a graded system of Sunday-school libraries, embracing the text-books and books of reference necessary for advanced classes and a well-selected miscellaneous catalogue for general reading.

Our periodical literature should be adjusted to these three departments of instruction; (1.) Sunday-school magazines for teachers and pupils in Bible-classes. (2.) Sunday-school quarterlies for intermediate and advanced classes. (3) A monthly paper for superintendants, teachers, and pastors.

A paper signed by A. G. Hankins called the attention of the committee to the want of cheap graded reading for the different classes of Sunday-school scholars. This matter we learn, is under consideration by the editor. He is also purposing, at an early date, to issue a catalogue of safe and suitable library books, selected from our own publications, as well as from the publications of other good houses. All these important points, we feel assured, will have the most careful attention of those who may be placed in charge of our Sunday-school interests during the four important years upon which we now enter. The very essential question as to the possibility of cheapening all our Sunday-school literature at an early day, is fully appreciated by those in charge of our publishing interests.

We would, with all possible emphasis, urge upon pastors, teachers, and parents, the great benefits which will follow from earnest and full conferences and consultations on these great and common interests. We have elsewhere proposed Conference and district conventions. The convention of secretaries held in this city one year ago was profitable. Perhaps similar assemblies may be called in the future with like advantage to our Sunday-school interests.

We beg leave to call the attention of every pastor, superintendent, and teacher to the great benefits, direct and indirect, which may flow from weekly teacher's meetings. We have met with striking instances to prove that there may be held even in connection with country schools. Any energy and perseverance which even two or three active teachers may display in using this efficient help, will receive a proportionate reward. Let us use all possible means to increase the interest of all our people on all the aggressive agencies which the great work before us demands. When General Conferences and all the public men of our church have done their utmost there remains much very much, for the men and women of our growing communion to do in the way of personal service. Let us all thank God and take courage.

Your committee feel it to be at once a duty and a privilege to bear their official testimony to the untiring fidelity of the Sunday-school editor. They heartily commend him and his growing work to the confidence, active sympathy, and prayers of the church he has served so faithfully.

The report of the Committee on Sunday-schools, No. 4, was adopted:

The Committee on Sunday-schools appointed by the General Conference of 1878, and composed of N. T. Lupton, James H. Carlisle, T. J. Magruder, Wm. McCarthy, and John B. McFerrin submitted a report to this General Conference which was referred to your committee, who, having considered it and heartily endorsing it, respectfully recommend its publication by our Sunday-school department and distribution among our people.

The report on the Calvin bequest was submitted by the Committee on Publishing Interests, and adopted.

The report No. 5 of Finance Committee was adopted:

Your committee, to whom was referred the paper signed by L. M. Wilson, H. J. Adams, and J. B. Stephenson asking that this body take into consideration the propriety of so amending the "assessment plan" of collecting the salary of preachers as to make the same mandatory upon the stewards, would respectfully report that the paper has had due consideration, and your committee are of opinion that a due enforcement of the present law by those in authority will accomplish the object desired, and therefore recommend that no further action be taken by the Conference.

The following fraternal correspondence, Report No. 3, was read and adopted:

The Committee on Fraternal Correspondence present for adoption by the Conference the following resolution—viz:

Resolved, That the College of Bishops be authorized and requested to appoint a delegation, consisting of one minister and one layman, to bear the fraternal greetings of the Methodist Episcopal Church, South, to the General Conference of the Methodist Church, to convene at Philadelphia, in May, 1884; that they select out of their own number to perform the like office at the session of the General Conference of the Methodist Church of Canada, in September next at Kingston, and that they convey by letter or representative, at discretion, to all other churches in fraternal relations with us assurances of our Christian sympathy and love.

The following memorial was presented and referred to the Committee on Missions:

To the General Conference of the M. E. Church, South:—We, the ladies of the Eufaula Woman's Missionary Society would respectfully memorialize your body to take into consideration the present *status* of the Woman's Missionary Society of the Methodist Episcopal Church, South, and perfect such measures as will bring our Society into closer relations to the church.

It is our desire to be placed under the supervision and control of the Parent Board, and also to be placed under the supervision of our own pastors, who shall report our contributions annually among the statistics of the Annual Conferences.

We trust that your wisdom will enable you to perfect such a constitution as will reach the end so much desired thus giving greater efficiency to our operations in the missionary cause.

Done by the order of the Eufaula Woman's Missionary Society.

Presented by R. B. Crawford and S. H. Dent, of Alabama.

Resolved, That section 11, chapter 3, of the Discipline be amended by the addition of the following paragraph, to be numbered six:

"Whenever a local preacher shall have a pastoral charge, he shall hold his church relation in said charge."

Dr. McAnally moved that the Conference consider the subject of church-extension, but subsequently withdrew his motion for the consideration of the regular order of business.

The following report was presented, ordered printed, and laid over for future consideration:

Your committee to whom was referred a communication from the Woman's Christian Temperance Union, of the South, to the General Conference of the Methodist Episcopal Church, South, having considered the same, would report: That we rejoice to recognize woman as a co-laborer in the great field of Temperance Reform. The enormous evils of intemperance have fallen chiefly upon woman. Poverty and distress, disease and death, as the dire evils of intemperance, have come to her. Her home desolated, her hopes blighted, her whole life darkened, her heart crushed, she cries for help and deliverance. She ought to be heard, she must be heard, she will be heard. Who that has a mother, or a wife, or a sister or a daughter will turn a deaf ear to this cry of woman for help? Hereafter woman and her wrongs, must, and will become an important factor in the great struggle to deliver humanity from the curse of intemperance. We submit the following resolutions for adoption by the General Conference:

1. That we sympathize with the Woman's Christian Temperance Union, of the South, in the great temperance reformation, and that we will render to them such sympathy and aid as we may be able in this great work.

2. That the secretary of this General Conference is hereby instructed to furnish the Woman's Christian Temperance Union of the South with a copy of action. All of which is respectfully submitted.

The following letter was presented by Bishop McTyeire, and read to the Conference:

CHURCH OF THE STRANGERS, 4 WINTHROP PLACE, New York May 11, 1882.

REV. BISHOP MCTYEIRE—My dear friend:—If you think it proper do me the favor to convey to the General Conference the expression of my sincere sympathy with the keen sense of bereavement felt by the Conference and the whole church at the departure of Rev. Dr. Summers. For him I should have nothing but congratulations. In all history I know no Christian who in his dying had his ideal so realized as Thomas O. Summers.

And if this communication be made to the Conference, they may also know that I pray that humility, concord and wisdom may shape all the actions of the session; then the Lord keep you and bless you, that the Lord make his face to shine upon you and be gracious to you; that the Lord lift his countenance upon you, and give you peace.

Affectionately yours,
CHARLES F. DEEMS.

A Model Sunday-School Pic-Nic.

On the eighteenth instant I had the pleasure of attending the pic-nic at State Line, Miss., given by the Sunday-schools of that place. All being invited, by eleven o'clock quite a large crowd were seated in the church-house enjoying themselves, looking at the beautiful flowers and evergreens with which the whole house was decorated. Bro. Seabrook called the house to order by introducing the following programme: 1. Singing. 2. Prayer. 3. Singing. 4. An address to the Sunday-school scholars, by Bro. Phillips. 5. Singing. 6. An address, by Bro. Merchant. 7. Singing. All of which was adopted by a vote of the members of the Sunday-schools. When this was all gone through with, dinner was announced, and all marched out to the beautiful oak grove, where a bountiful table of all that was nice was spread, and all invited to partake of such as they chose. After refreshment all gathered into the church-house, sung a few songs, when all scattered away to their several homes rejoicing.

RUFUS A. IRELAND.

Rev. W. B. Lewis, writing from Crystal Springs, Miss., May 19, says: "A very pleasant affair called us to Hazlehurst last Wednesday, the seventeenth instant, the marriage of Rev. B. E. Jones and Miss Katie K. Linfield. Mr. Jones is a young minister of the Mississippi Conference, and Miss Linfield a daughter of the late Dr. Linfield. The marriage ceremony was performed by the writer, at the residence of the bride's mother, in the presence of a number of friends. The happy couple left the next morning for their future home at Caseyville, where is situated the parsonage of the Scotland circuit, of which the groom is pastor. They carry with them the hearty congratulations of a large circle of friends."

Note from Publishing Committee.

Mr. Lathrop, in retiring from the business management of the ADVOCATE, carries with him the best wishes of the Publishing Committee, and, we may safely say, of the agents and subscribers also. During his connection with the paper the accounts have been kept with accuracy, and the paper has been issued promptly and in good style. The Publishing Committee, from the time of Mr. Lathrop's retirement, April 25, assume the business control and all financial responsibility. The Publishing Committee have employed Mr. T. J. Carver as their business manager. All communications on business should be addressed to no individual name, but "To the New Orleans Christian Advocate, 112 Camp street, New Orleans."

FELIX R. HILL,
LINUS PARKER,
CHRISTIAN KEENER,
Sub-Committee.

Business Manager's Notice.

As will be seen in the above, the undersigned has taken the business management of the ADVOCATE. This will in no wise interfere with my commission business conducted at 60 Carondelet street, this city. I shall have ample time to give all needed assistance to the Publishing Committee. The late publisher, Mr. Lathrop, has so systematized the business department of the paper that no changes will be needed. Everything will go on as if no change in the management had been made. As stated above, all communications must be addressed to the NEW ORLEANS CHRISTIAN ADVOCATE.

T. J. CARVER.

Books and Periodicals.

Life and Journal of Mrs. Hester Ann Rogers, Condensed and Combined by Rev. E. Davies, Evangelist, published by the Holiness Book Concern, Reading, Mass. Price 50 cents.

The old time life of Hester Ann Rogers was a very popular work among the Methodists, and also useful. This work is condensed, but we suppose the most important parts of the original edition are retained. What the combining means we do not know.

THE PETTIBONE NAME. A New England Story. By Margaret Sidney. Boston: D. Lothrop & Co. Price $1 25.

This is a bright and entertaining story. A picture of New England Life. Its tone is religious, the drift of it wholesome. It is a beautifully bound 12mo, 315 pages.

NANCY HARTSHORN AT CHAUTAUQUA. By Mrs. Nancy Hartshorn. J. S. Ogilvie & Co., New York. Paper cover, 16mo, 200 pages. Price 50 cents.

A piece of humorous writing. We have not found time to read it.

Address all mail matter to NEW ORLEANS CHRISTIAN ADVOCATE, New Orleans.

Manager's Department.

We shall do our best to exclude fraudulent advertisements of every description from the ADVOCATE, *and trust our friends, in ordering goods from the leading merchants of New Orleans and elsewhere, as represented in our columns, will mention having seen the advertisement in the* ADVOCATE. *We will also take pleasure in attending personally to any commissions for our friends in the country with which we may be favored, while endorsing our advertisers as being worthy of their patronage.*

An Indian chief in Washington went to see the Ideal opera company. When M. W. Whitney gave a particularly low note, the chief said "Ugh! him heap dig one."

A little boy who had been used to receiving his older brother's old toys, "Ma, will I have to marry his widow when he dies?"

Send the ADVOCATE to your friend for the next year and you will not regret it.

Agreeable all around; "I purpose introducing some new features into the service," said Rev. Mr. Textual. "All right," remarked Fogg. "New features in that pulpit are just what I have been longing for, for the last year or two."

Hysteria, nervous excitability, wasting of the muscles, impurity of the blood, quickly relieved by using Brown's Iron Bitters.

An old sailor was observed to be always hanging about the door of a church when a marriage was taking place. He explained that he liked to see the *tied* going out.

Southwestern Co-operative Association, No. 60 Carondelet Street. This commission house, has been in business for six years. Its patrons are constantly increasing, and the business has been conducted with general satisfaction. All consignments of cotton, and all products of the soil, will have faithful attention. All orders filled with judgment and care. Tho's J. Carver, Manager.

"Never send a present hoping for one in return." Never. Get your present first, always, and send yours when you have time.

Things one would rather have left unsaid.—Vicar who, until last Sunday, has always preached himself: "Well, and how did you like my young curate's sermon?" Mrs. Robinson, "Oh quite the best we have heard for years. We all said so!"

A high mandarin of China, in his letter of thanks to Dr. Ayer for having introduced Ayer's Pills into the Celestial Empire, called them, "Sweet Curing Seeds"—a very appropriate name! They are sweet, they cure, therefore the most profitable "seeds" a sick man can invest in.

Mistress—on coming home from the seaside: "Why, Jane, what's become of the bullfinch?" Jane: "Well, you see, m'm, it didn't say much, and looked droopin' like, so cook put it out of its misery, and 'ad it stuffed for my 'at."

FORTY YEARS EXPERIENCE OF AN OLD NURSE.—Mrs. Winslow's Soothing Syrup is the prescription of one of the best female physicians and nurses in the United States, and has been used for forty years with never failing success by millions of mothers for their children. It relieves the child from pain, cures dysentery and diarrhœa, griping in the bowels, and wind-colic. By giving health to the child it rests the mother. Price twenty-five cents a bottle.

Husband (jokingly)—"Oh, I'm the mainstay of the family." Wife—"and the life-boom and the—and the"—Small boy (from experience)—"And the spanker, too, mamma."

Address all mail matter to NEW ORLEANS CHRISTIAN ADVOCATE, New Orleans.

Every man is fond of striking the nail on the head; but when it happens to be the finger-nail, his enthusiasm becomes wild and incoherent.

A FEW WORDS ON PIANOS.—Mr. P. Werlein, 135 Canal street, New Orleans, is now prepared to offer the greatest bargains in the best pianos manufactured. Owing to the overflow he is over stocked with fine pianos, and also has a large stock of second-hand pianos on hand, which were rented out last winter, that he can sell you at your own price, so to speak, and on such terms as will suit your convenience. The piano-forte, as illustrated in the new Chickering, may now be said to be perfect. These pianos have been known for the past sixty years, but they were never so good as now, and never had a larger sale. The Chickering piano of to-day will wear an indefinite number of years, as they have always done, but the purity of tone and perfection of action is what now constitutes the *Chickering piano* the perfect piano of the world. The Mathushek pianos have patented features which gives them great popularity; they are also considered indestructable. Mason and Hamlin's organs—the organs of greatest reputation, are to be had at this popular house. Whoever needs anything in the music line will consult their interests by writing to P. Werlein, or calling in person. Any representation of goods at this house can be relied upon implicitly. Send there also for your music and musical instruments of every kind, either retail or wholesale.

"Jones, if a burglar should get into your house, what would you do?" "I'd do whatever they required of me. I've never had my own way in that house yet."

"Say, Jack, can you tell us what's the best thing to hold two pieces of rope together?" "I guess knot."

When George Colman the younger was asked if he knew Theodore Hook, he said: "Oh, yes; Hook and eye are often together."

When a man is informed that his wife wishes to speak to him, what article on his study-table does he mention in reply? "Letter-weight."

We would call special attention to the card of W. W. Carre. The cabins or cottages they are manufacturing, are specially adapted, to the wants of those who are contemplating putting up houses, tents, etc., at the Seashore Camp Grounds. Do not delay, until the last moment, but send in your orders early, so that everything will be completed before the meeting.

There is one town in Connecticut that has no fear of the measles. It's Haddam.

A young married man whose house rent is paid by mother-in-law, alludes to her as his darling pay-rent.

If you do not want to be robbed of your good name do not have it painted on your best umbrella.

An old lady wants to know what is meant by "mean time." Our watch keeps it.

Kate Field has an article in the Continent advocating the wearing of knee breeches after the manner of Oscar Wilde. We have no objections to Kate's wearing them if she wants to.

A young married man in town calls his wife Malaria, because she shakes him up at least every other day.

It isn't what goes in but what comes out of the inkstand that makes the trouble.

NEW ADVERTISEMENTS.

Factors' and Traders'
INSURANCE COMPANY,
10 CARONDELET STREET.

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Agricultural.

BROOM CORN CULTURE.—The ground is carefully plowed, harrowed and rolled, and between the first of May and the middle of June, planted in rows by a horse power seed planter. When the plant is about two inches high it is thoroughly weeded; when about six inches up the earth is removed from the sides of the rows with a scarifier, and the space between the rows made friable; and when the plant is about two feet high, the earth is thrown to the rows with a double mold-board plow, and it is then left for the brush to develop. In sixty days from planting the brush is fully out, and it is then broken about two feet from the lowest branches, and after one day it is cut with a stem of six or eight inches, and taken to the cumber or thresher (two revolving spiked cylinders,) driven by power, and the seed removed; thence it is carried to the dry house and placed on slats or poles, in tiers with one foot space. After being dried it is sized and packed into bundles ready for manufacturing into brooms.

Broom corn farmers prefer cutting when the brush is green, as the green brush is more salable than the red ripe brush. Experiment have shown that they are equally durable. Red or ripe brush exhausts the soil more than when harvested early. The first scrapings of seed are only fit for manure; the second is half as good as oats, and the third makes an excellent feed for horses and cattle, and is found to be superior feed for milch cows in the winter months. The haulm, when properly cured and housed, makes a good fodder. One bushel of good seed will plant ten acres of bottom land.

I never break any brush down that does not lop all the wisps one way. I think it is best to break the stalks of the crooked brush between the second or third joint from the top, as short as it can be without breaking it off. The rest I leave standing till a few days before it is fit to cut. Then I break the stalks toward the rising sun, so that the dew will dry off in the morning. When cutting the brush, take the stalk in one hand close to the brush, and cut it off with a butcher-knife that is not very sharp. A knife with a keen edge will cut the leaf off, which bothers. I take all the leaves off the stalk, holding the brush in my hand until I have a handful, laying the brush of three or four rows between the two rows in gavels, ready to put on a wagon to go to the drying shed.

Brush will not grow in length after it is broken down; yet it will become coarser, and continue to ripen if it is not broken entirely off. Every time the brush is handled, keep it straight as you can conveniently, as it is a slow job to straighten when it is tangled like hay. The stalks of each brush should be not less than four nor more than six inches long, as six inches is the convenient length when making brooms. If the stalks are much longer, they only increase the bulk of the broom corn, and often require extra labor to cut them of convenient length before they are worked up.

To thrash it with a flail, lay the brush in a row on the barn floor, two or three stalks deep, and place a plank on the stalks, with one edge even with the lower end of the brush. Stand on the plank while using the flail. The object of the plank is to protect the stalks from being crushed, as smashing spoils them for brooms.

Another way of removing the seed is with a broom corn hatchel, or comb, the teeth of which are made of iron three-eighths by one-half square, and about eight inches long; six inches of one end should be drawn to a point about two inches of the lower end should be left full size. The points should be beveled on both sides, leaving the back side the widest. The points of the teeth should be about one-half an inch apart. The teeth are fastened on the back side of the end of a plank two feet three inches high and one foot wide, with two bolts and a cross-piece (or they may be set firmly in holes at the end of a plank.) This upright plank is then spiked to another plank resting flatly on the floor. The broom corn brush is drawn through these teeth, which strips of the seeds.

Another way is to thrash the corn with a cylinder driven by horse or other power. A cylinder for such a purpose should be about two feet long, ten inches in diamotor, driven by a pulley six and a half inches in diameter. The spikes should be three inches long, and one-fourth inch in diameter, driven one inch into the wood. Make marks around the cylinder three-eighths of an inch apart, and set the spikes in seven different rows, lengthwise of the cylinder, so that a whisp may pass between two teeth. The teeth should be bearded, so that they will not fly out. The cylinder is overshot with a concave. Two men hold the handfuls, and two others prepare them for thrashing.—A. Stokes, of New York.

CELERY AND ITS CULTURE.—The later portion of the crop, should be banked only once in the field, so as to make the stems somewhat compact, and this banking is best done only about two weeks before the ground freezes up. A cellar is likely to be too dry to keep celery well, and the care required to keep it moist or to pack it in moss in a cellar would probably in about as much labor as to store it in a pit made for the purpose. The number of roots of celery that subscriber could store in his cellar would depend very much upon the size and quality of the roots and would range from four to eight roots to the square foot. I see no use in packing the roots into crates or boxes in the cellar, the boxes would speedily decay in the moist earth, and it is a trifling matter to place them in boxes when wanted for market.

In packing celery in the pit I usually trim off some of the coarsest outside leaves, and lay it on its side in bulk upon a tip cart or wagon and cart it to the pit, where it is heeled in as thickly as it will stand without crowding. In taking it out of the pit we usually pack two or three dozens into a "barrel box," such as Boston market men use, which are made eighteen by thirty-six inches inside measure, and about ten inches deep. When the celery is trimmed and washed for market these boxes hold just three dozen good roots. Celery is a bulky crop, and at usual prices, say seventy-five cents to one dollar per dozen, will not pay to transport very long distances to market. The crop last season was very short, in consequence of the drouth, and it is selling at $2 50 to $3 per dozen, and is shipped to New York market from distant points.

Subscriber can grow celery with early potatoes by planting each alternate row with celery. The celery row should receive an additional manuring in spring, of fine compost in the drill, and the manure covered with plow and raked smooth and flat before setting the plants in May. The practice of setting celery plants after the potatoes have been cleared away from the whole field in July will only be successful upon very rich land, and even then the celery plants will need a good deal of care and watering, if the weather should be dry and hot at the time of setting, and plants set so late usually do not grow large enough for early sale, but will answer for late winter sale.

An acre of celery will require about 8,000 plants, if set as the Boston gardeners set it, or about 20,000 as they do it near New York. A seed bed six feet square will produce plenty of plants. Sow the seed about April 1 and let the seed bed be covered with a piece of bag to serve as a mulch till the seed germinates. Water the plants well if dry weather occurs, and if they begin to get drawn in the bed before planting time the tops may be sheared off with advantage. Set out in a rainy day if possible, and water, if the weather is dry and hot, for a few days afterwards. Celery may be made to grow very large and good by liquid manuring, even on rather poor land.—W. D. Philbrick, in Country Gentleman.

DAIRY STATISTICS.—A recently issued circular by Messrs. Burrell & Whitman of Little Falls, N. Y., furnishes some important statistics which may be interesting to those who have not examined the subject. From this circular we learn that before the factory system was introduced the average price of good cheese through the entire season was four and a half to five and a half cents per pound, and these low prices caused two thirds to be exported. Now, with a product of 400,000,000 pounds annually, and with much higher prices, only one-third is exported, the remaining two-thirds being consumed at home. A similar change has taken place with butter. Cheap oleomargarine, which was better than bad and rancid butter, drove this bad butter out of the market, and a better quality generally was the result, and a large amount is now made in the creameries. Its price has become three times as high as formerly, and three times as much is now consumed in this country. When the total production of butter in the United States was only 100,000,000 pounds, the average price was ten to twelve cents per pound. Now, with a total production of 1,200,000,000 pounds—an increase to twelve times as much—the best has sold for forty to forty-five cents per pound, and all has been consumed at home. None has been exported, for the simple and obvious reason that the price of European butter is lower than that of American. This large home consumption of cheese and butter shows that our people like good things, and will have them, even at some cost.

Milk used in the manufacture of full cream cheese alone (that is, with none skimmed) has been worth one cent per pound, or two cents a quart, on an average for the season, and when manufactured into both cheese and butter it has netted more. Skim-milk cheese, hard, dry and indigestible, has been an injury to the trade. If good, and palatable and wholesome cheese alone, of the best quality, were made and supplied to customers, we should produce in this country 1,000,000,000 instead of only 400,0

A HOME [illegible] R.—The Boston Journal of Chemistry recommends as a cheap and reliable substitute for commercial fertilizers, such as superphosphates, etc., the following combination, namely: Take one barrel of pure, raw, finely ground bones, and one barrel of the best wood-ashes; mix them on a floor, and add gradually three pailfuls of water, mixing thoroughly with the hoe. Use in small quantities in about the same manner as the superphosphate. If the ashes can not be procured, dissolve twelve pounds of pot-ash in ten gallons of hot water, and with this solution saturate the bone-flour thoroughly; a barrel of dry peat or good loam, without stones, may be added. The mixture should not be sticky, neither too moist nor too dry. In applying it avoid direct contact with the seed; for instance, when applied in the hill, scatter a little earth over it before dropping the seed. A very early visible effect should not be anticipated, but the good results will manifest themselves as the season advances.

COLIC IN HORSES.—Colic in horses is often brought on by feeding hay passed through the cornstalk cutters mixed with meal, middlings or bran, and then wet up. The horse eats this food, thus prepared, so rapidly that it is not properly masticated, and consequently becomes so clod in the stomach as to cause indigestion followed by colic; more especially if directly after eating he is allowed to drink heartily of water; and the colder this is, so much the more is it liable to bring on colic. The best way, when a horse is brought into the stable, is to let him stand a short time, particularly if sweating, then give him three or four quarts of water not over cold; then some uncut hay; after this a feed of grain or meal; and half an hour or so after that is eaten, all the water he pleases to drink. Some horses will eat cut hay with impunity, others can not, or at least not till after they have first eaten some uncut. Live Stock Journal.

IRON SCALES.—The scales which drop off from iron when being worked at forges, iron trimmings, filings, or other ferruginous material, if worked into the soil about fruit trees, or the more minute particles spread thinly on the lawn, mixed with the earth of flower beds or in pots, are extremely valuable. They are especially valuable to the peach tree, and in fact supply necessary ingredients to the soil. For colored flowers they heighten the bloom; they are also found to be beneficial to the pear trees when worked in around their roots.

FATTENING SWINE.—The Waverly Republican says: "In fattening swine they often reach a point where corn fails to satisfy, but little corn is consumed and the hogs do not increase in weight. The trouble is that the corn is too hard for fattening. Then try soaking it for twenty-four hours before feeding. This is cheaper than grinding and cooking, and it is claimed to be better for fattening swine. In soaking corn it develops a sweetness similar to that found in green corn and called glucose. Corn in this state is much relished, and is very fattening. In a dry state this sweetness remains undeveloped."

COLTS.—Colts should be broken to harness at three years old, and used in light work for two years, when they will become matured and fit for full work. If they are used for hard service before their joints become settled, or surrounded by a full-grown texture of muscle and sinews to support them, they are liable to become strained, causing spavins, or bony enlargements, that will destroy their future usefulness.

Household.

THE HOME MUSEUM.—Many years ago I was asked to give a lecture in a country town; the house at which I was invited to stay, was that of a very intelligent and well-to-do farmer. I found that he had one room in his large house fitted up as a museum, and very interesting it was. There were stuffed birds from Africa and Australia, brought home by relatives who went to sea. There were minerals from California and elsewhere, and insects and other objects from afar off; but nothing from near home. At that time I also had collections, and among the most interesting things in it were some minerals from within a few miles of that very house! This gathering of things from far away and overlooking of those close at hand, I have often thought of since. Far more interesting than the birds from Africa, would have been the birds of that farm; and no minerals from California, even if they contained gold, were half so beautiful as the varied forms that might have been collected near home. That visit to this farmer's collection gave me the idea of home or farm museums. I think I said something of the matter several years ago, but have not mentioned it of late. Every farm has some room or loft in some building, where the youngsters—for it is a work for both boys and girls—can make a farm museum. "What shall we put in it," you will ask. In the first place, as the foundation of the farm, I would include specimens of every kind of rock found upon it. In some localities, there will be no rocks, but never mind that; take as the next thing, whatever grows naturally upon the soil. Specimens of the various wild plants and the wood of all the different kinds of trees. You may leave the birds until you get older; but the insects, injurious or otherwise, found upon the farm will make a most interesting collection. Suppose you, if living upon a wheat farm, could see at once, samples of all the different kinds of wheat that had been grown on it for the past twenty years, with the yield per acre given for each, would that not be more interesting than all the birds in all Africa? Begin now, and make a museum of all wild and cultivated products of the farm, and you will be surprised to see how it will grow, both in size and interest.—"The Doctor," in American Agriculturist.

STAINED FLOORS.—Soft wood floors treated in the following manner have given general satisfaction: Mix about equal parts of raw and burnt umber with turpentine and Japan, adding a little boiled linseed oil to prevent it drying too rapidly; have the floor perfectly clean and free of grease spots, as they prevent the stain from drying, apply the preparation with a well-worn paint brush, rubbing it across the grain. In a few minutes, say ten, take a woolen rag and rub off all the surplus color, rubbing this time with the grain. When dry, apply a coat of boiled oil. This may be repeated twice a year—spring and fall, which is often enough under ordinary circumstances. The stain may be varied by using more or less of either color. If a dark rich color is desired, add burnt sienna. With these three colors almost any shade from oak to black walnut or mahogany may be produced.—New York Tribune.

RENOVATION OF OLD CARPETS.—To brighten and cleanse old carpets that look dingy from hard service, sponge the surface, or if much soiled scrub it with a mixture of ammonia, borax, ox gall and water. To every quart of warm water, put a tablespoonful of each of the ingredients. The carpet should be gone over for grease spots first. These should be washed with the preparation, with only one-half of the quantity of water to it, sponging well and wiping the spots as dry as possible. A portion should be done at a time, and only so much wet as can be immediately washed clean and dried with a woolen cloth before more is wetted. The windows should be left open until all moisture is evaporated. If the carpet is not too faded and worn, this process will be found to brighten it wonderfully.

MITTENS KNIT LENGTHWISE.—Cast on fifty-six stitches. Make a stitch every time up. Slip the first stitch at each end of the needle (use two needles,) widen until your have thirteen purls, then knit five plain purls, narrow thirteen purls, widen thirteen purls; plain five purls, narrow thirteen purls, then bind off and sew together. Commence the thumb with one stitch, when until you have eleven stitches at each end of the needle, then knit on ten stitches, widen four purls at each end of the needle, knit plain two purls; narrow four purls, widen four purls, narrow at bottom, plain two purls, narrow four purls, bind off ten stitches, then narrow each end of the needle until only one remains. Sew together and fit to the mitten in the right place for the thumb.

ANTS IN THE CLOSET.—The best ant-trap is an ordinary dinner-plate, the interior of which, all below the rim, is smeared with lard. Lay cards or a few sticks from the shelf to the edge of the plate, to afford a bridge upon which the insects can pass up to the inside of the plate, and reach the lard, of which they are very fond. Of course this trap will only succeed where the temperature will keep the lard soft and adhesive. From time to time scald out the plates, apply fresh lard, and set them anew. To sprinkle the shelves well with slacked lime will drive away insects. And the free use of borax is good, especially against the encroachments of cockroaches.

VALUE OF AMMONIA.—Ammonia will remove finger-marks from paint, where there would otherwise have to be a good deal of scrubbing with soap, which takes the paint off too. Ammonia is useful to wash all the brushes that are used in a household. Nothing will cleanse greasy sinks, pans or scrubbing-brushes so well. A teaspoonful in a basin of water will make hair-brushes beautifully white. Take care not to let the back of brushes dip below the surface—rinse them with clear, warm water, and put them in a sunny window to dry. A small bottle of ammonia is also useful for the wardrobe. Wet a little sponge with it, and you can take out most any spot.

TO RESTORE A GILT FRAME.—Wet the places of the frame that have become bare with some size, or a bit of isinglass dissolved in a little spirits of alcohol, and let it get very nearly dry; then apply gold leaf and press gently but firmly with a ball of cotton. To keep a gilt frame bright, wash it over with copal varnish using a fine brush for the purpose. Fly specks can be washed off and leave no discoloration.

Educational.

SPECIALTIES.—The teacher who makes a specialty of each branch he teaches, can enchain the attention of the most careless in his class. But to attain this excellence one must work. And such work gives scholarship and culture, both of which are desirable in a true teacher. Too many teachers have almost no general information. A teacher who does not keep pace with the events of the day, who does not read newspapers, is not fit to take charge of a school.

If any event of importance takes place in the country or in the world, the class should know it. It is the duty of every teacher to be familiar with the current events of the day. The newspaper should reach every teacher in the land. The pupils will thus get a thirst which will last them through life, for that knowledge which is so essential to good citizenship. There is no necessity that teachers should lack culture. No other profession is so full of stimulants. While the teacher is teaching a certain branch he should study it, and thus the pupils will get the benefit of his thoughts and labor.—Pennsylvania School Journal.

—According to a recent report of the French minister of public instruction to the president of the Republic, the total amount spent in France since June 1, 1878, for new school buildings and the improvement of old ones is 207,830,969 francs. Of this amount the state contributed 74,457,806 francs; the departments 6,961,736 francs, the communes 126,411,427 francs; total, 207,730,969 francs, or say $41,566,191. The obligatory education law will require the erection of new schools in almost every department of France. An additional sum of $25,000,000 will hardly suffice to accommodate all children of school age.

—At the great English universities of Oxford and Cambridge there has been a surprising increase in the number of matriculations since the year 1871. In this last decade half a dozen flourishing colleges have been created and developed in different parts of Great Britan, but their success has been far from prejudicial to the two great universities. Cambridge has this year the largest matriculation she has ever known, the freshmen numbering 835.

—The Princeton College Library contains 55,000 volumes and 12,000 pamphlets. The Hall libraries number upward of 16,000 volumes, making a total of 83,000. The arrival of the new telescope at Princeton College is looked forward to about May 1. The gas engine to supply motive power to the dome and the electric lights has arrived and will be put in the east room of Halsted Observatory.

—During the twelve years since the University of Minnesota was founded the average attendance in the Department of Agriculture is said not to have exceeded one student a year, although a majority of the several hundred young men and women pursuing other courses in the institution have been the sons and daughters of farmers.

—It is formally reported that there are 2,652 less than half as many seats in the public schools of the District of Columbia as there are children of school-age. The reduction in appropriations has placed the school-board in the position of not for months having a cent with which to replace a broken window pane.

—At a teachers' meeting recently held in Hartford it was suggested as a good plan for self-cultivation that teachers should devote an entire year to one study at a time, taking up sculpture one year and the next engraving or chemistry or history.

—Thirty Indian students who have spent the past three years in the Hampton Normal School left recently for Dakota, to become instructors among their respective nations and tribes. Superintendent Armstrong expects to bring back an equal number of students.

—The minister of public instruction for Wurtemberg (Germany) has decreed that corporal punishment in schools may be rendered more severe than heretofore, and that pupils may be kept in school from one to twelve hours after the close of the regular session.

—About fifty women graduates of various colleges recently met at Boston to discuss the higher education of women. It was decided that physical culture is the great necessity for American women and the establishment of a department of physical education in the schools was urged.

—Newnham, the woman's college at Cambridge, England, has now eighty students in residence, and many others who live outside the college limits. Of these students thirty-two are working for the tripos examinations.

—There are now eight fellows studying at Princeton. One has gone to Leipsic. The college is also instructing fifty-four post-graduates and eighteen special students. Altogether, Princeton has 538 students. This year there are thirteen post-graduate courses, against seven last year.

—The entire teaching staff of the College of the City of New York consists of a president, salary $7,500; twelve professors, at $4,500 each, and another, at $3,000; nine tutors, at $2,375 each; five others, at $1,500 each; two others, at $1,200 each; one at $2,000, and one at $800. Thirty-two professors and tutors, at an aggregate annual salary of $99,575.

—M. Edonard Lockroy, in a recent lecture, said that what was aimed at in English schools was to prepare boys for the struggle of life and to teach them self-reliance. By means of the museums, wherein an artisan could study and compare models from all all parts of the world, England, he declared, threatened to eclipse French workmanship.

—The University of Pennsylvania promises to establish fifty free scholarships for pupils of the Philadelphia public schools, at an annual value of, at least, $7,500, in consideration of the city's selling to them a small plot of ground adjoining their institution.

—The school population of Ontario is four hundred and eighty-nine thousand, nine hundred and twenty-four, and the total expense of instruction is two million eight hundred and twenty-two thousand and fifty-two dollars.

—The standard of the Louisville Female High School has been raised, and the result has been that one hundred and ten of the young women failed to pass the examinations and twelve failed for graduation.

—The University of Vermont has graduated a class of twenty students, six of whom were young women.

—It is estimated that there are in Philadelphia between twenty-seven and twenty-eight thousand children who are not attending any school.

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My stock is comprised in part of Carpets, Oil Cloths, Upholstery Goods, Mattings, Wall Paper, Widow Shades, Cornices, Curtain Goods, Wire Screens Frames, Mouldings and Mirrors.
E. HEATH,
97 and 99 Camp Street,
NEW ORLEANS.

Health is Wealth!
DR. E. C. WEST'S NERVE AND BRAIN TREATMENT: a specific for Hysteria, Dizziness, Convulsions, Nervous Headache, Mental Depression, Loss of Memory, Spermatorrhœa, Impotency, Involuntary Emissions Premature Old Age, caused by over-exertion, self-abuse, or over-indulgence, which leads to misery, decay and death. One box will cure recent cases. Each box contains one month's treatment. One dollar a box, or six boxes for five dollars; sent by mail prepaid on receipt of price. We guarantee six boxes to cure any case. With each order received by us for six boxes, accompanied with five dollars, we will send the purchaser our written guarantee to return the money if the treatment does not effect a cure. Guarantees issued only by F. FREDERICKSON, Wholesale and Retail Druggist, New Orleans. Orders by mail at regular price.
FRED. N. OGDEN. BENJ. O. L. RAYNE.
OGDEN & RAYNE,
DEALERS IN
BAGGING, TIES AND TWINE,
AND AGENTS FOR THE
Celebrated E. Carver Gin Company,
AND
Shultz Belting Company,
18 UNION STREET, NEW ORLEANS.

W. C. SHEPARD & Co.,
AMERICAN CHINA HOUSE,
49 Camp Street, New Orleans
We append a few prices:
The AMERICAN CHINA Dinner, Breakfast and Tea Set comprising 180 pieces, for $12 50.
A real FRENCH CHINA Dinner Set, 115 pieces, for $18.
ENGLISH STONE CHINA Dinner Set, 124 pieces, for $10 50.
ENGLISH STONE CHINA Chamber Set, comprising, 10 pieces, for $4 50.
DECORATED CHAMBER SETS, with different colored bands, 10 pieces, for $3 50.
GLASS GOBLETS, from 50 cents to $1 per dozen.
Particular attention given to Novelties and Specialties pertaining to the
HOUSE FURNISHING DEPARTMENT.
Orders promptly attended to. We have just received a full and complete stock of
HOLIDAY GOODS,
Call and examine before purchasing.
W. C. SHEPARD & CO

NEW YORK SHOPPING.
Of every description for ladies and gentlemen. Household articles bought with discretion, taste and judgment. For circular, address
Mrs. M. C. ADAMS,
P. O. Box, 598, New York.

MISCELLANEOUS.

NEW SEWING MACHINE
Is More Perfect, Costlier to Make, More Durable, and made of Finer Material than any other Machine, and
SOLD FOR LESS MONEY.
LADIES AND GENTLEMEN: If you do not wish to buy the New Home, I advise you to wait until other machine companies make a machine equal to it. After twenty-one years experience in the sewing machine business, I find the poorest machines receive the highest praise from their manufacturers. But words are nothing when it comes to merit. Therefore, we will not attempt an accurate description of the superior qualities of the
NEW HOME.
HEADQUARTERS, 170 CANAL ST.,
GUSTAV SEEGER,
Sole Agent.

Louisville and Nashville Railroad.
The Shortest and Quickest Route to all Eastern Cities.
THROUGH WITHOUT CHANGE TO Nashville, Louisville, Lynchburg, Washington, Cincinnati, Columbus, O., and St. Louis.
ENTIRE TRAINS THROUGH FROM NEW ORLEANS TO LOUISVILLE.

	Leave.	Arrive.
Express	7:02 A. M.	10:48 P. M.
Coast Accommodation	3:32 P. M.	9:12 A. M.
Fast Mail	6:00 P. M.	10:02 A. M.

ONLY ONE CHANGE OF CARS TO NORTHERN AND EASTERN CITIES.
Ticket office [illegible] and Common sts., where Sleeping Car tickets can be secured.
C. L. ATMORE, General Passenger Agent;
J. R. SMITH, Ticket Agent;
J. T. HARAHAN, Superintendent.

New Orleans Pacific Railroad.
TRAINS WEST.

	Freight and Accommodation.	Mail and Express.
New Orleans, leave		7.30 A. M.
Gouldsboro	7.45	7.40
Gretna	7.57	7.49
Company Canal	8.27	8.06
St. Charles	10.15	9.01
St. John	11.15	9.32
Vacherie	12.15 P. M.	10.03
St. James	1.20	10.21
Donaldsonville	2.38	11.02
Bayou Goula	4.07	11.42
Plaquemine	5.00	12.01 P. M.
West Baton Rouge	6.50	12.45

TRAINS EAST.

	Freight and Accommodation.	Mail and Express.
West Baton Rouge, leave	6.50 A. M.	1.45 P. M.
Plaquemine	8.00	2.26
Bayou Goula	8.42	2.47
Donaldsonville	10.06	3.27
St. James	12.05 P. M.	4.06
Vacherie	1.20	4.26
St. John	2.25	4.58
St. Charles	3.32	5.29
Company Canal	5.30	6.25
Gretna	6.04	6.40
Gouldsboro	6.18	6.47
New Orleans, arrive		7.00

For rates and information address
H. S. MOORE, Superintendent. M. R. SPELMAN, G. F. and T. Agt.
New Orleans, October 15, 1881.

GREAT JACKSON ROUTE
CHICAGO, ST. LOUIS AND NEW ORLEANS RAILROAD.
The STANDARD GAUGE trunk line between the North and South.
The ONLY LINE running PULLMAN PALACE SLEEPING CARS THROUGH from NEW ORLEANS to CINCINNATI, ST. LOUIS and CHICAGO WITHOUT CHANGE of trucks.
ONLY ONE CHANGE to NEW YORK and EASTERN CITIES.
The ONLY DIRECT ROUTE to ST. LOUIS, CHICAGO and ALL POINTS NORTH and WEST. Many miles shorter and many hours quicker than any other line.
DOUBLE DAILY TRAINS leave and arrive at Calliope Street Depot as follows:

LEAVE.	ARRIVE.
Exp. No. 1, 8:00 A. M.	Mail No. 2, 7:15 A. M.
Mail No. 3, 5:15 P. M.	Exp. No. 4, 11 A. M.
Exc. No. 11, 7:30 A. M.	Exc. No. 12, 9:00 P. M.
Mixed No. 13, 3:00 A. M.	Mix'd No. 14, 10:45 P. M.

Nos. 1, 2, 3 and 4 run daily; Nos. 13 and 14 daily except Sunday; Nos. 11 and 12 Sundays only.
Ticket office, 22 Camp street corner Common.
A. D. SHELDON, Ticket Agent.
J. W. COLEMAN, Act'g Gen. Pass. Ag't
C. M. SHEAVE, Gen'l Superintendent.

BODLEY BROTHERS,
Wagon Repository, 20 Union street. Factory at Wheeling, W. Va.

Manufacturers of Plantation Wagons, Cane Carts, Cane Wagons, Small Carts, Log Wheels, all with Black Locust Hubs, Bodley's Steel Skein Wagons, the best skein wagon sold. Wheel-barrows; Axle Grease, Spokes, Felloes, Cotton Meal Distributors, Scrubbie Shavers, Pea Vine Rakes.
Can deliver goods along the river, direct from factory, and in car loads on railroads.

NEW GOODS.
GREAT REDUCTION IN
CARPETS,
Tapestry Brussels,
Seventy Cents a yard up to $1 05.
Wilton, Axminsters, Velvets, Moquettes, Brussels, Ingrains, Three Plys. Window Shades, Lace Curtains, Cloths, Napier and China Matting, Turkish Rugs, Crumb Cloths, Rugs and Mats in great variety.
A. BROUSSEAU'S SON,
17 Chartres St.
Call and see for yourself.

40 ELEGANT CHROMO Cards, New Styles, 10c. Agents wanted. L. JONES & Co., Nassau, N. Y.

Christian Advocate.

Obituaries.

HARELSON—PLEASANT SAMUEL HARELSON was born, June 22, 1843, at the old homestead, in the parish of East Baton Rouge, La., and died February 11, 1882.

Bro. Harelson died well. He was at peace with God and the world. It cost him a struggle to go away from wife and children, and his only desire to live seemed to spring from this alone. His long sickness and continued suffering had rendered death, personally, rather desirable than otherwise. He did not plead for longer life on his own account. In a close, searching conversation with him some weeks before his death, and before he was confined to his bed or room, he said finally to the writer: "Pray for me. Pray to the Father that, if it can be possible, to prolong my life for the sake of my wife and house full of little ones." He said then: "I am ready; I have no fears of death." The struggle, however, in submitting his will to the Father's will, in reference to leaving his family, ceased only on the near approach of death. He then gained the victory. Calling wife and children around him, with a pleasant smile he announced his speedy departure, and that, without fear or regret, he committed them into God's hands. From thence, until the close, his pale, wasted face seemed almost illuminated. Even death could not rob it of the quiet, sweet expression of perfect repose. So he smiled, and seemed only to sleep, until the moment of descent into the grave.

The religious life of Bro. Harelson was one of those that developed most rapidly as the journey lessened to the point of death. He had never been loud in his profession of Christianity. A consistent, steady member of the church for years, naturally reticent in his disposition, he had said but little. He was a good hearer, and the pastor always found in him a friend and brother. The presence of disease, and manifest drawing near of death, gave the pastor full liberty of approach, of close and earnest conversation. To this he was never averse. His trust in Christ, as a present and personal Saviour, came out strong and active. He was saved through faith in the blood of the Lamb. He had no other hope, no other stay. The gospel was to him the power of God and the wisdom of God. In all the relations of life, as husband, father, neighbor and friend, Bro. Harelson was a true man—one loved by all who knew him, and loved and trusted most by those who knew him best.

From the "old home," in which he began to live, we bore his body, worn and wasted by lingering sickness to a skeleton, to the family graveyard near by. On a sweet Sabbath afternoon, as slanting shadows told of the dying day, we laid him away to sleep, with father, mother, baby girl, and other loved ones close beside him—to sleep until the morning of the resurrection. He rests in peace. JOEL T. HAYES.

BIRDSONG—MRS. JANE E. BIRDSONG, wife of J. J. Birdsong, died March 11, 1882, in Hinds county, Miss. She was the daughter of Samuel and Harriet Brown, and was born in Fairfield district, S. C., September 21, 1824. She was educated in Columbia in that State. The family having moved to Mississippi, in 1838 she was married to Bro. Birdsong, who survives her after a wedded life of more than forty-three years.

Her history all along was that of a good woman: as a wife and mother prudent and loving, and in her home careful and hospitable. Her husband honored her, and her children rise up and call her blessed. Her neighbors loved her; for at the bedside of affliction she was prompt to minister, and in all trouble a faithful friend and counselor. A marked feature of her character was her charity, both in thought and speech, and, being attractive in person and agreeable in manners, she was esteemed by all.

In the year 1855, under the ministry of Rev. J. A. Godfrey, she became a member of the church, and began a devoted and useful Christian life. Her pastors since that time can bear testimony how helpful she was to them by her presence in the house of God, by her life of piety, by her earnest prayers, and by her devotion to the cause of Christ. Her religious experience was bright and clear. It was her lot to suffer much during the last few months, though previously God had blessed her with good health. While her naturally strong constitution was giving away gradually to the ravages of disease, it was beautiful to see her triumph over suffering and over the fear of death. She was submissive, but not in dull despondency, hope and patience being blended in her experience. The walls of clay were growing thin and more transparent day by day, while the soul, beginning with faith and love, was letting itself be seen more distinctly. She rejoiced in the prospect of that heaven toward which she was going, and in the deepest distress of body was still enabled to praise God. There were many strong ties to keep her here, but she was ready to go. She leaves five children—two sons and three daughters—all grown up and settled in life. It was permitted them to be with their mother in her illness, and at the last hour to minister to her, and receive her counsels and blessing. Now, that she is gone, she will be sadly missed at home, in the community and in the church; but the memory of her virtues still remains, and, as we think how she lived and in whom she trusted, we have the sacred hope that she is among the blessed dead, who rest from their labors and are forevermore with the Lord. E. H. MOUNGER.

CLARK—C. B. CLARK departed this life on the twenty-ninth of March, 1882, in the seventieth year of his age. Bro. Clark was born in Claiborne county, Miss. Before the war he was a large and successful planter; but the war came on, and he like others sustained great loss, but no change in his Christian character. The writer had been his pastor five years during his ministry, and always found him a good and faithful member of the Methodist Episcopal Church, South. Bro. Clark leaves a wife and two daughters. He had been married three times, and his second and last wives were members of the Methodist Episcopal Church, South, and it would be difficult for a member of the church to live with such Christians without being one himself. He was kind to the poor, liberal in supporting all the benevolent institutions of the church; but when it came to paying his preacher, he did not look upon that as an act of charity, but one of the first debts that a Christian should pay. No one will be missed more on the Brandywine circuit than Bro. Clark, not only as a faithful steward, but a paying member, of the church, whose place will not be filled soon. His remains were interred in the cemetery on John McCoiet's plantation in Claiborne county, Miss., there to rest until the morning of the resurrection of those who sleep in Christ Jesus. His affliction was what his physician called dry gangrene, with which he was a great sufferer; but he had the support of Divine grace which enabled him to bear the intense suffering without a murmur. During his illness nothing did him more good than to have his Christian friends sing for him, for he loved the songs of Zion. He has gone where the wicked cease from troubling and the weary are at rest.

C. P. FRENCH.

ALLEN—HENRIETTA CORNELIA ALLEN (maiden name Pace) was born at West Bend, Clarke county, Ala., June 10, 1818, and married to Dr. B. M. Allen, December 22, 1864, and died March 9, 1882. She was happily converted at Tallahatta, in the fall of 1867, under the ministry of Rev. R. M. Powers. In this triumphant hour she shouted aloud the praises of God, cast her lot with his people, and remained a faithful member of the Methodist Episcopal Church, South, until called to her reward above.

Sister Allen was one of the meek, good women who make earnest friends in the Christian world. To know her was to esteem her for her faithful spirit, to admire the quiet, even tenor of her way, and to love her for a perfect model of a wife and a mother.

A dear, good woman has been laid away; a bright, shouting angel has been received into heaven; a little family is left sorrowful and desolate; an appreciative community has lost one of its fairest ornaments, and the church one of its truest members; attractive in person, genial in spirit, and she looked well to the ways of her household and the good of her church. She has entered the Father's mansion, where the gates are of pearl, and where robed in white she is freed from sorrow, sickness, pain and death. May God deal very tenderly with this afflicted little household! JULIA T. POWERS.

JOHNSON—MRS. MARTHA A. JOHNSON, wife of Dr. W. H. Johnson, was born in Tallapoosa county, Ala., October 20, 1839, and was married December 5, 1858, was converted and joined the Methodist Episcopal Church, South, in the fall of 1861, at Rocky Mt. Church, under the ministry of Rev. W. B. Neal, and died of congestion at Loachapoka, Ala., April 6, 1882.

The subject of this notice was the eldest daughter of W. S. and Helen Warren. Her parents both died while she was quite young, leaving the younger children in her care. She did a mother's part by them, raising them all to be good citizens and useful members of the church. Her life was devoted to others. Her motto was to do all the good she could, and do no harm. She was as mild and gentle as a lamb, and yet as firm as truth itself. She was one of the most even and smooth and consistent Christians of her day. She was a dutiful wife and an affectionate and devoted mother, a good neighbor, a consistent and godly member of the church. She lived religiously while in health, and when her last sickness came on, and she was told that she must die, she replied, "I am not afraid to die." She then called her children, three lovely daughters, and told them how she had lived and how she desired them to live, never to speak unadvisedly, and to use no by-words. Here she called to her pastor, and remarked: "I never called any one a fool nor any other bad name in my life. I never used but one by-word in my life. I have used very few idle words in my life."

She was as calm and as confident of her final salvation as she was that her Saviour was sustaining her in this, her last battle in life. Her death was one of the happiest victories through Christ that we have ever witnessed. It was good to be there. She leaves three daughters and a husband to mourn her loss; but, thank God, they do not mourn as those who have no hope. May God bless the doctor and his daughters in this, the darkest hour of their lives. H. M. GILLIS.

IRWIN—Died in Delhi, La., May 2, 1882, of consumption, MR. EDWARD IRWIN, aged forty-seven years. The deceased had been for many years a citizen of Delhi. He was a charitable man, and no worthy enterprise was ever turned from him unencouraged by his liberality. Just a few days before his death he spoke with pleasure of assisting in entertaining the District Conference, which convenes in Delhi this summer. His wife and other friends conversed with him repeatedly about dying. He said: "I am no atheist; I believe God is just. I have prayed to him, and I am trusting in his promises." This inspired well for him, for he was a man of very few words and had never made such professions previously. His aged mother remains to mourn her loss with three sisters, who reside in Ohio, and were denied ministering to him. He was attended by his faithful and devoted wife, whose heart was already crushed; for scarcely had the shadow of loosing an only child, a beautiful baby boy, been lightened, ere the deeper gloom of a husband's loss was added in five weeks, and she saw them both laid away beneath the sod. The babe had brightened their home and made life so happy. It died in its father's absence.

These glimpses of happiness are but to draw and win us to that purer happiness above, the loss of which here works out for us a far more exceeding and eternal weight of glory in that home above, not made with hands, eternal in the heavens. There are many ministers in this Conference who have visited their home, and of these the writer asks for the bereaved wife a place in their prayers, that she may emerge from these deep troubles "the dross consumed, the gold refined."

COUSIN MOLLIE.

The following resolutions were passed by the Woman's Missionary Society and Sabbath-school of the Methodist Episcopal Church, South, at Bolton, Miss., April, 1882:

Whereas, After an illness of several weeks departed this life, February 25, 1882, Mrs. Missouri Youngblood; and

Whereas, We desire to give some expression to our grief at the loss of so useful a member of our religious associations; therefore, be it

Resolved, That while we humbly submit ourselves to this dispensation of God's providence, we deeply deplore our loss; for in Mrs. Youngblood we had a member who was ever ready with her zeal and earnestness to render any assistance in her power.

Resolved, That we tender her bereaved husband and near friends our heartfelt sympathy, that a copy of these resolutions be handed to Mr. J. Youngblood, and the same be spread upon our minutes by the secretary, and a copy sent to the NEW ORLEANS CHRISTIAN ADVOCATE.

MRS. TODD, for Committee.

MISCELLANEOUS.

JOS. B. WOLFE & CO.,
Cotton Factors.
59 Carondelet, Street, New Orleans,
And General Agents for
DANIEL PRATT IMPROVED
"Revolving Head Cotton Gin,"
PATENTED JULY 15, 1873.
—AND—
Eclipse Hulling Cotton Gin,
WITH REVOLVING HEAD.
PRICES REDUCED.

THE REVOLVING HEAD GIN has been in use for the past nine seasons, and several improvements have been added. It obviates all friction at the ends of the cotton box, prevents the roll from breaking, and gives a larger yield of lint from the same quantity of seed cotton than any other Gin in use. The Revolving Head lightens the draft and causes the Gin to run faster with less driving power, thus doing a great deal more work within the same time, while economizing steam or animal power, than any other Gin. The seed being ginned very close, the length of the staple is increased, producing cotton, on this account, of a greater market value. This improved value, given by length of staple, with extra production of lint, added to increased amount of work done, more than covers the cost of the Gin in every 100 bales ginned. Testimonials sent by mail on application.

SELF-FEEDERS and CONDENSERS with latest improvements also made by the Daniel Pratt Gin Company to work with these Gins. Send for descriptive circulars. JOS. B. WOLFE & CO., New Orleans, La.

121, 123, 125 Common St.

WHOLESALE DEALERS IN BOOTS, SHOES, HATS AND TRUNKS.

Ague Cure

Is a purely vegetable bitter and powerful tonic, and is warranted a speedy and certain cure for Fever and Ague, Chills and Fever, Intermittent or Chill Fever, Remittent Fever, Dumb Ague, Periodical or Bilious Fever, and all malarial disorders. In unhealthy districts, the rapid pulse, coated tongue, thirst, lassitude, loss of appetite, pain in the back and loins, and coldness of the spine and extremities, are only premonitions of severer symptoms which terminate in the ague paroxysm, succeeded by high fever and profuse perspiration.

It is a startling fact, that quinine, arsenic, and other poisonous minerals form the basis of most of the "Fever and Ague Preparations," "Specifics," "Syrups," and "Tonics," in the market. The preparations made from these mineral poisons, although they are palatable, and may break the chill, do not cure, but leave the malarial and their own drug poison in the system, producing quinism, dizziness, ringing in the ears, headache, vertigo, and other disorders more formidable than the disease they were intended to cure. AYER'S AGUE CURE thoroughly eradicates these noxious poisons from the system, and always cures the severest cases. It contains no quinine, mineral, or any thing that could injure the most delicate patient; and its crowning excellence, above its certainty to cure, is that it leaves the system as free from disease as before the attack.

For Liver Complaints, AYER'S AGUE CURE, by direct action on the liver and biliary apparatus, drives out the poisons which produce these complaints, and stimulates the system to a vigorous, healthy condition.

We warrant it when taken according to directions.

Prepared by Dr. J. C. Ayer & Co.,
Practical and Analytical Chemists,
Lowell, Mass.
SOLD BY ALL DRUGGISTS EVERYWHERE.

HARTWELL & CHAMBERS,
Wholesale Grocers
36 TCHOUPITOULAS STREET,
—and—
31 NEW LEVEE,
BETWEEN NATCHEZ AND GRAVIER,
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SWITZERLAND ENDORSES PENNSYLVANIA
Pronouncing THE LANCASTER WATCH
MANUFD BY LANCASTER WATCH CO., LANCASTER, PA.
"THE BEST WATCH MADE IN AMERICA."
SEND FOR CIRCULAR.

HULLERS For pamphlets describing the great Alleman Clover Hulling Attachment write THE AULTMAN & TAYLOR CO. Mansfield, O.

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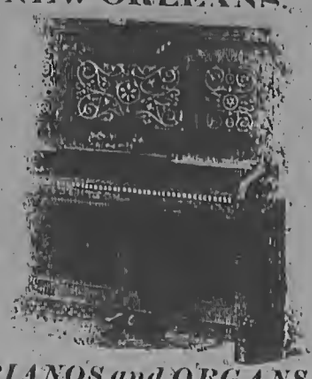
GRUNEWALD
NEW ORLEANS.



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Of all the best MAKERS in the World.
Made expressly to stand in damp climates and and keep in tune, and sold on easy monthly payments at prices to suit all. Do not buy from anyone before getting my figures.
Steinway, Weber, Pleyel, Knabe, Fischer, Bacon Bro's.
are the best and cheapest pianos.
Clough & Warren and Peloubet & Co. organs, are the best and always give satisfaction.
2ND. Hand Pianos from $50. upward.
2ND. Hand Organs from $25. upward.
MUSIC received daily from all parts of the world and sold at a discount.
CHEAPEST HOUSE in the South.
LARGEST STOCK in the South.
EASIEST TERMS and satisfaction guaranteed.
Musical Instruments of every description for sale at wholesale and retail. Send 3 cent stamp for price lists. Address
L. GRUNEWALD, 127 Canal St. or Grunewald Hall 16-22 Baronne St.

MISCELLANEOUS.

SIXTEENTH ANNUAL STATEMENT
—OF THE—
Factors' and Traders' Insurance Co.
49 Carondelet Street 49
NEW ORLEANS, MAY 13, 1882.

The Trustees, in conformity with the charter of the company, publish the following statement of its affairs for the fiscal year ending April 30, 1882:

Premiums for the year—		
On fire risks	$322,140 14	
" river	111,248 60	
" marine	51,899 84	
		$485,288 58
Less—		
Unterminated premiums of 1881 and 1882	$76,079 00	
Return premiums	12,783 70	
		88,862 70
Net earned premiums		$396,325 88
Losses paid—		
On fire risks	$63,780 36	
" river	62,945 89	
" marine	32,080 15	
		$158,806 39
Add reinsurances	37,678 44	
Rebates	40,794 85	
State and city taxes	20,407 52	
N. O. Board of Underwriters	5,637 89	
Gross general expenses	44,742 38	
		317,066 97
Balance		79,259 91
Add interest and discount and savings received		48,346 30
Net profits		$127,606 21
Deduct first semi-annual interest, 5 per cent., paid, and second 5 per cent. now due		100,000 00
		$27,606 21
Reserved for unadjusted and unpaid losses		15,000 00
		$12,606 21

The company has the following assets—

Cash on hand	$99,804 30
Accounts in course of collection	89,916 84
Bills receivable on pledge	167,973 37
Bills receivable, mortgage notes	196,629 23
Bills receivable, premium notes	6,216 69
Bank and other stocks, market value	130,998 00
City Railroad, Water Works and other stocks, market value	149 036 00
C. S. 4 per cents., market value	153,065 00
C. S. 6 per cents. currency (gold, market value	13,800 00
Real estate	102,100 00
Office furniture and fixtures	4,500 00
	$1,163,928 03

The foregoing is a true and correct transcript from the books of the company.

ED. A. PALFREY, President.
THOS. F. WALKER, Secretary.

STATE OF LOUISIANA,
Parish of Orleans, City of New Orleans.
Sworn to and subscribed before me this 15th day of May, 1882.
EDWARD IVY, Notary Public.

At a meeting of the Trustees, held on the 15th instant, it was resolved to pay on demand a second semi-annual interest of FIVE PER CENT. to the 30th of April, 1882, making ten per cent per annum on the capital stock of the company, and a cash dividend of FIFTEEN PER CENT. to stockholders on the amount ($72,088 60) of the net participating premiums for the year ending the 30th of April 1882.
ED. A. PALFREY, President.
JNO. CHAFFE, Vice President.
THOS. F. WALKER, Secretary.

TRUSTEES.

JOHN I. NOBLE,	JOHN CHAFFE,
RICH'D MILLIKEN,	S. FRIEDLANDER,
R. M. WALMSLEY,	A. H. MAY,
T. LYTTLETON,	SAMUEL G. BOYD,
WM. J. BEHAN,	H. F. BAUMAN,
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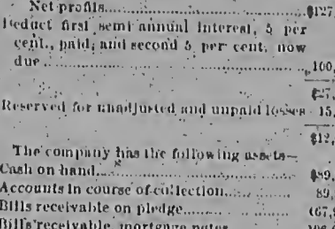
WM. HAUSWELL,	C. J. LEEDS,
A. T. JANIN,	A. M. BUCKHAM,
HENRY ABRAHAM,	LOUIS BUSH,
A. BRITTIN,	G. W. SENCELL,
JOHN I. ADAMS,	R. T. BUCKNER,
CHAS. E. BLACK,	O. HOPKINS,
GEO. J. PUECH.	

Plantation Cabins!
LUMBER LUMBER.



The CELEBRATED CARRE CABINS have been so reduced as to be within reach of all. W. W. CARRE was the originator of these cabins. Send for price lists.
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340, 342, 344, 346 Delord Street.
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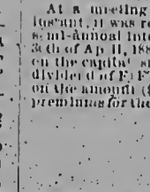

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RICH, DELICIOUS, ECONOMICAL, CONVENIENT.
Tins contain material for 5 Pints Beef, Mock Turtle, Tomato, Ox Tail, Bean, Clam Chowder, Vegetable, Fish, Lobster, Clam and Kidney. A child can prepare them in a few minutes.
BRUNSWICK CLAM FRITTERS. Nothing but water required. Tins contain material for 14 Fritters. Ready in 4 minutes.
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CLOTHING AND FURNISHING GOODS,
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Black Cloth Suits, $20 to 40. | Business Suits, $12 to $25
6 Shirts for $9 | Collars, $1.50 per Dozen.
Orders from *Clergymen solicited*, and liberal reduction made to them.
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SCIENTIFIC
DISCOVERY

THESE GLASSES ARE CHEMICALLY TREATED IN THE PROCESS OF MANUFACTURE, AND possess the property of keeping your eyes in good condition, as when first you use them. They have been carefully examined and analyzed by American and European oculists claim that the MEDICATED GLASSES have no equal, and can, in some cases, restore the sight, if used in time; but in no case can the eye become impaired by their use for the following reasons:
1. The chemicals soften the light to the eye, completely doing away with that tiresome sensation that is usually experienced in using glasses after one or two hours' use.
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4. With these glasses you can read, write or sew all night, the light having no effect on the eye, with no distressing or tiresome sensation, which necessarily improves the eye.

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The MEDICATED GLASSES are all stamped on the frame H. HOUSAH, MEDICATED.
Dealers Supplied Wholesale at Liberal Discount.

ALL EYES SUITED. Persons residing at a distance who may wish to procure these spectacles can send for a circular containing description, prices, etc., and directions for insuring a perfect fit, and have them sent by mail, by addressing

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CRESCENT CITY SPECTACLE COMPANY,
56 St. Charles Street, New Orleans.
In writing mention this paper.

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Read this TABULAR STATEMENT of the TOTAL COST to the non-Forfeiture the best TWO years of 6 years,) as taken as a sample to the other 5 YEARS of the ASSOCIATION.

FACTS AND FIGURES.

Names of Members.	Age.	Amount of Certificate.	Total Amt. Paid to Sick & Mbrs in 2 years.	Cost of the Old Plan for Same Time.	Amount Saved on 2 years by our Plan.
Chas. P. Singleton	63	$5000	$193 10	$945 10	$752 30
Jules Tayes	58	5000	108 10	698 20	590 80
L. H. Gardner	43	2000	40 52	141 20	90 68
Sam'l L. James	46	5000	92 75	395 80	303 05
Hon. Louis Bush	59	5000	152 15	730 00	577 85
Sam'l Logan, M. D	49	5000	83 45	456 80	356 45
Mrs. N. C. Reilly	24	1000	25 48	38 08	12 22
Robert Hardy	28	2000	39 58	85 02	46 34
Wm. Harper	31	2000	40 24	93 40	53 16
B. A. Bridges	27	5000	80 95	208 40	128 45
C. E. Sanford	30	2000	33 02	89 80	56 78
Wm. H. Fitzhugh	21	2000	33 70	71 72	38 02

The above is the cost for TWO YEARS. ONE HALF OF IT WILL BE THE COST FOR ONE YEAR. The SAME COMPARATIVE LIGHT COST will roughly be TRUE and EVERY CASE IN THE NUMBER EVERY WHERE and PROVES the CERTAINTY OF ASSOCIATION AFFAIRS. Members, Parties and others, please send LETTER to the Association and hold their Certificates to be called in and their Five Insurance Policies. If we have only one dollar and may have to-day, no-morrow it may be too late. For Circulars and full particulars, call at 56 St. Charles LET STREET, or write to

G. W. TERRELL, Sec'y and Gen'l Manager.
Our Certificates are Now All Being Paid in Full.

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Has paid nearly NINE MILLIONS for losses Since 1849.
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John Calder,	A. M. Blewett,
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Lloyd R. Coleman.
New Orleans, April 26, 1882.

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INSURANCE COMPANY.
SOUTHERN DEPARTMENT.
Office, Cor. Carondelet and Gravier Streets.
The capital of the Company is TEN MILLION DOLLARS, to which there must be added the unlimited liability of the proprietors.

STATEMENT OF THE COMPANY.
JANUARY 1, 1881.

Gross fire assets	$12,167,538 44
Fire liabilities, including paid up capital	5 875 957 54
Net surplus	$ 6,201,580 90

STATEMENT OF THE U. S. BRANCH.
JULY 1, 1881.

Assets	$4,502,248 18
Liabilities	2,460,166 28
Surplus	$2,042,081 90

Fire risks of all kinds respectfully solicited. The Board of Directors is fully empowered to adjust and pay all losses from this city, thus placing the Company on an even footing with the local companies chartered under the State laws.

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New Orleans, October 20, 1880. novem

SULLIVAN & BULGER,
97 CAMP STREET.
Plumbers and Gas Fitters,
DEALERS IN
Pumps and Gas Fixtures of all kinds, Iron, Lead and Terracotta Pipes, Bath Tubs, Sheet Lead and Cooking Ranges; also, different kinds of Gas Machines for country use.
All Orders Promptly Attended to.

JAMES COBBS,
Attorney at Law,
46 ST. FRANCIS STREET,
MOBILE, ALA.

PRICES CURRENT.

REVISED AND CORRECTED WEEKLY.

ADVOCATE OFFICE,
New Orleans, Monday, May 22, 1882.

Our readers should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher prices must be paid.

SOUTHERN STAPLES.

	To-day.	Sat.
Cotton, ₱ lb.		
Low ordinary	9¾	9¾
Ordinary	10⅜	10⅜
Good ordinary	11⅛	11⅛
Low middling	11⅝	11⅝
Middling	12	12
Good middling	12⅜	12⅜
Middling fair	12⅝	12⅝
Sales to-day	500 bales.	
Receipts since our last	764 bales.	
Receipts previously	1,156,434 bales.	
Sugar, ₱ lb.:		
Fair	@	7⅜
Fully fair		7¾
Prime	8	8⅛
Choice		8⅜
Yellow clarified	8⅛	8⅜
White clarified	8⅞	9⅛
Powdered		
Crushed		
Molasses, in bbls, ₱ gallon:		
Common	45	47
Fair	50	52
Prime	55	58
Choice		
Rice, Louisiana, ₱ lb.:		
Common	4¾	5
Fair	6⅛	6⅜
Prime		7⅛
Choice		7⅝

GROCERIES.

Butter, ₱ lb.:		
Western	10	30
New York		
Coffee, ₱ lb.		
Rio, ordinary	8	8⅛
Rio, fair	9⅛	9⅜
Rio, prime	10⅜	10⅝
Cheese, ₱ lb.		
Western factory		
English dairy		
Candles, ₱ lb.:		
Best brands	11	11½
Corn Meal, ₱ bbl.		
Choice K. D.	4 35	4 40
Flour, ₱ bbl.		
Superfine		
XX		
XXX	5 75	6 00
Choice AA	6 75	6 90
Choice [illegible]		
Fish:		
Mackerel, No 1 in bbls	8 25	9 00
Half barrels	4 50	5 00
Kits	77	82
Mackerel, No 2 in bbls	7 40	8 00
Half bbls	4 00	4 50
Kits	70	77
Mackerel, No 3, in bbls	7 10	7 75
Half bbls	3 85	4 30
Kits	64	73
Codfish, ₱ lb		
Herring, ₱ box		
Oils, ₱ gallon:		
Coal, in cases		
Coal, in bbls		
Linseed, raw		61
Linseed, boiled		64
Cotton seed	43	51
Lard	75	92
Soap, ₱ box:		
Magnolia		2 50
Olive		3 00
Palm		
Castile		2 75
Soda, ₱ lb		
Starch, ₱ lb		4
Salt, ₱ sack:		
Coarse	75	85
Fine	95	1 20

GRAIN AND FEED.

Corn, in sacks, ₱ bushel:		
Yellow		65
White	96	1 00
Mixed		96
Oats, ₱ bushel:		
Western	61	63
Red rust-proof		63
Bran, ₱ 100 lbs:		
Choice		1 07½
Hay, ₱ ton:		
Prime		25 00
Choice		26 00
Cow Peas, ₱ bushel:		
Mixed	2 85	2 95
Clay	3 00	3 10

PROVISIONS.

Bacon, ₱ lb.:		
Breakfast	11¾	13½
Shoulders		9¾
Sides, clear rib	12¾	12¾
Sides, clear		
Hams, sugar-cured	14	15¼
Mess Pork, ₱ bbl.		20 50
Dry Salt Meat, ₱ lb.:		
Clear ribsides		
Clear sides		
Shoulders		8¾
Lard, ₱ lb.:		
Choice, in kegs		12¾
Choice, in tierces	11¾	11¾

ESCULENTS.

Potatoes, ₱ bbl.:		
Irish	3 25	4 75
Sweet	2 75	3 00
Onions, ₱ bbl		4 25
Apples, ₱ bbl		
Cabbages, ₱ doz		
Sour Kraut, ₱ bbl	5 00	8 00

BALING STUFFS.

Bagging, ₱ yard:		
India		
Jute		
Baling Twine, ₱ lb		15
Ties, ₱ bundle		
SUNDRIES.		
Poultry, ₱ dozen:		
Grown chickens	4 00	5 00
Young do	2 50	4 00
Ducks	3 50	4 00
Geese	4 00	4 50
Turkeys	12 00	14 00
Eggs, ₱ dozen:		
Western	18	20
Southern	18	20
Honey:		
Strained, ₱ gallon	1 00	1 10
Comb, ₱ lb		
Pecans, ₱ lb:		
Louisiana	19	25
Texas		
Oranges:		
Louisiana, ₱ bbl		
Foreign, ₱ box	4 00	4 50
Wool, ₱ lb:		
Domestic	23	24
Texas		
Feathers, ₱ lb:		
Geese		
Hides, ₱ lb:		
Country green		7½
Dry salted		11
Dry flint		13
Ox Horns, each		8
Tallow, ₱ lb	6½	7½
Cotton Seed, ₱ ton:		
In sacks		17 00
Meal		27 00
Oil cake	27 00	28 00
Cooperage, ₱ each:		
Sugar hogsheads	2 50	2 75
Molasses barrels		1 35
Half barrels		1 05
Kegs		75
Oak Staves, per 1200:		
Kegs		80 00
Barrels	70 00	75 00
Extra bbl	100 00	105 00
Extra hogshead	140 00	145 00
Extra pipes	190 00	200 00
Tobacco:		
Low lugs		6½
Medium		8½
Good to fine		
Low leaf		
Medium	8½	9
Good		10
Fine		
Selections		

STOP AND CONSIDER.

Are you troubled with a weakness in any part of the body? Have you weak lungs or is your heart's action enfeebled and irregular? Are you suffering from ill-health caused by a weakness of the urinary or digestive organs? Remember, Brown's Iron Bitters will cure you and fully restore both mind and body to their normal condition. It quickly strengthens the parts affected.

GOOD GENERAL CONFERENCE PREACHING.—At the German church in Nashville, after two sermons from Dr. Ahrens on successive Sabbaths sixteen persons have applied for membership.

NEWS OF THE WEEK.

DOMESTIC.

CINCINNATI, May 17.—A Memphis dispatch says: The frost in Northern Mississippi last night was severe enough to do considerable damage.

NORFOLK, Va., May 17.—The eighty-seventh annual council of the Protestant Episcopal Church in Virginia diocese, assembled to-day, Bishop Whittle presiding. The session is considered of unusual importance, as the question of a division of a diocese is likely to be discussed, and a large majority is believed to be in favor of the project.

ATLANTA, Ga., May 18.—The General Assembly of the Presbyterian Church, South, convened this morning in the First Presbyterian Church, on Marietta street. About one hundred delegates put in an appearance. Every seat in the spacious building was taken long before the exercises opened, the congregation being one of the largest and most intelligent ever seen in Atlanta. The territory of this assembly includes the Southern States, from Maryland to Texas, with West Virginia and Kentucky and Missouri, also one presbytery in Brazil, and under its wing 67 presbyteries, 72 licentiates, 144 candidates for the ministry, 1061 ministers, 1957 churches and 21,915 communicants.

NORFOLK, May 18.—At the session of the Episcopal Council to-day, Bishop Whittle refused to entertain the question of the division of the diocese. He claimed that under the canons he alone had the right to take the initiative in the matter.

NASHVILLE, May 18.—The General Conference of the Methodist Episcopal Church, South, decided not to elect a Bishop in place of A. G. Haygood, elected on Monday, and who declined to be ordained. The Committee on Revisal presented a report recommending a change in the name of the church to the Episcopal Methodist Church. Rev. Amos Kendall, of the Mississippi Conference (expelled) was remanded for another trial. A. H. Sutherland, of Texas, presented a resolution which lays over for consideration, declaring that it is contrary to the principles and policy of the American Bible Society to teach the peculiar doctrines of any church, and claiming that they teach Calvanism by the publication of the Spanish version of the Bible, with notes and comments. The Conference adopted a plan for church extension. Drs. Linus Parker, of New Orleans, R. K. Hargrove, of Nashville, J. C. Granberry, of Nashville, and A. W. Wilson, of Baltimore, were ordained Bishops of the Southern Methodist Church in the presence of 1000 people, at McKendree Church, this afternoon.

NASHVILLE, May 19.—Rev. A. T. Hunt, secretary of the American Bible Society, was before the General Conference of the Methodist Episcopal Church, South, to-day, and made a model statement of the good work being accomplished by the society. A resolution was presented commending the work of the Young Men's Christian Association. A resolution was also adopted to visit Mrs. ex-President Polk to-morrow. Book agent McFerrin gave notice that he would shortly publish, in the Christian Advocate, the reply of Rev. A. S. Redford, former book agent, to the charges of the book committe, together with the forthcoming report of the committe on publishing interests.

ATLANTA, May 19.—The Presbyterians met again in council this morning at nine o'clock, the exercises opening with prayer by Moderator Smoot. There was a full attendance of delegates, and the house was packed with spectators. The report of the committee on foreign missions showed an encouraging state of affairs. Five hundred children are being instructed in the mission schools, and a presbytery, composed entirely of native Greeks, has been established in Greece. The report declared that no missionary debt exists, and showed a fair balance in the treasury. Other reports showed that 133 ministers under the assembly, not being adequately supported by their congregations, were compelled to engage in secular pursuits in connection with ministerial duties; that 323 churches need pastors, and that there are 130 congregations needing pastors; also, that Dr. Stuart Robinson, of Louisville, Ky., had bequeathed $25,000 to the invalid fund on condition that the sum be swelled to $100,000 before it is used. Dr. Girardeau, of Charleston, S. C., is preaching to a great crowd to-night, and Rev. J. H. Nall, of New Orleans, will preach to-morrow night.

NASHVILLE, May 19.—The General Assembly of the Cumberland Presbyterian Church met at Huntsville, Ala., yesterday. Rev. S. H. Buchanan, of Little Rock, Ark., was elected Moderator. Rev. W. J. Darby, of Evansville, Moderator of the last Assembly, delivered the opening sermon.

ATLANTA, May 20.—The Assembly of Southern Presbyterians has developed into a very full one. In to-day's session the Assembly decided not to take action approving the Revised New Testament at present. Next year's meeting of the Assembly will be held at Lexington, Ky.

CHARLOTTE, N. C., May 20.—The 107th anniversary of the declaration of independence by the people of Mecklenburg county, on the twentieth day of May, 1775, was celebrated here to-day with great eclat. Senator Vance made the welcoming speech.

NASHVILLE, May 22.—The Methodist Conference to-day elected the following book committee: James Whitworth, Thomas D. Fite, William Morrow, Samuel J. Keith, W. H. Evans, R. A. Young, Nathaniel Baxter, of Nashville; John A. Carter, of Louisville; M. S. Andrews, Montgomery; T. S. Wade, West Virginia; J. S. Key, Georgia. Book agent, J. B. McFerrin.

Board of Missions—Rev. L. C. Garland, president; Rev. A. G. Haygood, vice president; Rev. R. A. Young, secretary; Rev. D. C. Kelly, treasurer.

Missionary Secretary—Rev. A. A. Young.

Treasurer of the Board of Missions—Rev. D. C. Kelly.

Secretary of the Church Extension—David Morton.

Book Editor—Rev. W. P. Harrison.

Sunday-School Literature—Rev. W. G. E. Cunningham.

Editor of the Christian Advocate—Rev. O. P. Fitzgerald.

WASHINGTON, May 22.—The announcement that the court, in banc, upon the exceptions in the Guiteau case would be read this morning, attracted an unusual gathering at the Circuit Court room. At a quarter past ten o'clock the judges filed into court and took their places upon the bench. Soon after the formal opening of court, Justice James said: "I am instructed by the court to announce the decision in the case of the United States against Charles J. Guiteau, upon the exception to the judgment of the Criminal Court." He then read from manuscript the decision of the court. Chief Justice Carter made the following announcement: The opinions which have been uttered are the unanimous opinions of the court—that a new trial is denied and the judgement below affirmed in this case. The court then adjourned.

SAN ANTONIO, Texas, May 24.—The Episcopal Convention for the Western District of Texas adjourned Saturday evening, after three days' session. The committees report the diocese in good condition.

NASHVILLE, May 23.—The General Conference of the Methodist Episcopal Church, South, elected to-day the following Board of Managers of Church Extension: president, James G. Lightgow, Louisville; vice president, Presly Meguiar, Louisville; treasurer, J. A. Proctor, Danville, Ky.; secretary, David Morton, Louisville; managers: Messrs. J. G. Carter, Charles B. Seymour, T. C. Morris, and H. C. Settle, Louisville; J. C. Woodward, Lexington, Ky.; T. D. Carroll, Parkersburg, W. Va.; G. D. Shand, Senatobia, Miss.; C. T. Vandeventer, St. Joseph, Mo.; C. E. Brown, Texas; W. F. Harris, Brownsville, Tenn.; W. F. Compton White, California; Joseph Emory, Coavallis, Oregon; James J. Carlisle, South Carolina.

The Committee on Episcopacy presented their report allowing the general superintendent a salary of $3000, including traveling expenses. The whole amount necessary for their support and for Mrs. Wightman for the next five years is $111,960, and is distributed among the Annual Conferences. The report provides that in case of the death of a Bishop, his widow shall draw the amount due the Bishop during that year and thereafter $1,000 per year. The report was adopted.

FOREIGN.

LONDON, May 18.—According to trustworthy data the material damage done by the late Jewish movement, including houses, breadstuffs and other property destroyed and money taken away by the immigration of Jews, amounts to £22,000,000—all lost to Russia. To this must be added the losses resulting from the prevention of labor and profit, not only of Jews but of others during the riots and from the stagnation of business generally, which would increase the total by many more millions.

Advices from Soham, Upper Egypt state that the eclipse of the sun was successfully observed from that place yesterday by English, French and Italian astronomers. A fine comet was discovered close to the sun. Its position was determined by photography. Spectroscopic and ocular observations, just before and during the period of totality, gave most valuable results, the darkening of the lines observed by the French astronomers indicating a lunar atmosphere. The spectrum of the corona was successfully photographed for the first time.

ALEXANDRIA, Egypt, May 20.—The main points of the Suez canal are now guarded by French gunboats.

Consecration of the New Bishops.

The consecration of the new Bishops took place in McKendree Church at four o'clock yesterday afternoon. The choir sang the grand old hymn, "Am I a soldier of the Cross?" The opening prayer and the first lesson were read by Bishop McTyeire; the second lesson by Bishop Keener. The congregation then joined the choir in singing hymn 258. Bishop Kavanaugh gave a plain, practical sermon from Titus, I, 7-9, on the duties of a Bishop. He presented some shrewd and striking points in homely phrase. The consecration services were read by Bishops Paine, Pierce, McTyeire and Keener. The presence of Bishop Paine, in his extreme feebleness, gave an increased solemnity to this interesting occasion. Bishop Wilson was presented by Dr. J. S. Marlin and Dr. Samuel Rodgers, of the Baltimore Conference; Bishop Parker by Dr. C. W. Carter and Rev. B. F. Alexander, of Louisiana; Bishop Granberry by Dr. W. W. Bennett and Dr. J. E. Edwards, of Virginia, and Bishop Hargrove by Dr. J. B. McFerrin, of Tennessee, and Dr. M. S. Andrews, of Alabama. The new Bishops received the hearty congratulations of many friends.—Nashville Daily Advocate, of May 19.

Washington's Stately Etiquette.

President Washington never went to Congress on public business except in a state coach, drawn by six cream-colored horses. The coach was an object which would excite the admiration of the throng, even now, in the streets of London. It was built in the shape of a hemisphere, and its panels were adorned with Cupids, surrounded with flowers worthy of Florida, and of fruit not to be equaled out of California. The coachman and postillions were arrayed in gorgeous liveries of white and scarlet. The Philadelphia Gazette, a government organ, regularly gave a supply of court news for the admiration of the citizens. From that the people were allowed to learn as much as it was deemed proper for them to know about the President's movements, and a fair amount of space was also devoted to Mrs. Washington—who was not relished to as Mrs. Washington, but as "the amiable consort of our beloved President." When the President made his appearance at a public reception, a dais was erected for him, upon which he might stand apart from the throng, and the guests or visitors bowed to him in solemn silence.

"Republican simplicity" has only come in later times. In our day the hack-driver who takes a visitor to a public reception at the White House is quite free to get off his box, walk inside by side with his fare, and shake hands with the President with as much familiarity as anybody else. Very few persons presumed to shake hands with General Washington. One of his friends Governor Morris, rashly undertook, for a foolish wager, to go up to him and slap him on the shoulder, saying, "My dear General, I am happy to see you look so well." The moment fixed upon arrived, and Mr. Morris, already half-repenting of his wager, went up to the President, placed his hand upon his shoulder, and uttered the preseribed words. "Washington," as an eye-witness described the scene "withdrew his hand, stepped suddenly back, fixed his eye on Morris for several minutes with an angry frown, until the latter retreated abashed, and sought refuge in the crowd." No one else ever tried a similar experiment. It is recorded of Washington that he wished the official title of the President to be "His Serene Highness," and at one time it was proposed to engrave his portrait upon the nation's coinage. No royal levees were more punctiliously arranged than those of the first President.—Quarterly Review.

DEAR BRETHREN.—Please come to our help in the way of subscriptions and remittances.

PUBLISHING COMMITTEE.

—After Longfellow's visit to Windsor Castle, in 1857, the queen said to Sir Theodore Martin: "I noticed an unusual interest among the attendants and servants. I could scarcely credit that they so generally understood who he was. When he took his leave, they concealed themselves in places from which they could get a good look at him, as he passed."

Rev. M. P. Remington, Ithaca, N. Y., writes: "From too close application to my calling, my health underwent a severe strain. I felt a weakness in every part of my body. My digestion especially failed me, and my nerves became all unstrung. Recreation did not do me proper benefit. Finally on the recommendation of a brother minister, I tried Brown's Iron Bitters. It has made me feel better and stronger than I ever before felt since I was a young man."

COMMENCEMENT EXERCISES.

CENTENARY COLLEGE,
JACKSON, LA.

Sunday, June 4.—11 A. M., Annual Sermon by Rev. C. W. Carter.

Monday, June 5.—9 A. M., Meeting of the Board of Trustees.

Monday, June 5.—7:30 P. M., Exhibition of the Preparatory Department.

Tuesday, June 6.—9 A. M., Meeting in Society Hall; Delivery of Prizes and Diplomas.

Tuesday, June 6.—11 A. M., Address to the Alumni by Hon. W. P. Schwing New Iberia, La.; Poem by J. C. Kilbourne, Waterproof, La.

Tuesday, June 6.—7:30 P. M., Exhibition of Societies; Addresses.

Wednesday, June 7.—Commencement Day; Orations by Graduates; Conferring Degrees of Baccalaureate by the President.

C. O. ANDREWS, President.

COMMENCEMENT EXERCISES.

EAST MISSISSIPPI FEMALE COLLEGE,
MERIDIAN, MISS.

May 24, 25 and 26.—Examination.

Friday, May 26.—8 P. M., Operetta.

Sunday, May 28.—11 A. M., Commencement Sermon, Rev. R. S. Rhodes, Vicksburg, Miss.

Sunday, May 28.—4 P. M., Anniversary of the Christian Association.

Monday, May 29.—11 A. M., Anniversary of the Castalian Literary Society, Maj. J. J. Hood, Forest, Miss.

Monday, May 29.—8 P. M., Anniversary of the Alumnæ, Rev. J. W. Harmon, Meridian, Miss.

Tuesday, May 30.—8 P. M., Annual Concert.

Wednesday, May 31.—8 P. M., Commencement Evening, Rev. E. S. Starr, Selma, Ala.

Monday, May 29.—4 P. M., Annual Meeting of the Board.

J. W. ADKISSON.

DISTRICT CONFERENCES.

The District Conference, Brandon District, Mississippi Conference, will meet at Morton, July 6, at 9 A. M. I hope the pastors will have written reports. Bro. C. McDonald will preach the opening sermon.

J. M. LANN, P. E.

The District Conference of the Woodville District, Mississippi Conference, will convene in Clinton, La., on Friday, June 30, 1882, at 9 A. M. Opening sermon by Rev. R. Jones.

20 D. A. LITTLE, P. E.

To the Preachers of the Woodville District, Mississippi Conference:

DEAR BRETHREN: It is important that I should have the names of the members of the District Conference to be held in Clinton.

By promptly sending names of members in your respective charges, you will confer a favor on

Yours Fraternally, C. A. HOWELL.

CAMP-MEETINGS.

SEA SHORE CAMP GROUND.—The regular spring meeting of the Board of Trustees of Sea Shore Camp Ground, will be held on the ground on Saturday May 27, 1882, on the arrival of the morning trains for general business and to make provision for the approaching camp-meetings to commence on the second Wednesday of July (12) next. A full attendance is desirable and important. All persons desiring to secure lots or tents or having other business with the trustees connected with the camp ground, are invited to be present.

P. CALLAHAN, Secretary. W. H. FOSTER, President.

The Providence Camp Meeting on the Providence circuit, Brookhaven district Mississippi Conference, will commence on Friday evening, before the fifth Sabbath in July. Services Friday night and will close Friday morning August 4. The camp ground is fifteen miles east of Hazlehurst near Rockport on Pearl River. The preachers of the district are specially expected to attend. Conveyance from Hazlehurst provided.

A. H. NICHOLSON, B. F. CRAWFORD Committee.

The eleventh annual camp meeting on Sensabaw Camp Ground, for 1882, will commence on Wednesday, July 12, and continue from Friday to ten days.

P. CALLAHAN, Secretary. W. H. FOSTER, President.

The Camp meeting at William's camp ground, Pensacola district Alabama Conference will commence Thursday night, before the first Sunday in July.

S. H. COX, P. E.

Quarterly Conferences.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—SECOND ROUND.

Bayou Lafourche	April 30
Lafayette Avenue	May 7
Carondelet street	21
Algiers	28
Jackson, La	June 4
Baton Rouge	11
Carondelet	18
Felicity street	25
Chiquemine and Grosse Tete	July 2
St Charles Avenue	9

20 CHRISTIAN KEENER, P. E.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—SECOND ROUND.

Yazoo City	May 20, 21
Silver City	23, 24
Midnight	27, 28
Tchula	28, 29
Lexington	June 3, 4

I have received for expenses of delegates to the General Conference from: T. H. Holloman, $4.20; H. R. Caldwell, $5.00; R. Brady, $5.00; W. P. Andrews, $1.65.

29 W. L. G. BUNNICUTT, P. E.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DISTRICT—THIRD ROUND.

LaGrange circuit, at Providence	May 27, 28
Macon	June 3, 4
Brooksville circuit, at Oyster Point	10, 12
Hebron circuit, at Bethel	24, 25
Crawford circuit, at Trinity	July 1, 2
Lambsville circuit, at Salem	8, 9
Webster mission, at Bethel	11, 12
Chester circuit, at Chester	15, 16
Starkville circuit, at Cedar Bluff	22, 23
Columbus circuit, at Soule Chapel	29, 30
West Point and Tib., at West Point	Aug. 5, 6
Starkville station	10
Shiloh-Oak circuit, at Mashulaville	12, 13
Columbus station	19, 20
Louchetchi, at Rowle's Chapel	26, 27

District Conference will meet at Chester, Friday, July 14, 9 o'clock, A. M. Preaching the Thursday night before.

20 T. C. WIER, P. E.

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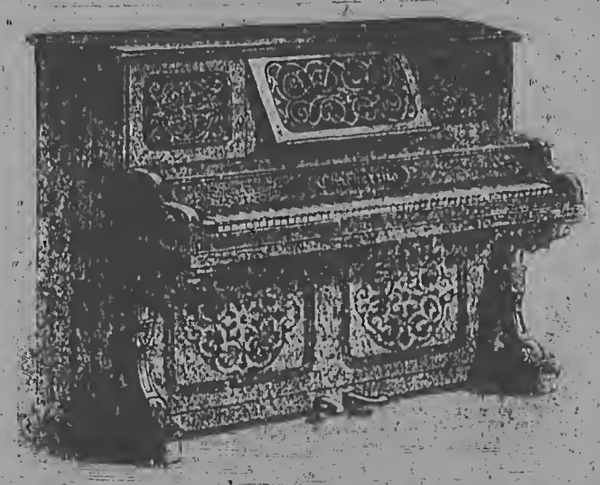

A FEW WORDS ON PIANOS.

Very few people actually know what pianos to buy. Many say they prefer an imported piano [illegible] their mothers and grandmothers used to, have one of the same make. What was considered a fine piano a hundred years ago, would be called a tin pan now; what suited our ancestors would not suit our daughters. Music more than all other arts, is progressive, and the difference between the spinette on which Mozart and even Beethoven, played is, in comparison with the concert piano, say the Chickering of to-day, is as great as between the mail coach of our forefathers and a Pullman palace car of to-day. While European manufacturers adhere to their old forms and scales, American manufacturers improve year by year. American pianos alone have improved and reached a state of perfection that cannot be excelled. The Americans excel in durability by their iron plates and bars, volume of tone by overstringing, light touch by improved mechanism of action, vibration by enlarging sounding board. If a European piano has a valuable feature, the American makers adopt it. There is no patent or copy-right on them. Take, for instance, the CHICKERING pianos of today, and compare them with those made fifty or sixty years ago; this point is very clearly illustrated. So have the MATHUSHEK pianos patented features which no other pianos possess. Their pin block is of iron, the holes are bushed with maple, and the pins are inserted into maple, which gives them the solidity of iron, and keeps them in tune four times as long as many pianos. Therefore it is not advisable for people to buy French pianos on which the government receives about $100.00 in duties, if a better toned, better looking and more durable piano can be bought for less. I have no prejudice against foreign manufacture, and sold myself large numbers of imported pianos, but that was at a time when American manufacturers made only square pianos. Since I am in the business I have always striven to keep good, reliable and first-class pianos, and sell them as low as possible. By this policy, and fair dealing, I have built up my business, referring with pride to the thousand families I have supplied with music.

Respectfully,

PHILIP WERLEIN, 135 Canal Street.

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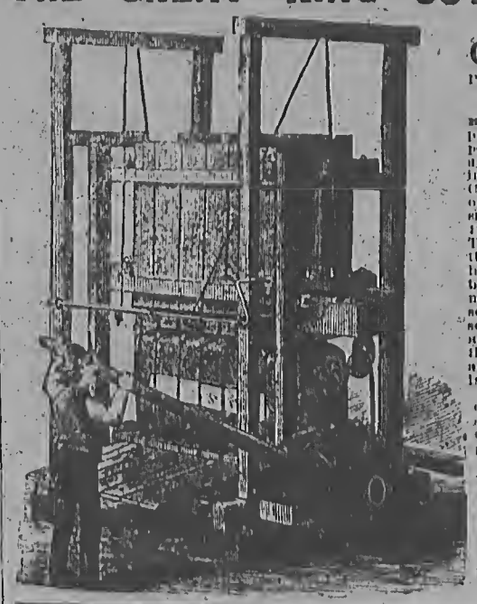

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SONG AND WORK.

E. B. BROWNING.

The woman singeth at her spinning-wheel
A pleasant chant, ballad, or harcarolle.
She thinketh of her song upon the whole,
Far more than of her flax; and yet the reel
Is full, and artfully her fingers feel
With quick adjustment, provident control
The lines, too subtly twisted, to unroll
Out in a perfect thread. I hence appeal
To the dear Christian church, that we may do
Our Father's business, in these temples work
Thus swift and steadfast, thus intent and strong:
While thus apart from toil, our souls pursue
Some high, calm, spheric tune, and prove our work
The better for the sweetness of our song.

General Conference.

(Continued from Third page.)

W. H. Potter and A. G. Haygood, of North Carolina, presented the following, which was adopted:

Resolved, That this General Conference has heard with profound satisfaction the statement of the work of the American Bible Society by Dr. A. S. Hunt, its efficient secretary; that we rejoice to see Dr. Hunt in our Conference, and pray that the God of the Bible will cause all grace to abound to him, personally, and the society he so ably represents.

The following was presented and referred to the Committee on Fraternal Correspondence:

Whereas, among the agencies of Christian effort, aiding and co-operating with the church in this and other lands during the past few years in the work of the Master, that of the Young Men's Christian Association has been greatly prospered of the Lord, thereby showing that it has the divine approval in its aims and efforts; therefore,

Resolved, That this Conference recognizes the Young Men's Christian Association as an organization worthy of our cordial sympathy and hearty indorsement; acknowledging, as it does in all its utterances, its origin to the church, its dependence upon the church, and humbly ask the sympathies and prayers of the church, while it shall strive by God's blessing in aiding and co-operating with the church in the special work it has undertaken of the watch-care and protection of the vast number of young men in the towns and cities, surrounded as they are by temptations and changes peculiar to this age, and greater, perhaps, than any that has preceded it; and in its efforts to energize and sympathize active Christian effort by aid for young men everywhere, and for others whom it may reach in public institutions and elsewhere, which denominational effort can not successively approach. We commend the work, and will ever pray that the blessing of the Lord may rest upon it.

Your committee appointed to wait upon Mrs. James K. Polk, and to ascertain what time would suit her convenience to receive a call from the Conference in a body, reported:

We have discharged the pleasant duty imposed upon us. Mrs. Polk expressed her full appreciation of the delicate compliment paid her in this action, and a desire that the Conference should suit its own convenience, but suggested Saturday, the twentieth instant, just after adjournment of the regular morning session, at the same time saying that if, for any reason, the time named was not convenient for the Conference, at any time it might designate.

We recommend the adoption of the following:

Resolved, That when the Conference adjourns at twelve M. on Saturday, the twentieth instant, it proceed in a body to the residence of Mrs. James K. Polk, in such order as may be designated by a committee of three, to be appointed by the chair.

The resolution proposed was adopted, and the same gentlemen appointed the committee named in the report.

A memorial was presented from the Rockvale Church, Burnet county, Texas, asking to be placed in the Northwest Texas Conference, which was referred to the Committee on Boundaries.

On motion of W. M. Rush, of Missouri, the Conference resumed consideration of the subject of church extension, the business they were considering when the Conference adjourned yesterday.

The secretary read section 5, which was under consideration, and an amendment proposed by Rev. Dr. Vandeventer, of Missouri.

Mr. Vandeventer withdrew his amendment, and the question recurring upon the section, Mr. Powell, of Alabama, secured the floor.

He said that he was associated at home with the rural class of the church, and they would object to taking up so many collections. The church, he said, usually sent out the younger members of the Conference among the rural people, who have charge of several country churches, and when they made a round of the churches, taking up so many collections, the preacher would be placed in the light of an ecclesiastical tax collector. It was expected when Dr. McFerrin went the round of the church that he would take up a collection, and if he did not, some of the good members would be disappointed. He favored the organization of the Church Extension Society, but thought its work should be done by the Missionary Society.

Rev. J. H. Dye, of White River, favored the movement, and was desirous of "seeing the people trained to systematic Christian giving."

Article 5 was adopted without further discussion.

Article 6 coming up, J. H. Scarritt, of Southwest Missouri, proposed an amendment so as to make the board regulate its own business, make its own plans for raising money, the manner of disposing of it, etc.

At this juncture the Bishop announced that Rev. Henry Bascom Ridgaway, the fraternal delegate from the Methodist Episcopal Church, was in the room, and, as he left for home to-night, he desired to take an official leave of the Conference.

Dr. Ridgaway was introduced, and said:

Dear Brethren:—I have already occupied your time at such length in fraternal greeting on the evening appointed, and you listened to me with so much patience and charity, that I can not presume to occupy your time now, valuable as I know that time to be. Yet I feel that it would be unbecoming in me to leave Nashville, and to leave these associations, without a little formal leave-taking. I have enjoyed my visit—every moment of it. I have felt entirely at home, not only because of the official relations which I have sustained to you, but also because of the many personal friends I have met in your body. I have found myself at times in a sort of day-dream which seemed real. I can hardly get it out of my mind that I am not one of you. As I have met one whom your votes have honored in choosing to the high office of the Episcopacy, I was carried back to my boyhood days when shoulder to shoulder, he and I were young preachers in the Baltimore Conference. As I looked in the faces of the Baltimore delegation—as I have met men here and there who were connected with me in college and in the early struggle of Christian life—I could not feel otherwise than that I was entirely at home. And your Bishops have treated me with such courtesy. It is said that the old Romans never offered incense to their heroes until after their death; but I have felt, as a Methodist, like offering incense to these heroes of your church, who sit upon this platform, whose days well accord them honor, and whose lives have been full of usefulness, and who are now about to bid adieu to earthly scenes, and whose salvation is assured not only for time, but for eternity.

I feel that the incense of my reverence affection will be properly offered at their shrine to-day. I am glad that I have had this great privilege of mingling with you, of coming heart to heart and face to face with you. I believe firmly in the communion of saints. I believe in the advantage of this communion in promoting this great spirit of Christian unity. Let me not be misunderstood. Now abideth faith, hope, charity, but the greatest of these is charity. Above all formal unions, above all outward organizations, overlapping, encompassing all, is the spirit of love in Christ Jesus. And this is the spirit which we hope to promote, which we mean to promote. Years ago I remember to have heard the venerated James Sewell, who was a pastor in the city of Charleston, say that he once attended a camp-meeting near the borders of Canada, near the place where the British soldiers were in barracks, and near where the American soldiers were in camp. The soldiers were permitted to come to this meeting, but the officers gave direction that they should be kept apart by a line being run between them; but the spirit of God came down among them, and the blue coats got happy and the red coats got happy and the blue coats got among the red coats, and the red coats got among the blue coats and then there was no keeping them apart. (Applause.)

"And speaking the truth in love, that we may grow up unto him, our Head, in all things, from whom the whole body, fitly joined together, compacted by that which every joint supplieth, the effectual working maketh increase unto the edifying of itself in love."

We grow from Christ as our great source unto Christ, whose likeness we find the highest perfection of character. We grow in love as the element in which we breathe and move, into love, as the highest expression of Christian life; and we grow from Christ unto Christ, from love, into love, by the fellowship of kindred spirits. While fellowship coming from formal letters of fraternal greeting is well, it is not like the fellowship which comes from contact of heart with heart in our personal meetings, when we feel the fire leaping from soul to soul. I know that I have felt this fire in my heart as I have mingled with you. I shall go back to my brethren and say we are one in Christ Jesus, and in fellowship, Methodist experience, and work. We all stand up with you in the struggle to plant the banner of holiness until Methodism shall fill this land and prevail in the world. I congratulate you on your peaceful, harmonious session, upon your progress, and the felicitous selection you have made in your choice of Bishops.

Bishop Kavanaugh: I was in the chair, sir, when the pleasant, courteous, and beautiful words of farewell were offered to us by the the delegate from the Methodist Episcopal Church, and I felt at the time that he ought to have had at least a brief and respectful response.

Presuming that some one would offer a resolution to that end, I refrained from any remarks, and I just ask the liberty now. I say to our distinguished and beloved brother that his presence here has been a benediction to us, not only in the church he represented, and the fraternal relations and expressions that he bears to us, but in our personal regard for him. Our high appreciation for the manner in which you have discharged the duties that devolved upon you as the representative of your church, and the personal attachment which we feel to have often realized by us all to you. For myself, there is a sort of charm about the name you bear. Henry Bascom. (Applause.) That is a name not to perish with us I believe, as indicated by yourself to stand by us in a unique and distinct individuality. I have always looked upon him as a man standing by himself pre-eminent and grand, and I pray that God may bless you in your present duties, in your family, in your pastoral charge, and bless you with the assurance that you have found a place in the hearts of your brethren of this Conference. (Applause.)

Resuming the consideration of the church extension report, Mr. Hunnicutt, of Mississippi, wanted to see one-third of the money raised in his own Conference spent there.

Dr. E. A. Yates, of North Carolina, favored one-half being spent in each Conference.

The amendment of Dr. Scarritt, after a slight correction at the suggestion of Dr. H. F. Johnson, of Mississippi, was adopted, and as amended, Article 6 was adopted.

Article 7 coming up was discussed at some length by the delegates on the subject of the right to loan and borrow money, execute mortgages and liens, and finally Dr. H. F. Johnson presented an amendment to strike out "other than liens on the church property," and to insert "to be disbursed by the board."

The amendment was agreed to, and as amended the article was adopted.

Article 8 was adopted without discussion.

Article 9 was next considered.

Dr. E. A. Yates, of North Carolina, moved to amend by providing that fifty per cent. of the money raised be expended in the Conference in which it was collected.

Rev. F. Richardson, of Holston, moved to amend by striking out the phrase, "under its direction," in the first paragraph, and by striking out the second paragraph and inserting "the preachers shall take up a collection in every congregation annually for church extension, and of the funds thus collected, or in any other way coming into the hands of the Annual Conference Boards, fifty per cent. shall be turned over to the general board to be expended under its direction; but donors may give special direction to their contributions."

In speaking to the question, Mr. Richardson said that a portion of the fund ought to be expended in the territory in which it was raised. There was a strip of land, he said, extending from Alabama to Pennsylvania, which was just being opened up; mines were being opened and manufactories started, and this was the finest field to be found anywhere for such work. Under the plan suggested he thought there were two heads to the society—one in each Conference and a general head—and that if each Conference society were given control of the work in the Conference the parent society would neither build nor repair churches as was their intention.

Mr. Hunnicutt, of Mississippi, proposed an amendment, providing that one-third of the funds raised be used in the Conference raising it, but was declared out of order.

Dr. McFerrin said that the moment the Conference adopted the amendment, and the Conference got any per cent. of the amount raised, they would be cut off from the sympathy of the parent board, and would get nothing from that source. He thought that all the funds raised should go to the general fund, and that each Conference should share like the others.

Rev. S. W. Turner, of Texas, insisted that so long as the Conference had the per cent. in its hands they wanted no sympathy from the parent board. He favored fifty or sixty per cent. being retained at home.

Rev. H. C. Morrison, of Louisville, compared the Church Extension Society of the Methodist Episcopal Church, South, to Samson, and the moment any Conference kept back for its own use any of the funds that moment were they chopping his locks.

Mr. Browning, of Little Rock, urged the adoption of the section without allowing the Conferences the drawback.

Dr. Hiner, of Louisville, thought that the collections would be weakened if all the money was taken by the parent society. He favored keeping a per cent. of it for use at home.

The amendment of Mr. Richardson was agreed to.

Dr. H. F. Johnson, of Mississippi, proposed a further amendment by adding, "at least fifty per cent. of the amount collected in each Conference may be appropriated by the parent board in such Conference, *provided* application be made for the same within one year."

Pending discussion of the amendment the hour of adjournment arrived.

After reading the appointments for the churches on Sunday the Conference adjourned, with the benediction by Bishop Pierce, until half-past eight o'clock Saturday morning.

SATURDAY, MAY 20—SIXTEENTH DAY.

The Conference met at half-past eight o'clock this morning, Bishop McTyeire in the chair. Devotional exercises were conducted by Rev. H. J. Adams, of North Georgia. The minutes of yesterday's session were read and approved.

The following invitation was received:

To the Bishops and General Conference of the M. E. Church, South—Dear Brethren:—On behalf of the trustees of Seashore Camp Ground, this General Conference is respectfully invited to attend the camp meeting of 1882, on said grounds, commencing on Wednesday, July 12 next. Seashore Camp Ground is pleasantly situated nearly midway between the cities of New Orleans and Mobile, and, fronting directly upon the Gulf of Mexico, enjoys its cool, refreshing, healthful breeze. Comfortable accommodations are provided for all on reasonable terms, and all preachers are entertained free of charge.

W. H. FOSTER,
President Board of Trustees.

P. P. Ellis, of Missouri, arose and said that there was one thing lying upon the table of the utmost importance. He referred to the election of church officers, and moved that the regular order of business be suspended for the consideration of the question of the election of officers, which motion failed.

Dr. W. W. Bennett read the report on episcopacy, No. 8:

The Committee on Episcopacy has examined into the official character and administration of the following general superintendents of the church, to-wit: Robert Paine, George F. Pierce, Holland N. McTyeire, Hubbard H. Kavanaugh, and John C. Keener, and report approved.

Dr. Rodgers, chairman of the Committee on Itinerancy, submitted a report which was discussed at some length, and the committee were criticised by some of the members for their action on the journals.

The following telegram from the Presbyterians was received:

SPRINGFIELD, ILL., May 19, 1882.

To the General Conference of the Methodist Episcopal Church, South, Nashville, Tenn—Brethren:—We hail you with Christian joy, and bid you God speed in behalf of the General Assembly now sitting at Springfield.

HERRICK JOHNSON.

At this stage of the proceedings Bishop Wilson took the chair for the first time since his elevation to the Bishopric.

Mr. Crawford, of Alabama, climbed the floor. He said:

MR. PRESIDENT:—I desire to lay before you and the members of this body a little matter entrusted to me by the Rev. E. Philips, of the Alabama Conference. He has constructed a gavel for the use of the chairman of this body. In presenting it to you he has no wish to obtrude himself on your time or attention, nor to advertise a collection of beautiful woods of which the mallet is composed, or skilful in construction (for that is not perfect) but to present to the General Conference of the Methodist Episcopal Church, South, an emblematic gavel. It is composed of nine kinds of timber—the live oak, orange, pomegranate, osage-orange, fig, grape-vine, china, mahogany and mesquite. The following is the arrangement in construction: The head of the mallet is barrel-shaped, and is made of live-oak wood. Inserted into and uniting in the center of this head, with tongued and grooved edges, are two blocks, one of orange and the other of pomegranate. The handle, of osage-orange, is inserted into the mallet-head through these blocks of orange and pomegranate. The fig-wood is inlaid in the side of the handle as the upright beam of a cross, and the transverse beam of the cross is a piece of grape-vine. In one end of the head is a piece of china-wood, in the other end two pieces of mahogany and the other mesquite-wood. Some of these woods are not the most suitable for the subjects they are intended to represent, but are the best that could be obtained to meet the present occasion. Means and time were wanting to secure suitable materials.

The design in the construction of this mallet. This block (putting his finger on the block) having the shape of a book, made from the orange tree, which bears the golden fruit, is at the base of this combination to represent the Bible the foundation of all true religion and worship of God. On this block, and grooved into it, is the block of pomegranate, representing the Discipline for its fruitfulness, its fruit being in sections, and these sections filled with seeds distinct from each other. The handle, which is of osage-orange (used for hedges) rises in the Bible block and passes through the Discipline block. It represents the church of God in the Methodist Episcopal Church, South, lifting up the cross of Christ, which is here represented by an inlaid cross of fig and grape-vine in the handle; also reminding us of the adage, "We worship God under our own vine and fig-tree." You, Mr. President, and your associates in office, are the chief executive of the laws of the church contained in the Discipline, which emanates from the word of God, as you exercise this function over the church. The handle, then, representing the church rising out of the Bible and Discipline, is exceedingly significant of the power and authority by which you rule in the church of God. With this arrangement of the woods in the construction of the handle, expressive of the foundation, organization, and purpose of the church, in which you and your colleagues have been set apart as overseers, you will find other woods gathered about the handle, to signify the nationalities where you now exercise that jurisdiction. The live-oak in the head representing the United States of America; the china-wood in one end of the head-piece, the Chinese Empire; the mahogany and mesquite representing respectively the Empire of Brazil and the Republic of Mexico (Here he handed the mallet to the president.) With that mallet in your hand may you so control and direct this body and the church of God that his Holy Spirit may empower you to lift up the cross of Christ in all lands, so that in your quadrennial assembly ere long there shall appear delegates from all nationalities of the world in council together.

Bishop Wilson thanked the donor, on behalf of the Conference, for the symbolic gift, and called for the regular order of business.

The report on publishing interests, No. 6, was adopted:

With respect to the Spanish publications submitted to us from Dr. W. W. Patterson, superintendent of the Mexican mission, not being able to read them, we can only say that it is eminently proper that the effort should be made to reach the people of Mexico through the press, and, for aught that we know, the books and papers submitted to us have been nicely and well prepared, and are likely to help the missionary work in that field. We certainly hope, and, from the best information we can obtain and the representations of Dr. Patterson, venture to believe so.

The report on publishing interests, No. 7, was then read:

Having duly considered the petition of A. H. Redford, asking the General Conference to relieve him from the payment of certain items included in the amount found to be due by him to the Publishing House, we report, that it appearing to us from the facts that the settlement with Dr. Redford is the result of a compromise of controverted claims and that we should be under the necessity of re-opening the matters in dispute in order to be able thoroughly to investigate the whole subject, we are of the opinion that the prayer of the petitioner ought not to be granted, and so recommend.

When the conclusion of this report had been reached, Dr. Hayes, of Louisville, arose and moved to amend the report by striking out the word "not," and providing that it does recommend the granting of the request. He said: "We of the church know but one law, the law of love. Here was taught the wisdom of coming down from above, and justice and equity. The Cromie debt, of which mention is made in the report of the Book Committee, is properly an asset of the Church, and not of Dr. Redford, as an individual. It can not be doubted and can be proved that the debt was created by Dr. Redford to assist the House out of some of its financial troubles. The House got the benefit of the money, and they might not to refuse to relinquish the claim."

Mr. Bright asked the amount of the Cromie debt, when Dr. Johnson replied that the original debt was $6,000, of which Dr. Redford had received $1,680, with which he bought $2,400 in Publishing House bonds, which were paid over by him in part payments of his indebtedness to the House.

Dr. Walker, chairman of the Committee on Publishing Interests, made a short statement on behalf of the Publishing House, and the Conference adopted the report as presented.

The Report No. 6 on boundaries was adopted:

Your Committee on Boundaries have considered the resolution referred to them signed by J. M. McPher and T. P. Saunders in reference to change of boundary between the Baltimore and Holston Conferences, and recommend the following changes in said boundary line—to-wit: In the description of the Holston Conference line insert the words, "Auburn, in Montgomery county, Virginia," for the words "the territory known as the New Hope circuit," and in order to conform the Baltimore Conference line to that of Holston recommend the following reading in said boundary, to-wit: "from the top of said mountain with the Holston line to Central depot on New river instead of Pepper's Ferry, as now stated."

The following invitation from Fisk University was accepted:

NASHVILLE, TENN., May 20, 1882.

To the Bishops and Members of the General Conference of the Methodist Episcopal Church, South—Dear Brethren: On the part of the faculty of Fisk University, I extend to you a most cordial invitation to visit Fisk University at any time during our anniversary exercises, which begin to-morrow, and continue through Thursday of next week.

The examination of classes will be from 9 A. M. to 12:30 P. M., on Monday, Tuesday, and Wednesday. There will also be public exercises in the chapel of Jubilee Hall on the evenings of the same days, beginning at 7:30 o'clock.

The graduating exercises of the college department will take place on Thursday morning at 10 o'clock.

Very respectfully and fraternally yours, E. M. CRAVATH, President.

Bishop McTyeire presented the following recommendation from the College of Bishops, which was referred to the Committee on Boundaries:

Resolved, By the College of Bishops, that we recommend to the General Conference that the Indiana Annual Conference be united with the Louisville Conference.

After the announcements for preaching on Sunday, and the meetings of the committees, the Conference adjourned.

Good Words.

If sad to-day
'Twill pass away,
And with it cares and sorrow;
Tho' clouds may lower
And rain may pour,
The sun may shine to-morrow.

—People think they can hide themselves from their fellows. They forget that no French plate mirror ever reflected the outside man as faithfully as our conduct does the man within. The snappish tone, the surly words, the waspish speech, the fox-like suspiciousness, the lamb-like gentleness, and the good returned for the evil done to or said about us; reveal what spirit is at work in the place of authority within. After all, there is nothing that tells what a man is half so effectively as what he does; that is, what he is in the habit of doing.—Recorder Covenant.

—The Golden Rule is not dead. It *—is—the—Rule!* If it conflicts with business, so much the worse for business; and so much the worse for those who are in business, unless they make good their escape. It is forever certain, in all places, and in the long run it will always be found out, that commerce and just gain arise only in the free exchange of equivalents. The forced exchange of non-equivalents, no matter how subtle the force, and no matter how or by whom applied, carries with all advantage voluntarily taken of it, the curse of fraud.

—Faith in God is the root and source of all efficacy of prayer. And faith is that grasp of the heart upon the divine nature by which it appropriates God to its own relief and help in its struggles after holiness. If we say that it is an "affectionate confidence in God," we mean by this that it is such a reaching out of the affections and desires toward Him as finds rest only in the sense of His presence and favor. The prayer of faith is, therefore, a spiritual power akin to Omnipotence.

—Let not any man deceive himself with the thought that, because the general spirit of his life is right, his minor shortcomings shall bear no bitter fruit. No man sins and does not suffer for it. Toward our infirmity God has infinite tenderness; but he never lets us do wrong and escape the evil consequence. This is his kindness toward us—that by his chastisements he forever seeks to turn us back into the way that leads to blessedness.—George Merriam.

—When we know God as he is, we have found a friend who knows us better than we know ourselves, helps when we cannot help ourselves, forgives us when we can not forgive ourselves, and, in the midst of our mighty despair breathes around our heart the perfumed breath of a new and divine hope. All our faculties unfold in their true method and order.—J. F. Clarke.

—An idle word may be seemingly harmless in its utterance; but let it be fanned by passion, let it be fed with the fuel of misconception, of evil intention, of prejudice, and it will soon grow into a sweeping fire, that will melt the chains of human friendship, that will burn to ashes many cherished hopes, and blacken more fair names than one.—Charles A. Dickey.

—Christians are like passengers sailing out together in a ship for some distant country. Very frequently one drops overboard, but his companions know that he has only gone a shorter way to the same port; and that, when they arrive there, they shall find him, so that all they lose is his company during the rest of the voyage.—Payson.

—No Man can be in a proper frame of mind for the discovery and reception of truth, who is not utterly regardless of the questions, whether his being in a majority or minority will be the result of his investigations.

—The question is often asked if ministers can be honest and earnest and pay so much deference as they do to wicked rich men? It is not like the Master. He admonished such as sternly and faithfully as he did the poor.—Dr. John Hall.

—In the highway of every life there is a lion who wrestles with us, strengthens us. The brightest light dawns upon our souls from successful conflict with sin.—Hood.

—Longing desire prayeth always, though the tongue be silent. If thou art ever longing, thou art ever praying. When shall cepeth prayer? When desire grows cold.—Augustine.

—God often works more by the life of the illiterate, seeking the things which are his, than by the ability of the learned, seeking the things that are their own.—Anselm.

—If you can approve of yourself, it makes but little difference whether the world approves of you or not.

—Be ashamed of nothing but sin.—John Wesley.

Christian Advocate.

THURSDAY, JUNE 1, 1882.

AWAKE, AWAKE, FOR THY LIGHT HAS COME!

BY SUSAN COOLIDGE.

Long time in sloth, long time in sin,
Cumbered with thy dark estate
Hast thou abode, O soul of mine!
Now dawns the morning, fair, though late.
Her sunny tides are sweeping in
Thy light has come, arise and shine!

The sheathed bud which all night long
Has folded close its purple up
Upon the morning-glory vine,
At the first rose flush the first sun
Unrolls its petals, pours its cup,
And, light being come, makes haste to shine!

It can not clasp the whole bright day,
Nor the wide-beaming sea of dew
Within its curve exact and fine,
Of countless beams a single ray,
One little freshening spirit two
It takes, and so is glad to shine!

Make ready likewise, O my soul!
Lo! a blessed day has dawned, its rays
Around thy head with joy and wine
Are the great sun, the mighty whole,
Thy little rough and partial beak,
And, giving thanks, arise and shine.

Sunday-School Lesson.

PREPARED BY REV. CHRISTIAN KEENER.

Second Quarter—Lesson VI.

SUNDAY, JUNE 25, 1882. MARK IX. 17-29.

GOLDEN TEXT.—"All things are possible to him that believeth."—MARK IX. 23.

THE AFFLICTED CHILD.

Christ's life was strikingly human in the vicissitudes which attended it. His many labors and toils were here and there interspersed with light and joy; a quiet home in Bethany, where a welcome ever awaited him; a company of angels to minister unto him after his strange temptation; an ascent to the holy mount, where, for a brief moment, he was permitted to enjoy the atmosphere of heaven and talk with old friends; and then toil and sorrow and persecution. He lived an uneven life, like many; the places of darkness more frequent than places of light lay along his life's road.

The descent from the mount of transfiguration, and its congenial company, was to the low plains of a sin-cursed earth, to meet at every turn some form of sin. How his pure nature protested against this continual beholding of the hideous features of sin. What a scene met his eye when he came down the mountain early in the morning. His disciples disconsolate, chagrined and disgraced, and pushed to the very wall by questioning and scoffing scribes. He pushed his way at once to the rescue and relief of his hard-pressed disciples, the nine he had left the evening before when with Peter, James and John he had gone up the mountain side. Coming suddenly face to face with their questioners, he inquired: "What question ye with them?" His coming put an end to the dispute for the moment. His sudden appearance, and the wonderful light of the celestial glory, which still played upon his features, and which as yet had not faded into the light of common day, filled the beholders with awe and wonder. They were greatly amazed, and, coming to him, saluted him, I suppose, by some reverent gesture, not trusting their voice to utter a word. I have seen holy men at eventide come forth from their place of prayer with a halo of spiritual brightness on each feature which would make you wait in reverent awe for them and not yourself to break the solemn calm. They had been looking into the face of Jesus, and caught upon their own features some of this very glory light which so amazed these people. But it soon fades in the presence of sinful men. One of the multitude, the one most interested, broke the silence, and in a brief way, with pathetic eloquence, stated the cause of strife. I have brought unto thee, my son, which hath a dumb spirit, that teareth him, and he foameth and gnasheth with his teeth, and he pineth away—a roaming, fearing, foaming, gnashing devil, with his victim gagged so that he could not even cry his way out of danger—a dumb spirit, who would lead off his victim by the flood or by the fire, and then intent upon his destruction, would endeavor to cast his victim into the fire. This devil had ensconced himself in this youth when he was a mere child, and he had gradually grown with the boy until he had insinuated his hellish powers in every organ and sinew of the youth. He had all power of the youth, save the power of his life, and it looked like he would finally succeed in drying up the very springs of his life. This was no common case. I brought him to your disciples to have him healed, and they could not. Christ understood the case at once. The scribes were glorying over the defeat of the disciples, and pressing them with all sorts of thrusts: We thought so, we knew the thing could not be done, here is proof of it. No doubt the disciples understook the case when the father brought the boy, with a perfect abandon of assurance that they could cast him out; they had done it before, time and again. I imagine they tried and tried, but this devil was too much for them. They tried to explain: We have cast out many before. Then why don't you cast off this one? What a failure; they had lost their power, they were disgraced, their Master was disgraced in them. The scribes, you may be sure, pressed their advantages, and poured volley after volley of ridicule upon them and their Master, making dark and horrible insinuations against them and their Master for being mere juggling impostors sailing under false colors. They were in a close place, to be sure, and Jesus never came more opportunely upon a company of faithless men. Their failure deserved the rebuke which it received from the Lord. You faithless generation, how long shall I be with you ere the end of my mission be realized in you? How long can I bear with your unbelief? How is that you are so slow in learning to exercise faith in me? Must I go over all the miracles, and remain for longer time with you ere you can be depended on.

How can we account for their failure? We answer, lack of faith to wield power sufficient to throttle this giant demon. But how did they lose faith? First, by over-confidence in themselves. They were so successful heretofore in casting out devils that they forgot to be humble; a little pride came in and neutralized their spiritual energy; they were shorn Samsons; they must pass through his experience before their strength comes again. I have seen this happen often. Preachers backslide after a great revival, which they credit to their superior ability; they have an encounter with an extra-sized devil, when they are flushed with a sense of power, and Satan gives them a high fall and leaves them down.

They lost their power, no doubt, by keeping bad company; unbelievers are sure to drain you of spiritual power if you stay too long in their association, and particularly if you will debate with them. They were absent from Jesus, and from the holiest and bravest of the other disciples.

Bring him unto me. The boy was brought, and, as is always the case with devil-possessed ones, this great devil was stirred into fiercest activity by the coming near of Jesus. Satan lets loose his wrath when he knows that his time is short. Men's evil tendency never shows their excesses so wildly as when conscience and the gospel are urging them to a new life. Christ saw the desperate condition of the youth, but he saw that it would take a greater power to overcome the demon of unbelief in that father's heart, and in the hearts of all who were to witness the cure than it would to cast out the devil. He began working on the father, who was indeed the greatest sufferer of the two, as his prayer seemed to imply: If thou canst do anything have compassion on us; help us. How much more a father can suffer in the person of his son than he can in himself. The Master's seeming delay in asking questions was the directest way. He must develop the father's faith; he must turn his unbelief into more than belief. He turns this *if* which the despairing unbelief of the father referred to Christ's power, thus limiting it, back upon himself. If thou canst believe, all things are possible to him that believeth, thus showing at once that the limit is not on the side of the power, but on the side of belief, which appropriates it. The man caught the truth, and with an intelligence and eloquence most wonderful offered one of the most appropriate and wisest prayers I ever heard: I believe, help thou my unbelief. He prayed it with tears. How could the sequel have been other than it was, the Master having done the greater miracle of casting out unbelief, with ease conquered the devil in the young man. The disciples looked, on thinking more of their disgraced failure than of the manifestation of power, and at the first opportunity wanted to know why they could not cast him out. The Master tells why. This kind can come forth by nothing but by prayer and fasting; a prayer in faith, which holds steadily on, and has not relaxed in the least by compliance with the demands of flesh; a faith that excludes everything else but the power and willingness of God to answer; it lays hold on his strength. There are fathers and mothers who will have to cultivate this very kind of prayer and fasting, which denies self with its doubts, clamoring doubts, and fears; a spiritual fasting, which denies the soul the least indulgence in its natural cravings for unbelief, if they would save their boys who have grown up from children afflicted with an evil spirit. By this time the devil in them is intent upon their instruction, and it will take help above human to keep them from the fire's flame.

Temperance Notes.

MR. EDITOR: I sympathize with our brother, C. B. G., in April 5, having had some of his experience. It is hard to keep from getting mad, and making rash threats. If he will allow I will give him some of my experience, that may help him to win the victory, and that right soon.

The Democratic party of the South is a party of white men; the Republican party South is a party of negroes. The white men can not afford to divide, and again turn loose on us the thieving carpet-bagger and ignorant negro. In this county there are about 1,400 white and 3,600 negro voters. The negro, as a general thing, vote for anything that gives the most whisky; the white for anything rather than divide the party. It looked like fanaticism to think of prohibition in this county, but we remembered the Lord's command, to "be wise as serpents, and harmless as doves."

We went to work early in 1880, talked the matter over, determined to keep it out of the canvass, but be sure to nominate none but good and true men. We succeeded in both, and elected our nominees. After the election we had Gerard Cook, a good lawyer, a true man, who is heart and hand with us, to draft a law to prevent the sale of intoxicating liquors in the county, out of the towns. We then prepared a number of blanks like the following:

PETITION AND COPY OF THE LAW ASKED FOR.

WHITES.

Names of males over 21 years.	Names of females over 18 years.

Each blank had four sheets of legal-cap, ruled and headed as above. One blank was sent to a white man, who had been consulted, in every election precinct in the county. Upon the receipt of the blank he went to every white man's house in his precinct, and requested the signature of himself, wife and grown daughters. In a few days we had a majority of the white voters.

We then saw the best and most influential colored preachers, got them to bring the subject before their congregations, and in a short time we had a majority of the negro voters. I visited every family in my vicinity, and failed in but two instances to get every name.

When the Legislature met we gave the petition to our representatives, and they had the law enacted. When the country dealers found they had been *dried up* they went for the town dealers, had another law passed, *drying up* them.

If the representatives from your county do not get the request granted, after such a petition, ask them to write their obituary, and at the next election see that they are buried, with appropriate services.

It will be well to get every church and school-house covered by a law prohibiting the sale of intoxicating liquors within its vicinity. If you can not get but one mile take it, and as much more as you can. It will work like the one measure of leaven. Cover every foot of territory as often as possible. I am covered three times; they would have to repeal three laws to reach me. Do not leave it to vote. Remember North Carolina. Petition. See every white man *at his house*, and he will not fail to sign your petition. Get the colored preachers to present the petition to their congregations, and have it signed *in public*. Keep it out of politics. Be sure to ask our Lord's aid, and you will succeed, and that soon.

GEO. N. GILMER.

MORGANSVILLE, ALA., April 10, 1882.

"Trifling With a Heart."

MR. EDITOR: There appeared in the ADVOCATE, some weeks ago, an article from Dr. West with the above caption. It must have tried the doctor's moral courage a little to have published that piece. There is so much sentimental trash now printed that a solid man like him is rather chary of an utterance of the tender feelings between the sexes. The article referred to pointed out a very common and very culpable practice. Gallantry upon the part of a gentleman is much admired from one side of the house. I do not mean officious attention; that is very disgusting. Every true gentleman is very properly mindful of wants, and attentive to any unattended lady with whom he comes in contact, whether she be young or old, rich or poor, and any little assistance rendered should be duly appreciated and thankfully acknowledged. I am sorry to say sometimes it is not. But no gentleman is excusable for paying strict and constant attention to a single young lady for several months merely for his pleasure and pastime, creating necessary surmisings, guessings and gossipings, and then suddenly leaving off and seeking some other sunny face to shed light on his idle hours. Sometimes a young gentleman will declare his love for a young lady, and vow to be faithful to her under all circumstances, and after a time, and perhaps for some frivolous thing, turn away from her, and leave her wounded in her feelings, and disappointed in one whom she had pictured, in her girlish fancy, to be all that was truly noble and good. I have heard it intimated that some of our young preachers might with profit study this subject, to enable them to give their young friends faithful warning, both by precept and example. But all the fault is not on one side of the house. As an honorable gentleman differs from a foppish coxcomb, so does a modest, affectionate lady differ from a heartless coquette. Some young women appear never so happy as when they have half a dozen young men *dead in love* with them at the same time. They seem to take great pleasure in thus victimizing the "lords of creation." A gentleman once said, with seeming pride and pleasure, "my wife was engaged to four other men when we were married." This might have been a compliment to his skill in the art of wooing, but it was a very poor compliment to his wife.

An engagement should be held most sacred, as it is considered a crime by the civil authorities to break this promise, and the breach is punished with an assessment for damages. If all young ladies could know the remorse of conscience which is apt to follow a breach of promise they would be more cautious in breaking such sacred promises.

A PREACHER'S WIFE.

CHANGE.—The child on whose young face the mother now gazes so tenderly changes with years into the man with furrowed brow and silvered hair; constitutions are formed and broken, friendship pass, love decays—who can say he possesses the same now that blessed him in his early life? All passes whilst we look upon it. A most unreal, imaginative life. The spirit of life ever wearing—the spirit of death ever unweaving; all things putting on change.—Robertson's Living Thoughts.

General Conference.

(Thirteenth day continued.)

Dr. McAnally: There have been at least two questions before this body of intense interest. The one was disposed of yesterday. I rise now to ask the privilege of calling up the other. It is the report on church extension. I wish to get it before the members of the Conference at the earliest practicable period, so that they may analyze it and make up their minds, after due deliberation, as to its merits or demerits.

Dr. McAnally moved that it be taken up, but withdrew his motion, as all reports of committees had not been read:

After reports of committees were read, Dr. McAnally said:

I hope, Mr. Chairman, the Conference will do us the favor to grant this request. It is a matter in which they are all deeply interested. I therefore move that it be taken up this morning.

Dr. Rodgers—I move as a substitute that it be made the order of the day for ten o'clock to-morrow.

Rev. B. F. Alexander, of Louisiana, offered a resolution to the effect that further consideration of the subject be postponed to the second Wednesday of the next session of the General Conference.

Dr. McAnally called for the reading of the plan of the report. It was read. There was a great noise in the room, and Dr. McFerrin rose and requested the visitors to keep silent.

Dr. Fitzgerald said he hoped the question would come before the body, as it was one of the most important that could engage its attention. It had been put off at Atlanta four years ago, and he hoped that gag law would not be again applied.

The Conference took up the question,

Article first of the report was read. A substitute was offered, which a member said was out of order.

Dr. Hiner said he understood the article before the Conference, proposed the creation of this society. He thought that question should be considered, and then they could proceed to whatever should follow. He hoped the consideration of this matter would be fixed for to-morrow. Some of the delegates were not ready for it, but in their present state of mind were opposed to the creation of the society. He thought he was right as to the first article. If he was not, he would like to be corrected.

The chair thought he was right.

Rev. E. B. Prettyman moved to lay the substitute to the first article on the table. Carried.

In reference to the second article of the church extension report, Dr. West, of North Alabama, said he would like to give the impression that it made on his mind, and to express his sentiments. He thought it creates a board, provides officers, and demands funds for the support of the society. He thought that the Missionary Society could do all the work that this society proposes, and could do it in perfect harmony with other plans.

Dr. Anderson, of Pacific Conference, said he had not had the attention of the Conference since he came. He thought it would be most unfortunate to defeat the enterprise, and to let it remain in the Missionary Board would be like putting two irons in the fire at the same time. He thought such a society was needed in the church. He spoke of the successful working of such societies by other churches.

A motion was made to confine the discussion to the section read.

Dr. Anderson said he was perfectly willing to do so, and would postpone his speech until the whole question was brought up, and then he wanted to make a talk and have his time about it.

Dr. Edwards suggested a reconsideration of the first article of the church extension report.

Dr. Fitzgerald moved such reconsideration, so that all unnecessary discussion should be avoided, and so that it shall be determined whether there shall be such a society at all. Carried.

It was moved to make that question the order of the day for ten o'clock to-morrow. Carried.

There was a great deal of noise in the house, and Dr. McFerrin created a laugh by proposing the appointment of a sergeant-at-arms.

The secretary read the following letter:

NASHVILLE TENN., May 1, 1882.

To the Bishops and members of the General Conference of the Methodist Episcopal Church, South—My Dear and Honored Brethren: I am deeply moved by your action, yesterday, in electing me a Bishop of our beloved Church. Though I might fear the responsibilities of the office, I do not shrink from the labors. Yet with a clear conviction and a deep sense of my duty, I respectfully and humbly decline to accept the position to which you have called me. I can not with a good conscience lay down the work which I have now in hand.

With perfect respect and abiding love, I am truly your brother,

ATTICUS G. HAYGOOD.

Bishop Pierce said: Let me make a remark or two on the communication which has just been read. It is due to my honored friend, Dr. Haygood, that I should say the decision announced in that paper is not with him a rash or hasty conclusion. It has been deliberately considered. After all that has been written and spoken, of course he knew the possibility and even the probability of his election. But circumstances of a peculiar kind have all along constrained him to silence. He never sought the office; never desired it. Two or three months ago I addressed him a private letter, inviting a confidential interview on this subject. He declined on the ground that his sense of propriety demanded of him absolute silence on the whole subject. I have known Dr. Haygood from his boyhood up. Our friendship has been [illegible] confidential. He came to see me, [illegible] with deep emotion purported to me his views upon this subject, and [illegible] announced to me his [illegible] decline. I was surprised. I [illegible] with him earnestly, [illegible] discussion on this important matter. He assured me that his own convictions of duty were clear, strong and decided. He is the president of Emory College. Under his administration the institution has come up from a condition of financial weakness and embarrassment into a large and successful institution. He has inaugurated plans of improvement, projected methods of life and growth and vigor of the institution largely, if not absolutely, dependent upon himself. Another man may be obtained to preside over the college, but no man can adopt the methods which he has projected, and carry them forward as successfully as he could do it. Protected by his plans and propositions, young men excluded from the advantages of higher education have come to the institution; about thirty of them are candidates for the ministry, and all of them are dependent upon his plans and arrangements, and he feels that he could not forsake them now. He has committed himself largely to education, and in view of all the surroundings and all his prospects he feels himself under obligation to the parties mentioned. These, I think, are the controlling reasons which have elicited that paper. Allow me to say that for one I could but sympathize with him. In some respects I was under a like condition when I was elected to this office, and hesitated on the same grounds, and if I had not adopted in the beginning the general rule that the voice of the church should be to me the call of Providence, I should unquestionably have resigned, as he proposes to do. Whether I acted wisely after all in accepting has been a question in my own mind. Dr. Haygood feels that he can accomplish more in his present position than in the office to which you have called him.

Dr. Boring said he would like to make a request. It was that this General Conference take no action on that communication for at least a day or two. He said he only wanted to add that while he had no right to interfere with Dr. Haygood's conscience, he felt on yesterday, at the conclusion of the election, that he knew of no man elected who was more clearly the choice of this General Conference, under the indications of divine providence, than Dr. Haygood. He hoped the Conference would defer action for at least a little farther consideration. He was satisfied that the call of the church, in such a body of Christian ministers as this, was the call of God. He so accepted it, and entreated delay on this subject.

The Rev. H. J. Adams, of North Georgia, moved as a substitute that the resignation be accepted. He knew Dr. Haygood, and thought it due him.

Dr. Boring insisted on delaying until to-morrow at twelve o'clock.

Dr. Hendrix: I think it is courteous to Dr. Haygood to delay, and I hope we will defer action until to-morrow.

The motion to defer prevailed.

Dr. Hiner suggested that if the word "resignation" was used that it was not the proper word. He had not been ordained. He might "decline" ordination. He was informed that "decline" was the word used.

Judge Foote said he hoped the business of the Conference would proceed in the regular order, and that members would not be allowed to take up their favorite measures out of their regular order, for if they were adopted they would leave us and go home. He hoped the business would proceed in the order in which it was found on the Journal.

The following was presented and referred to the Committee on Missions:

Resolved, That the Committee on Missions be, and are hereby, instructed to ascertain and report to this Conference, as early as possible, an itemized statement showing the amount of money expended upon the various missions of the church during the last four years, and also the present deficit of the Missionary Treasurer and during what period this deficit has been created, and also the sum that this deficit is likely to reach by the time the sessions of the Annual Conferences begin.

The Rev. P. A. Peterson, of Virginia, moved that the Conference take up for consideration the report No. 1, on Revisal, which motion was subsequently withdrawn, and Judge Wood moved that the Conference take up the reports in the order in which they were presented, which prevailed.

Report No. 1, on education, relating to the appointment of a commissioner of education in aid of the colored Methodist Episcopal Church in America was taken up and read by Dr. W. P. Harrison, chairman of the Committee on Education. Various amendments were proposed, all of which were rejected, and the report was adopted.

Report no. 2, on education, relative to the changes in the Discipline regarding the admission of male teachers in Annual Conferences and statistical reports, was taken up, but the Conference adjourned before the question came to a vote.

THURSDAY, MAY 18, 1882—FOURTEENTH DAY.

The General Conference met at nine o'clock, Bishop Keener in the chair. Devotional exercises were conducted by Rev. W. A. McCurry, D. D., of Alabama. The minutes of yesterday's session were read and approved.

Rev. H. J. Adams, of North Georgia, asked permission to present a resolution, at the same time reading a resolution providing for the election of a Bishop in place of Dr. A. G. Haygood, resigned, at twelve o'clock to-day.

Dr. Blue, of Alabama, raised the point of order that the Conference had laid over the resignation until twelve o'clock to-day, and that the question could not be taken up until that hour.

Rev. H. J. Adams, of North Georgia, said that the question would not be considered until twelve o'clock, but he only wanted the resolution adopted so that the Bishop could be elected at that hour.

Bishop Pierce (in the chair) decided the point of order well taken, and the question could not be taken up.

Mr. Adams then moved that the Conference do not adjourn until the election of a Bishop, as the new Bishops would be ordained at four o'clock, and he wanted to have all ordained at once.

Bishop Pierce, in reply, announced that the question could not be taken up.

Dr. W. W. Bennett, chairman of the Committee on Episcopacy, read the following report:

The committee has considered a paper signed Jordan Stokes, in reference to Episcopal visitation of our mission fields, and think that no action on this subject is necessary.

2. Also a paper signed J. E. Edwards and W. W. Walker, in reference to Episcopal visitation to the presiding elders' districts, and requiring such visitation to be made previous to the sessions of the Annual Conferences over which the Bishops are to preside, instead of afterward. The committee is of opinion that no action is necessary.

The question of conducting Annual Conferences was considered upon a paper presented to the committee by John B. McFerrin, and, after full discussion of the committee adopted the following, which is presented and recommended for adoption by the Conference:

Resolved, That in the judgment of this committee sufficient time should be given at all the Annual Conferences for full opportunity of deliberately transacting the business of the Conference, and that sufficient time should be taken to deliberate carefully the stationing of the preachers.

2. That the adjournment of the Annual Conferences on Sunday night is inexpedient, and makes a bad impression on the public mind, and should be avoided, unless in cases of extreme necessity.

3. That the Bishops be earnestly requested to so arrange the dates of the meeting of the Annual Conferences as to give themselves full time to conduct the business of the Conferences.

When Dr. Bennett had reached the name of Dr. McFerrin in reading the report, Dr. Anson West, of Alabama, raised the question of order that the paper reported upon was referred to the committee by Dr. McFerrin, and not by the Conference, and that the committee had no jurisdiction over a paper which was not referred by the Conference.

In reply Dr. Bennett said the subject had been before the committee upon the consideration of other papers, and the committee voted almost unanimously to consider the paper of Dr. McFerrin.

Bishop Pierce deemed, after the explanation, the paper properly before the committee, and the report should be considered.

On motion of Dr. Edwards, of Virginia, the report was adopted.

The Rev. Mr. Anderson was granted leave to present the following memorial, and have it referred to the Committee on Missions:

SACRAMENTO, CAL., May [illegible].

At a meeting of the Board of Trustees and Stewards of Sacramento Station, Methodist Episcopal Church, South, it was resolved that we present the condition of our affairs to our General Conference, now in session at Nashville, Tenn.

We are a small membership and congregation, and have been struggling to maintain our existence as a station. We have not been able to raise more than eight hundred dollars per annum for the support of our pastor, besides other expenses, for a number of years previous to the coming of our present pastor, Brother Anderson, who has a large number of friends outside of the congregation who have enabled us to do better by him.

Our house of worship needed repairs throughout, to restore it from decay and ruin. Plastering, painting, platform, pulpit, railing, carpet, etc., on the inside, and roof and sidewalk repairs on the outside all had to receive our attention. One year ago we took advantage of Brother Anderson's pastorate, and made inside improvements, when we found that we could not prudently incur additional expenses by improving the outside.

We have a total indebtedness of nearly one thousand dollars, being balance on improvement and a small incidental sum. To enable us to pay off our present indebtedness, protect the improvements just completed, and support our pastor, it was further resolved that we memorialize our General Conference for an appropriation of six hundred dollars to complete repairs on church building, and for the procuring of a parsonage the additional sum of twenty-five hundred dollars, a total of thirty-one hundred dollars, which sum we deem necessary to relieve us of the burden which endangers the loss of our property and the existence of our station.

We hereby authorize and request our delegates and pastor, Rev. T. H. B. Anderson, D. D., to present the claims of this charge, and to state such facts as are pertinent thereto.

The following report on revisal, No. 8, was read and laid over under the rule:

The Committee on Revisal beg leave to report that they have given patient and close consideration to divers memorials on the subject of a change in the name of our church. One from the Nozosha District Conference, one from the Lexington District Conference, one from the Walnut street Quarterly Conference, one from the Washington-avenue Quarterly Conference, one from the Lydia-avenue Quarterly Conference, one from the Miami and Mt. Carmel Quarterly Conference, all of the Southwest Missouri Conference; and also one from the Quarterly Conference, Station, North Texas Conference. The committee recommend for adoption the following paper, to wit:

Whereas, The word South, as affixed to our name, was the result of the plan of separation of 1844, and was designed to have simply a geographical meaning; and

Whereas, The dividing line in said plan has long since been utterly obliterated and ignored by both branches of the church, thereby freeing us from any geographical limitation; and

Whereas, This fact renders the aforesaid word in its aforesaid geographical meaning a misnomer; and

Whereas, The opinion extensively prevails that the word "South" in our name has either a political or sectional meaning; and

Whereas, This fact operates in many portions of our country as a serious hinderance to our work, and in many places almost utterly shuts the door of success against us; therefore,

Resolved, That we recommend the elimination of the word "South" from the name of our church.

Resolved, That we recommend a

change in the order of the appellative words "Methodist" and "Episcopal," making the name "Episcopal Methodist Church."

Resolved, That the above resolutions be submitted to all the Annual Conferences, to be acted on by them at their next ensuing sessions, and that their decision on the case be final.

Dr. J. B. A. Ahrens, of the German Mission, gave notice that he would submit a minority report.

The following report on revisal, No. 9, was read and laid over under the rule for future action:

The Committee on Revisal beg leave to report as follows:

1. W. S. Johnson and John A. Carter ask that it be made the duty of Joint Boards of Finance to receive and pay over to the Bishops the money collected for their support; and that they also be required to preserve a record of their transactions. We deem any further legislation on these subjects unnecessary, and recommend non-concurrence.

2. John E. Edwards and R. N. Sledd, ask that the Discipline prescribe who shall be the chairman of the stewards' meeting, or else how he shall be chosen. We deem it best to leave this question where it is, and therefore recommend non-concurrence.

3. H. J. Adams and W. A. Turner, ask that Annual Conferences be required to sit one week, unless three-fourths vote to adjourn earlier. We recommend non-concurrence.

4. The same persons also ask that the reading out the appointments of the preachers by the Bishop on the Sabbath-day be forbidden. Your committee, believing that the instances in which this has been done are exceptional, and that the circumstances rendered it necessary, would recommend non-concurrence.

5. Charles E. Brown, Horace Bishop, A. Davis, and Wm Price ask that stewards be required to make assessments for the support of the ministry on the members of the church, and that refusal to pay said assesments shall be dealt with as an immorality. We recommend non-concurrence.

6. O. R. Blue and J. B. McFerrin ask that the phrase "and relations" be restored as part of question 3, section 2, chapter 2, page 43, of the Discipline, for the reason that it was left out of the book without authority. We recommend non-concurrence.

7. E. B. Prettyman and J. S. Gardener ask for certain changes in the order of Quarterly Conference business. Believing that the object contemplated in the proposed change is secured by existing regulations, we recommend non-concurrence.

8. E. S. Smith, B. D. Orgain, J. T. Swearingen, and H. V. Philpott ask that the law relating to deacons and elders, who cease to travel without the consent of the Annual Conference, be so amended as to provide for the formal trial of such delinquents. Believing that the Discipline now provides for such a trial, your committee deem further legislation unnecessary.

9. A paper presented by E. A. Yates, T. S. Burkhead, and N. M. Lawrence, and one by N. H. H. Wilson and H. T. Hudson, asks that the Discipline be so amended as to require a special meeting of the official members, or board of stewards, to be held to perfect the financial and statistical report of their charge, to be presented to the Annual Conference, in case there was a failure to make up said report at the fourth Quarterly Conference. We recommend non-concurrence.

10. A memorial from Lehi Quarterly Conference, Pine Bluff District, Little Rock Conference, asks that question 1, and 2, in the order of Quarterly Conference business be stricken out. We recommend non-concurrence.

11. A paper signed by John E. Edwards and George M. Bain, one by W. L. C. Hunnicutt, S. B. Watts, and C. B. Galloway, and one by J. B. McGehee and J. S. Key, ask for sundry changes suggested would not be improvements, and we therefore recommend non-concurrence.

J. D. Barbee asks that the presiding elder only have the right to nominate the district steward. We recommend non-concurrence.

13. A memorial from the Quarterly Conference of Trinity charge, South Carolina Conference, asks that the traveling expenses of preachers be raised on a special assessment to be made for that purpose, to be collected by the stewards. Believing that the manner of raising the money for the object specified had better be left to the discretion of the Board of Stewards, we recommend non-concurrence.

14. W. W. Graham asks that a member of the church refusing to give testimony when required so to do shall be dealt with as in the case of one charged with immorality. Believing that the law now amply provides for the punishment of such offenders, we recommend non-concurrence.

The Committee on Appeals, on the case of Rev. Amos Kendall, of the Mississippi Conference, remanded it for a new trial.

The Committee on Education report as follows:

Your committee have carefully considered the paper referred to them, and signed by J. D. Shaw and D. H. Snyder; also one signed by W. F. Cook, C. W. Carter, and A. B. Stark, beg leave to report;

We recommend that in chapter 2, section 2, question 8, answer 1, page 50, line 8 from the bottom of the page, after the word "Conference" these words be inserted: "organize a Conference Board of Education," so that the paragraph will read:

Answer 1. Let every Annual Conference organize a Conference Board of Education: Inquire into the state and character of all the institutions of learning that may be under its care, and the best means of promoting their interests, and, if necessary, of increasing their number.

We recommend that in chapter 3, section 4, answer 16, page 83, the following words be inserted: "To preach upon the subject of Christian education," so that answer 16 shall read:

16. "To preach upon the subject of Christian education, and to urge upon parents the importance of educating their children, advising them to patronize, as far as practicable, those institutions of learning under the care of our church.

After a long and patient examination of all propositions relating to the subject, the committee deem it inexpedient to organize a General Conference Board of Education at the present time.

The Committee on Fraternal Correspondence present the following resolution which was adopted:

Resolved, That this Conference has heard with deep emotion the expressions of sympathy in the resolutions by the Colored Methodist Episcopal Church in America, on the death of Rev. Thomas O. Summers, D. D., L.L. D., and hereby record on the Journal the profound sense of loss which said church feels in view of the relation of the deceased to Christian literature, to Methodism everywhere, and in particular to themselves as a father and friend in the best sense of the word.

Rev. A. S. Hunt, D. D., secretary of the American Bible Society, was presented to the Conference, and took a seat among the Bishops, on the speaker's stand.

Judge Ireland, of Western Virginia, presented a resolution which was adopted, authorizing the appointment of a committee to call upon Mrs. ex-President James K. Polk, and ask when it would suit her to have the Conference call upon her in a body.

Permission was asked, and leave granted, to introduce the following resolution, which was referred to the Committee on Bible Cause.

Whereas, In the headings of the chapters in the Spanish version of the Scriptures, as published by the American Bible Society, there are notes and comments contrary to the published plans of said society, and

Whereas, The said notes and comments are very erroneous, as we consider, in that they teach the peculiar doctrines known as Calvinism: therefore be it

Resolved, That it is contrary to the principles and policy of the American Bible Society to teach the peculiar doctrine of any church, but to publish the Holy Scriptures in all languages without note or comment, and that the said society be, and is, hereby requested to discontinue the publication of said headings from its future editions of the Spanish Scriptures.

The time for the consideration of the subject of church extension, made the special order for ten o'clock, having arrived, Dr. Hiner, of Kentucky, secured the floor. He said that the church was making advances all along the line, but the election of a treasurer and secretary of the missionary board, and the proposed election of a secretary on church extension, was mostly advance. The people have always believed that the money contributed by them for missionary work went to the purposes for which it was intended, but the payment of these salaried officers might have some effect on the collections. His Conference, he said, took up collections for church extension, and within the bounds of that Conference seven or eight churches were now in course of erection. He would move that the whole matter be recommitted to the Committee on Church Extension, with instructions to report an amendment to the Discipline requiring collections to be taken up in all the Annual Conferences for the purpose of church extension. He proposed the following amendment, signed by himself, J. W. Proctor, C. W. Miller, H. P. Walker and J. W. Fitch, which he desired to be passed in lieu of the second section of the plan proposed, now under consideration by the Conference:

Resolved, That said church extension shall be under the control and direction of the several Annual Conferences through their Board of Missions, in all respects as the funds raised for Domestic Missions is now assessed, apportioned, and distributed.

Dr. D. R. McAnally, of St. Louis, asked that the report of the Committee on Church Extension be read, which was done by the Secretary.

Dr. W. M. Rush, of Missouri, contended that the measure proposed by Dr. Hiner would do well enough for the old established Conferences, but when Montana, Columbia, and Denver were reached, it was different. Forty years had he served on the border, and he knew the substitute would not answer, as it might in the Gulf and Atlantic Conferences.

Dr. O. P. Fitzgerald, of the Pacific, referred to section 6 of the proposed plan for Church Extension, and reading it, said this movement was a great necessity. Unless the society was created, the church could not compete with the other denominations in the West—a field in which he had worked for twenty-four years, and whose wants he knew, and he would say if the society was not created the church might as well withdraw from those fields and leave our men there to perish, and build a Chinese wall around the old Conferences and die of inaction. The Southern Methodist church had been instrumental in the conversion of as many souls on the Pacific coast as any other church. As to the cost of the society he said it would not exceed six thousand dollars, and he thought four thousand would be a nearer estimate, and it would be worth fifty thousand dollars annually to the church. The speaker referred to the great work of the church-extension society of the Northern church, which had averaged the building of one church a day. Dr. Fitzgerald insisted that these great fields did not belong to other churches exclusively, but that Southern Methodism had a work to do in all the great West.

Dr. T. H. B. Anderson, of the Pacific, said that the Northern church took up eleven collections annually, while the Southern Methodist church took up not so many, and the most popular collection among the Northern Methodists was the church extension collection. He recited instances of the work done by them, and said that the height of his ambition, if he wished to make his life a success, would be to be placed in charge of the business of the Church-extension Society. He pictured the great results which would follow the creation of the Society, and was frequently applauded.

Dr. J. W. Fitch, of Kentucky, as one of the signers of the substitute, said that he was heartily in favor of the object sought to be reached, yet he did not want to increase the church-machinery and thought its duties could be performed by the Board of Missions.

Dr. J. S. Key, of South Georgia, heartily favored the organization of the society, and thought the substitute proposed would so load down the Board of Missions as to make it ineffective. He thought that the office of Secretary of church-extension was necessary. He felt the want of such a society in his own district as well as others.

Dr. Hendrix, of Missouri, thought that adding the work of church extension would so cripple the work of the Board of Missions as to render it ineffective, and he urged the creation of another officer whose entire time should be devoted to the work of the society. He insisted that no organization had ever prospered without an individual head, and that the society should be made a distinctive feature of our economy.

Dr. Hiner expressed a willingness to withdraw his substitute, provided something was inserted in the plan of organization by which some of the money raised should be expended in the Conference from which it came.

Rev. R. Richardson, of Holston, arose with the intention of presenting an amendment, but was declared out of order.

Rev. C. E. Brown, of Northwest Texas, referred to the work of the church-extension society of the Northern Methodist church, in building 56 churches in Texas, 28 in Canada, 130 west of the Mississippi River, and with equal results in other parts of the country. He believed that a great deal could be accomplished by such an organization.

Mr. Cupples, of St. Louis, said that all the discussion had been done by the ministry, and he thought the lay members ought to have a representative. He wished the members of the Conference to look at the question of dollars and cents while they were considering it. There was no comparison between the Methodist Church, North, and the Methodist Church, South, and we could not do what they were doing. As far as the practical results were concerned, every one knew that the people of Missouri would not contribute to the building of a church in Montana, nor the people of Virginia to build a church in Missouri. Missouri to-day wanted ten churches where her people are able to build one.

Rev. E. B. Prettyman, of Baltimore, said that the most eastern Conference of the church should be heard. He heartily favored the creation of the society, and was a member of the committee which recommended the plan under discussion. He opposed placing the work in the hands of the Missionary Board, and gave instances of the urgent necessities of the work in the western border-fields.

Rev. C. A. Vandeventer, of Missouri, was heartily in favor of church extension, and referred to the great good which could be accomplished under the proper working of such a society as it was proposed to organize.

Dr. H. P. Walker, of Kentucky, was also a signer of the substitute, and favored the society, but he wished at least sixty per cent. of the funds raised to be disbursed in the Conference where it was collected.

Dr. J. B. McFerrin said that great work could be done with such an organization. All the objections raised amounted to nothing at all. Nothing could be accomplished without a head or an agent. The Missionary Secretary was now doing the work of two men. He had been Missionary Secretary for twelve years, and not one dollar was spent by him so well as in helping destitute churches. There was no such thing as competition. He would say, "God bless every man who is trying to save souls." (Applause.) He believed in spending liberally, and the returns would be a thousand-fold.

Prof. N. T. Lupton favored the movement. It was a spontaneous movement and universal, but the only trouble was in the manner of organization. He told several incidents from his own travels through the territories, showing the importance of such an organization, whose purpose would be the building of churches in needy neighborhoods.

Rev. R. Smithson, of Baltimore, called the previous question, which, on a vote of the Conference, was agreed to, and the substitute proposed by Dr. Hiner was rejected, and the first article of the report, creating the Society for Church Extension, was adopted.

Article 2 was taken up and adopted without discussion.

The hour for the consideration of the resignation of Dr. Haygood, made the special order for 12 M., having arrived, Dr. O. R. Blue, of Alabama, moved that the special order be suspended until the completion of the consideration of the subject of church extension, which motion failed.

Dr. Boring, of North Georgia, said that he moved, on yesterday, that the consideration of Dr. Haygood's declination be laid over until to-day, and he did so that the church and Dr. Haygood might consider the subject, and that he might have a conference with Dr. Haygood. He had since conferred with him, and found him fixed in his purpose not to accept. He regretted the declination.

Dr. J. E. Evans, of North Georgia, moved that the resignation be accepted.

George Thornburg, of the White River, moved the adoption of the following resolution:

Whereas, The General Conference has fully performed its resolution to elect five Bishops; therefore be it

Resolved, That we take no further action in the matter.

Dr. M. S. Andrews, of Alabama, asked if it would be in order to make a motion that the ordination of Dr. Haygood be postponed.

The Chair replied in the negative.

Dr. H. F. Johnson, of Mississippi, moved that the resignation of Dr. Haygood be spread upon the minutes of the Conference.

Secretary Martin said that a motion was unnecessary, as the resignation had already been spread upon the minutes.

J. H. H. Liggatt, of Baltimore, did not think it would be exactly right to elect five Bishops and ordain four. He thought that the Conference should elect a fifth.

F. Law, of Alabama, proposed the following resolution in lieu of all motions, resolutions and amendments:

Whereas, This General Conference did resolve to elect two Bishops, and in accordance with said resolution has elected that number, and

Whereas, One of those so elected has declined to be consecrated to said office; therefore be it

Resolved, That this General Conference elect no other Bishop.

Dr. Tudor moved that the Conference reconsider its action in adopting a resolution to elect five Bishops.

The previous question was called, and the resolution presented by F. Law, of Alabama, was adopted.

The Conference then, on motion of W. W. Bennett, of Virginia, resumed the consideration of the question of church extension.

Article 3 of the plan was adopted.

Article 4 was taken up, and amendments were proposed by W. M. Rush, of Missouri; J. H. Scarritt, of Southwest Missouri, which were rejected, and the article as presented was adopted.

Article 5 was taken up, and pending it consideration the hour for adjournment arrived.

A motion to adjourn until eight o'clock failed, but upon motion of Dr. Edwards, of Virginia, the hour for meeting was fixed at half-past eight o'clock instead of nine.

The chair announced the appointment of the committee to wait upon Mrs. ex-President Polk, and learn when it would suit her convenience to receive a call from the Conference.

After the announcement of the meetings of committees and religious services for the night, the Conference adjourned with the benediction by Rev. Dr. A. S. Hunt.

FRIDAY, MAY 19—FIFTEENTH DAY.

The Conference met at half-past eight o'clock this morning, Bishop Pierce in the chair. Devotional exercises were conducted by the Rev. Isaac G. John, of Galveston. The minutes of yesterday's session were read and approved.

S. B. Watts, of Texas, presented a resolution providing for afternoon sessions of the Conference from next Monday, but he withdrew the resolution before it came to a vote.

Mr. Powell, of Alabama, presented a resolution providing for the election of the officers of the church to be elected, but withdrew the resolution at the request of several members.

T. W. Dye, of the North Mississippi Conference, arose to correct an error in the report wherein the name of Amos Kendall was printed instead of Lewis Kendall. The report of the committee was read as follows:

Lewis Kendall, elder in the Mississippi Conference, expelled—remanded for a new trial.

The Committee on Revisal beg leave to report as follows:

1. They have considered a paper presented by W. L. C. Hunnicutt, C. B. Galloway and C. S. Steward; one by Isaac Hardeman and G. W. Hinton; and one by N. Scarritt, asking that the Discipline be amended so as to make it designate what Conference is meant—whether General or Annual—in the parenthetical clause, contained in paragraph 1, section 1, chapter 8, page 160, and recommend that the word "General" be inserted before "Conference," in said paragraph, so that it shall read thus: "The appellant shall either state personally or by his representative (who shall be a member of the General Conference.")

2. B. F. Alexander, P. P. Ellis and C. W. Carter ask that answer 2 to question 3, section 2, chapter 3, page 71 of the Discipline be amended so that it shall authorize a Bishop to appoint a preacher for a longer time than four years to institutions of learning not under the care of our church.

We recommend that said answer 2 be amended by striking out at the bottom of page 71 the clause "for a longer time than two years," so that the paragraph, as amended, shall read thus: "and also, when requested by an Annual Conference, to appoint a preacher to any seminary of learning not under our care."

3. A memorial from the Local Preachers' Conference for North Carolina asks the law relating to the trial of local preachers, as it existed previous to the General Conference of 1878, be restored.

We recommend concurrence in the memorial as a whole, but we recommend that answer 1 to question 2, page 147, be amended by striking out the clause: "in the absence of a bill of charges signed by a member of our Church," so that the paragraph, as amended, shall read: "When a local preacher is under report of immorality, the preacher in charge shall appoint a committee of three members of the Church," etc.

J. T. S. Wade, J. W. Fitch, and H. C. Ireland, ask that the Discipline, chapter 9, question 1, page 170, be amended, so as to require each member of the Church to pay toward the support of the ministry.

We recommend non-concurrence.

Dr. John E. Edwards and R. N. Sledd, of Virginia, presented the following resolution:

Resolved, That the General Conference of the Methodist Episcopal Church, South, in Conference assembled hereby express it as the sense of this representative body that the American Bible Society ought not to make disproportionately large and liberal grants of Bibles to Churches and denominational associations for distribution, on their own account, that do not co-operate with and contribute to the funds of the Society, to aid it in printing and circulating the holy Scriptures, "without note or comment," in accordance with the commonly received version.

Dr. Edwards, in presenting the resolution, said that the reports of the society show that they have made disproportionately large grants to churches and denominational associations who do not co-operate and contribute to its support.

The resolution was adopted.

Drs. D. C. Kelley, R. A. Young, and J. B. McFerrin, of Tennessee, presented the following resolutions, which were adopted:

Whereas, a previous General Conference had requested Bishop Wightman to prepare a suitable biography of Bishop Joshua Soule; and,

Whereas, the death of Bishop Wightman had suspended the work, we deem it desirable that this General Assembly commit the completion of this work to other competent hands; therefore,

Resolved, That it is the sense of this Conference that Bishop H. N. McTyeire, by many tokens, as well as by the desire of the surviving members of Bishop Soule's family, is the proper person to complete this work.

2. That, should Bishop McTyeire find that the material to be obtained at this late day is not sufficient for a book such as he would regard worthy of the character of Bishop Soule, that we request him to give to the Church, through the Quarterly Review, such a digest of the materials as he may judge best.

Rev. P. A. Peterson and Dr. Edwards, of Virginia, presented the following resolution, which was adopted:

Resolved, That the Book Agent be directed to print, in a cheap and convenient form, for the use of candidates for church-membership, the questions and answers contained in the baptismal service for adults, and in the service for the reception and recognition of church-members.

Rev. C. E. Dawman, of Florida, suggested that the "General Rules of the Church" be included in the resolution, but no motion to that effect was recognized.

Rev. P. A. Peterson, of Virginia, stated that the object was to print and distribute the work free of charge.

Dr. J. E. Edwards, of Virginia, said that he had been a pastor for forty-seven consecutive years, and he often felt the necessity of such a work, and urged the Conference to order it.

An address from Rev. A. S. Hunt, D. D., was listened to:

Mr. President and Christian Friends: I certainly do not feel myself a stranger as I stand before you this morning, and I hesitate, because I am so much at home, to take even a few minutes of your time. I wish to say, sir, that the American Bible Society, during the last quadrennium, has been prosecuting its work with undiminished vigor, and has done the most successful work in the history of the Society. There are new features in the work which have been entirely developed during this quadrennium. The result of our efforts is, that we have nearly 200 men employed in this work at the present time, and a larger proportion in that part of the country which is more particularly your own field. I call your attention to it simply by way of illustration.

During the past four years, in Texas alone, 165,000 families have been visited by the Bible Society, and 27,000 of them supplied. In the State of Georgia, during the four years, 52,000 families have been visited. About one-fourth have been destitute freedmen, and all who were able to read have been given the Holy Scriptures. Wherever the work has been carried it has been successful.

Foreign work has been its aim in every direction. During these four years, the Turkish Bible has been completed; the Japanese New Testament, and other works. It has been their object to meet the demands of the Indians of our own continent as well as the various parts of the wide world, distributing the Scriptures in seventy-seven different languages and dialects through the various missionary organizations. And I wish to say that the policy of the American Bible Society is to know no denomination as such, but to work for and through all denominations.

It is true that we have not found it necessary to employ agents in foreign countries, except three in the American continent and five on the eastern. In Mexico the work has developed largely, and it is necessary to have a representative of our own. We are always glad to have an expression of opinion upon our work. We want to do the work in the best possible way. Find all the fault you can, and if given in a kindly spirit, it will be kindly received. We are distributing Bibles among pagans, Mohammedans, and in the fields of the Roman Catholic Church, and throughout this entire continent. We are meeting the Greek Church in Russia and Greece in all her forms, and you can not find a single field where there is not some representative of our American Bible Society. We have never had a quadrennium of such success. We have distributed 1,121,000 copies of the Scriptures. Right in the great metropolis people come from foreign shores and tarry with us awhile, and then scatter all over the country. A question arises: What shall we do with the people who come to us from the midst of superstition? The American Bible Society sends its agents there, and last year alone put nearly 80,000 copies of the Scriptures into the hands of men who had just put foot upon American soil. We scatter the Bible among all nations.

Dr. Hunt told of a Chinaman in whose hands a Bible was placed by the American Bible Society, who, when he learned the truth as it is in Jesus, asked, "And is it true that the Saviour lives?" He prayed for forgiveness of his sins, and felt that they were forgiven. He was about thirty miles from Shanghai, and asked to be carried there, and said he wanted to be a missionary. The people were astonished that he, a cripple as he was, wanted to be a missionary. But he insisted, and procured him a room, and several have been converted by the effort of that one man. He also told of his pleasant relation with our Bishops who have gone to rest, and with Dr. Lovick Pierce, who in each letter used to say, "It is about time for me to write you another love-letter."

When Dr. Hunt had concluded he received great applause. The Rev. P. A. Peterson started the hymn, "Children of the Heavenly King," and the Conference joined.

(Continued on First page.)

Our Young People.

PINKETY WINK.

Miss Pinkety Wink she had eyes that would blink
And small feet that turned out at the toes;
She had neat little hands, hair braided in bands,
And her cheeks they were red as a rose,
And she always was dressed in fine clothes.

Miss Pinkety Wink, I am sure you will think
Was a very nice lady indeed;
She was pretty and still, and she never got ill,
For the doctor there never was need;
To her mistress she always gave heed.

But Pinkety Wink, I'm afraid you will sink
When I tell you how sad was her fate;
For on airing gone out, and while riding about
In her fine little carriage in state,
It turned over, oh, sad to relate.

Poor Pinkety Wink, with her eyes that would blink,
From her shoulders had dropped off her head.
Little Carrie, she cried, while vainly she tried
Her dear dolly to mend; then she said,
"I'm afraid my sweet Pinkety is dead."

Now what do you think? Well, Pinkety Wink
She carried right straight to mamma,
Who melted some glue, and made her quite new;
And now Carrie is laughing, "Ha! ha!
Was there ever so killed a mamma!"

—Harper's Young People.

Electric Lamps.

If we examine one of the electric lamps in the streets, we shall find it consists of two rods, one pointing upward from the bottom of the lamp, the other hanging downward. The rods seem to touch, and the brilliant flame is exactly where they seem to meet. Once a day a man comes around with a bag of the rods. He takes out the old rods that were burned the night before, and places a new set in each lamp. After he has gone about, as if he were putting new wicks into the lamps, and each is ready for its night's work, all the lamps are lighted in broad day, to see that every one is in proper trim. They are allowed to burn until the men have walked about in the streets and looked at each lamp. If all are burning well, they are put out till it begins to grow dark. If one fails to burn properly, a man goes to that lamp to see what is the matter. The rods are made of a curious black substance, like charcoal, that is called carbon. When the lamp is out, the two rods touch each other. In order to light the lamp, they are pulled apart; and if you look at the flame through a smoked glass, you will see that the rods do not quite touch. There is a small space between their points, and this space is filled with fire. Look at the other parts of the rods, or the copper wires that extend along the streets. They have no light, no heat, no sound. The wires are cold, dark, and silent. If we were to push the two rods in the lamp close together, the light and heat would disappear, and the curious hissing sound would stop. Why is this? Let us go to the woods near some brook, and it may be that we can understand this matter.

Here is the brook, flowing quietly along, smooth, deep, and without a ripple. We walk beside the stream, and come to a place where there are high rocks, and steep, stony banks. Here the channel is very narrow, and the water is no longer smooth and silent. It boils and foams between the rocks. There are eddies and whirlpools, and at last we come to the narrowest part of all. Here, the once dark and silent water roars and foams in white, stormy rapids. There are sounds and furious leaping and rushing water and clouds of spray. What is the matter? Why is the smooth, dark water so white with rage, so impetuous, so full of sounds and turmoil? The rocks are the cause. The way is narrow and steep. The waters are hemmed in, and there is a grand display of dashing white foam and roaring water-falls, as the waters struggle together to get past the narrow place.

It is the same with the electricity flowing through the large copper wires. It passes down one wire into the other, through the lamp, in silence and darkness, so long as the rods touch and the path is clear. When the rods in the lamp are pulled apart, there is a space to be got over, an obstruction, like rocks in the bed of the brook. The electricity, like the water, struggles to get over the hindrance in its path, and it grows white-hot with anger, and flames and hisses as it leaps across the narrow space between the rods.

There is another kind of electric lamp, used in houses; it has a smaller and softer light, steady, white, and very beautiful.

In these lamps, also, we have something like the narrow place in the brook. They are made with slender loops of carbon, inclosed in glass globes. The electricity, flowing silently through a dark wire, enters the lamp, and finds only a narrow thread on which it can travel to reach the home-going wire, and, in its struggle to get past, it heats the tiny thread of carbon to whiteness. Like a live coal, this slender thread gives us a mild, soft light, as long as the current flows. It seems calm and still, but it is enduring the same fury of the electricity that is shown in the larger lamps.

This is the main idea on which these lamps are made. A stream of electricity is set flowing from a dynamo-electric machine through a wire until it meets a narrow place or a break in the wire. Then it seeks to get past the obstruction, and there is a grand putting forth of energy, and in this way the electric force, although itself invisible, is made known to our eyes by a beautiful light.

Charles Barnard, in St. Nicholas.

Chip-Reading.

Chip reading! What is that? some of our young readers may say. Read the following talk of a father to his son, and you will find out. All the boys and girls who are fond of reading the cheap and silly fiction that is so plentifully seen in these days, will understand the talk about chips. Here it is:

A boy returned from school one day with a report that his scholarship had fallen below the usual average.

"Well," said the father, "You've fallen behind this month, have you?"

"Yes, sir."

"How did it happen?"

"Don't know, sir."

The father knew, if the son did not. He had observed a number of dime novels and illustrated story papers scattered about the house; but had not thought it worth while to say anything until a fitting opportunity should offer itself. A basket of apples stood upon the floor. And he said to his son:

"Empty out those apples, and take the basket, and bring it to me half full of chips."

Suspecting nothing, the son obeyed.

"And now," he continued, "put those apples back into the basket."

When half the apples were replaced, the son said:

"Father, they roll off. I can't put in any more."

"Put them in, I tell you my son."

"But, father, I can't put them in."

"No, of course you can't put them in. Do you expect to fill a basket half full of chips and then fill it with apples? You said your didn't know why you fell behind at school; and I will tell you. Your mind is like that basket. It will not hold more than so much. And here you've been the past month, filling it up with chip dirt—*dime novels and silly stories*."

The boy turned on his heel, whistled, and said, "Whew! I see the point."

No such reading has been seen in that house from that day.

EXISTENCE AND MINISTRY OF ANGELS.—No fact beyond the limits of our world is more prominent in the declarations of the Bible, than the existence of a high order of intelligencies denominated angels. The equivocal and the lower application of the term in a number of instances can detract nothing from the palpable evidence of the fact. But who and what are angels? The effect of an assemblage of passages relating to them in the Bible, the inscriptions, narratives, and allusions, would seem to give an idea wholly different from that of stationary residents in particular parts of the creation—an idea, rather, of perpetual ministerial agency, in a diversified distribution of appointments, many of them occasional and temporary, in the fulfillment of which multitudes of them visit or sojourn in this world.—John Foster.

Christian Advocate.

ORGAN OF THE MISSISSIPPI AND LOUISIANA CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS B. GALLOWAY, Editor.

Corresponding Editors:

REV. J. W. RUSH. REV. W. L. E. BURNICUTT
REV. C. W. CARTER, D. D. REV. J. T. SAWYER.

THURSDAY, June 1, 1882.

Our New Editor.

The connection of the undersigned with the NEW ORLEANS CHRISTIAN ADVOCATE, as editor, ceases with the present number of the paper. After twelve years of labor in this department of church work other labors and responsibilities have been assigned me. It is with some feelings of regret that I part with the readers of the ADVOCATE. The aim has been to do them good. May it so appear in "that day."

It is with great gratification that I introduce to the friends of the ADVOCATE Rev. Charles B. Galloway as my successor. He was duly elected at a meeting of the Publishing Committee, May 30, and from this date assumes editorial charge. For the present he will be assisted in the office by Dr. C. W. Carter, who consents to perform such service as may be necessary during Bro. Galloway's occasional absence. Our new editor is well known in the churches, and especially in Mississippi, as a sound Methodist, an eloquent preacher and a facile writer. I have no doubt that he will put new life and interest into the paper, and that the change will impart freshness and power to its columns. Him, and the dear old ADVOCATE, I do most heartily commend to our people.

With such support as the preachers and people can give, a new era of prosperity and usefulness will open, and the paper will be more successful than ever. In retiring from the editorial chair I most sincerely invoke the divine blessing upon all our readers, and upon all who are in any way connected with the NEW ORLEANS CHRISTIAN ADVOCATE. Wherever my lot may fall, my prayers will go up for the prosperity of the paper. May it abound more and more in all the elements of a faithful religious newspaper.

LINUS PARKER.

I am profoundly grateful to my honored predecessor for the above graceful introduction. By the voice of the church, which, to him, is the call of God, he has been invited to a higher sphere and wider responsibilities. He is no longer Mr. Editor, but Bishop Parker. In his new office he will have no truer, warmer friends than the readers of the ADVOCATE. You will miss his wise control of the paper, but his letters will often enrich our columns. The lateness of the hour before going to press allows only this word: Trusting that the ADVOCATE may not suffer loss in these new hands, and that the cordial support and confidence you have extended the retiring editor may greet his successor.

CHAS. B. GALLOWAY.

Adjourned.

The General Conference adjourned without day, at six P. M. Thursday, May 25. The last thing considered was the report of the Committee on Revisions, recommending that the name of the church be changed to "The Episcopal Methodist Church." The report contemplated an immediate action of the General Conference by a two-thirds vote, and the submitting of the question at once to the Annual Conferences, their concurrence by a three-fourths vote, making the change a finality. A substitute, however, was adopted, by which the name is to be changed to "The Methodist Episcopal Church in America, provided the Annual Conferences adopt it by the usual vote of three-fourths, and it receives the constitutional two-thirds vote in the General Conference to be held four years hence. The matter can not, therefore, be determined until 1886. As between the names, that of the substitute will probably meet with more general acceptance than the other. It is useless to anticipate what shall be. The old name will fly at the mast head for some time yet, and perhaps always. The debate on the change of name was earnest and as able as any debate can be under the five minutes' rule. Even when the speaker's time was extended the break in his speech impaired its force, if it did not altogether destroy its power.

The closing exercises were marked by deep spiritual feeling, the singing hearty, the prayer full of unction, and there were shouts, amens, and hand-shaking and embracing. In a few hours most of the delegates had left for home, and thus, in the utmost peace and good-will, the session came to an end. All in all, it was the most harmonious General Conference we have ever attended. In it no friendships were broken, but many were made. We recall no instances in which the courtesies of debate were violated; there were few, if any, harsh words, and no offensive personalities. The order, on the whole, was exceptionally good, and the delegates behaved themselves as Christian gentlemen.

Our temperance friends will rejoice over the fact that a section on temperance was reported and ordered to be put in the Discipline. Its language is very explicit, and there need be no doubt of the law on the subject now. Those who opposed this special legislation were faithful to the principles of temperance, but they believed that the rule on that question was sufficiently clear. Good and wise men differ. The line must be drawn somewhere, as it would be impracticable to mention all the vices that afflict society. It may however, be expedient to name certain forms of evil which most threaten the purity of the church. Those who join us will then know the import of their vows, and the pastor will be aided in the faithful administration of the Discipline of the church.

One of the most animated and able debates took place on a report from the Committee on Revisals recommending changes in the baptismal service and other parts of the ritual. The characteristic conservatism of the body was shown in the prompt and decided manner in which these changes were rejected. The laymen were especially firm in their preference for the old forms. The old book is about as it was, and not much harm has been done—perhaps no harm at all. The organization of the Church Extension Society was perfected, its location was fixed at Louisville, and Rev. David Morton was elected secretary. He is regarded as a fit man for the place, and it is to be hoped that the work will start off vigorously. Of this society much is expected. The church needs such an arm of service, and it must be made effective.

We have said nothing in our notes about the meeting of the "Executive Committee of the Woman's Missionary Society." The ladies, however, were out in full force, their daily meetings in the auditorium of McKendree were largely attended, and at times relieved the pressure of the crowded Conference-room. A speaker in the General Conference alluded them as "the upper house," and he was not called to order. The General Conference gave the Woman's Missionary Society a new constitution; Mrs. Hayes was re-elected president, and Mrs. Butler remains as editor of their paper. We were not able to attend any of their meetings, but were informed that there was much enthusiasm, and prospects of enlarged usefulness.

Connectional officers elected were: Robert A. Young, D. D., missionary secretary; David C. Kelly, D. D., treasurer; John B. McFerrin, D. D., agent of the Publishing House; D. P. Fitzgerald, D. D., editor of the Nashville Christian Advocate; Dr. Cunnyngham, Sunday-school editor, and W. P. Harrison, D. D., book editor. Thus manned for another quadrennial term, our church goes forth to its great work of saving souls, and of spreading Scriptural holiness. We have given few particulars in our brief notes of General Conference proceedings, as our ADVOCATE has given them nearly in full. The proceedings of the last two days will appear next week, with some reports that may not have been published heretofore for lack of space.

Mary of Bethany.

The enemies of religion have, unwittingly, paid it a high compliment in the contemptuous sneer that "it is a very good thing for women and children." These enemies have entirely overlooked one most important fact, and that is that religion never yet claimed to be an abstraction. There is no such thing as abstract piety. It can be seen only in human conduct, and when our enemies say "it is good for women and children," they simply say that its effect upon the conduct of women and children is a desirable thing. They are ignorantly bearing testimony to the truth that good can come out of Nazareth, and that, as far as women and children are concerned, religion shows itself, by its workings upon their characters, as an ornament of highest excellency and priceless value. The beauty of female piety is exhibited in the character of Mary of Bethany. Her history is narrated with such exquisite simplicity, and the lines of her character are drawn with such inimitable grace, that the attention is attracted pleasingly to her. There is not much said about her, but what is said charms both the mind and heart.

She is presented to us in three different scenes, and each time it is the same quiet, devout, loving, humble Mary, and each time in company with Jesus. We see her first, in her own home, sitting at the feet of the Saviour, listening to his precious words. While her busy, bustling sister, with a housekeeper's pride, is anxious that the feast shall be one worthy of her distinguished guest, Mary, with serene meekness in her countenance, and a thankful joy in her heart, sits at the feet of the great Teacher, learning the lessons which bring peace to the soul in the midst of the cares of life, and which open to the experience an intimitude of bliss hereafter. Her youth, her humility, her lovingness, her hopefulness won from the Son of God the encomium. "Mary hath chosen that good part which shall not be taken from her." How Mary's peaceful spirit must have rejoiced when this commendation was uttered by the Lord. What a great yet gentle wave of love must have rolled out from her heart toward him who had so signally approved of her conduct. It was right for her to sit at the Master's feet.

We see her next in a time of deep distress. It was the time when death had come to their loved and loving household, and the darkest shadow that ever comes in this world had fallen along the hearthstone. Her brother, the stay and comfort of the home, had been stricken down. Those of us who have watched by the bed-side of a loved one, and seen life ebb away, and the cold form laid on its narrow couch, and then seen the friends come and bear to the last resting-place the one we loved so dearly, can understand something of the deep, inconsolable grief of the four dark days that intervened between the death of Lazarus and the coming of Jesus. When the news came that Jesus had arrived Mary arose hastily, and went out to meet him, and laid her dead hope at his feet, with the sad, sad lamentation: "Lord, if thou hadst been here my brother had not died." On the former occasion her conduct elicited words of commendation from Jesus, but now her bitter and deep grief opened the fountains of his sympathy. "Jesus wept." What a picture of sympathizing love is here. What a beautiful touch of the humanity of Jesus. How this young, sorrowing, suffering piety nestles itself with trustful composure in the loving sympathy of a weeping Saviour.

The third time Mary is presented to us is in the house of Simon, the leper, "where they made Jesus a feast." If we love to see modesty that is almost hidden by a shrinking timidity and a pure love, that pours itself out in self-sacrifice, we have only to look on the picture the evangelist draws here. Her loving heart prompts her to honor Jesus as best she can. She has in her possession an alabaster-box of fragrant ointment, which she gets, and, coming up softly behind Jesus as he reclined at the table, she begins to pour the perfume upon his head, and then her self-sacrificing love, flaming through all her soul, causes her to crush the beautiful box and empty its contents upon his feet, and then, as if checked by her modesty, she quickly stoops and wipes his feet with her hair. Half hidden behind the Saviour, she might have remained unnoticed, but deeds of love expose themselves, for the odor of the ointment filled all the room. When covetous eyes looked coldly upon her, and jealous hearts found fault with her generosity, her Lord simply said: "She hath done what she could. Let her alone. She hath come beforehand to anoint me for the burial. Verily I say unto you, wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her." Out of the fulness of her love, she had done what Joseph and Nicodemus wanted to do, but lacked time; what Mary Magdalene and another started to do, but were too late. She had anointed the Lord for the tomb. It was her love for Jesus, so beautifully, so modestly expressed by this act, which drew this encomium from him. Hers was a loving heart, whose affection was as sweet as the perfume of her own alabaster-box, and it drew from the Son of God "the only eulogium of fame he ever pronounced." This simple act of anointing in the house of Simon, in the quiet village of Bethany, is going to fill the world with the fame of youthful female piety. "Spoken of throughout the whole world as a memorial of her." Here is a richer recompense of fame accorded to devoted love than any other human being ever attained. The deep love, the quiet devotion, the ever-widening fame of Mary of Bethany is a tribute to the truth and beauty and power of female piety. We may then turn the sneer of the infidel back upon himself by adopting his words: "The religion of Jesus is a very good thing for women." C. W. C.

General Conference.

MONDAY, MAY 22—SEVENTEENTH DAY.

The General Conference met this morning at half-past eight o'clock, Bishop Keener presiding. Devotional exercises were conducted by Dr. E. R. Hendrix, of Missouri. The minutes of Saturday's session were read and approved.

Bishop Parker here took the chair for the first time since his election.

Dr. McAnally, of St. Louis, arose and said that he desired to congratulate Bishop Parker, and hoped he would find little trouble in discharging his duties as presiding officer. He was glad to have an opportunity of first addressing the new Bishop, but he arose to make a motion to suspend the regular order of business to take up for consideration the report on church extension, as the election of officers would come off this afternoon, and before the election he desired to see the plan of church extension completed. There were yet one or two items in the report not yet acted upon, and it was important that they should be considered now.

Rev. P. A. Peterson, of Virginia, opposed the motion, saying that reports which should have been presented on Saturday had been delayed for the consideration of less important business. He therefore moved in lieu that the business be proceeded with, the call of committees commencing where the Conference left off on Saturday. The motion prevailed.

The following report on appeals was read:

T. C. Parish, elder of the North Mississippi Conference, suspended. Decision of the North Mississippi Conference reversed.

The following reports were read and adopted:

The Committee on Fraternal Correspondence recommend that the following telegram be sent in response to the one received and signed Herrick Johnson:

To the Presbyterian General Assembly in Session at Springfield, Illinois—Brethren.—This General Conference of the Methodist Episcopal Church, South reciprocates in joy and love your Christian salutations. Hebrews, chapter xiii, verses 20, 21.

The Committee on Fraternal Correspondence, to whom was referred the communication in behalf of the Young Men's Christian Association, offer for adoption the following resolution, viz.:

Resolved, That this Conference recognizes the Young Men's Christian Association as an organization worthy of cordial sympathy and hearty encouragement, and in the special work it has undertaken, of watching over and protecting the large number of young men in our towns and cities exposed to the peculiar temptations and dangers of this age, will ever pray that the blessing of God may rest on said organization, and give it good success.

The following report on Bible cause was read and adopted:

Your committee has had under consideration the paper referred to it, signed by Gen. S. Savage, asking for more definite action as to the annual collection for the American Bible Society, and respectfully recommends the adoption of the following resolution:

Resolved, That we recommend to our pastors to give to their congregations annually, if practicable, the privilege of contributing to the American Bible Society; and they shall remit the monies collected to this Society, or one of its auxiliaries, and report the amount to the Annual Conference.

Your committee also recommends that the following question be inserted in the Discipline, in the order of business, of an Annual Conference, after question 29, on page 47, chapter 2, section 2, to be properly numbered by the book editor, namely:

What has been contributed for the Bible cause?

The report on episcopacy was read and adopted.

The following report was read and laid over:

Your Committee on Boundaries would respectfully represent that they have considered the resolution from the College of Bishops, recommending that Indiana Conference be united with the Louisville Conference, and concur in the same, and recommend that the boundaries of the Louisville Conference be enlarged, so that, in addition to its present boundaries, there shall be included all that part of the State of Indiana not now embraced in the Louisville Conference.

Prof. Lupton asked leave to state that the formal invitation from the faculty of Vanderbilt University has been delayed, because the final examinations, now in progress, and other duties of the professors, have been such as to preclude the possibility of the faculty receiving the Conference in a body. They are now, however, in condition to receive the Conference at any time that may be appointed, and conduct the members through the lecture-rooms, museums and halls of the institution.

W. W. Walker asked permission, which was granted, to take up the report of the Committee on Publishing Interests, adopted several days ago, and reconsider, in order to amend the report so as to make the annual meeting of the Book Committee in May, and requiring the book agent to make his annual statement on April 1 instead of June 1, and its publication in the Christian Advocate one time instead of one month.

The reconsideration was agreed to, the amendment made, and the report, as amended, adopted.

Prof. Lupton moved that the Conference take up for consideration the report on church extension. Agreed to.

Article 10 was read, and J. H. Scarritt proposed an amendment to article 10, which was declared out of order, whereupon he moved to reconsider article 9, which motion failed, and the tenth article was adopted without discussion.

Dr. Rush moved that the headquarters of the society be fixed, and that the State, for the procuring of a charter under which it would work, be named. Agreed to.

The cities of Louisville, Little Rock, Kansas City, St. Louis, St. Joseph, Nashville, Dallas, Sacramento, Springfield, Ills., Memphis, Richmond and Atlanta were suggested as the headquarters, and the Conference decided upon Louisville, Ky., and authorized the board to procure a charter in the State of Kentucky. The date of holding the annual meeting of the society was left with the society.

The question coming up on the plan as a whole, J. B. McGehee, of South Georgia, proposed a substitute to the plan, and in speaking to it said that he was heartily in favor of such a movement; but that as yet it was an untried experiment, and the plan proposed was too elaborate, and would not meet the sympathy and support which it deserves. He moved the adoption of his substitute.

On motion of E. B. Prettyman the substitute was tabled.

E. P. Powell moved that the whole matter be laid on the table. Lost—and the plan was adopted as a whole.

Dr. Rush proposed a resolution relative to the election of editors of the Annual Conference organs, which was tabled 85 to 81.

Dr. Evans presented a resolution to amend the rules of order so as to limit the time of speakers to five minutes each, which was rejected.

On motion of Dr. Shipp, Report No. 1, of the Committee on Fraternal Correspondence, was taken up and amended by inserting "we are prepared to join as Christians in an earnest appeal to Congress," instead of "as a General Conference," etc., relative to the prevention of running trains, and making up and delivering mails on Sundays, and as amended the report was adopted.

The following report on revisal was read:

The Committee on Revisal beg leave to report they have duly considered a memorial from the Fayette District Conference of the Missouri Conference, a resolution by S. D. Shaw, Horace Bishop, and A. Davis, and those by R. N. Sledd, and J. E. Edwards, and one by J. S. Gardner, J. H. H. Figgatt, and Ramsey Smithson, asking for changes in the service for the ministration of baptism to infant children, and respectfully recommend the following alterations.

1. In the rubric preceding the exhortation, on page 221, section 2, chapter 13, of the Discipline, after the word "the," insert the following: "People shall stand up, and the," and strike out the clause, "use the following or some other suitable exhortation," and after the word "water" add this: "shall say," so that the rubric as amended shall read as follows: "The people shall stand up, and the minister coming to the font, which is to be filled with pure water, shall say."

2. On page 222, Chap. xiii, Sec. 2, strike out the exhortation beginning "Dearly Beloved" etc., and insert the following: "Hear the words of the Gospel written by St. Mark in Chap. 10, verse 13—They brought young children to Christ that he should touch them, and his disciples rebuked those that brought them, but when Jesus saw it he was much displeased and said unto them, suffer the little children to come unto me and forbid them not, for of such is the kingdom of God. Whosoever shall not receive the kingdom of God as a little child, shall not enter therein: and he took them up in his arms, put his hands upon them and blessed them."

3. In the prayer beginning on page 221, chapter 13, section 2, strike out the words "was him," the clause "being delivered from thy wrath," and the clause "received into the ark of Christ's Church, and being," so that the prayer as thus amended shall read as follows:

"Almighty and everlasting God, we beseech thee for thine infinite mercies that thou wilt look upon this child, and sanctify him with the Holy Ghost, that he may be steadfast in faith, joyful through hope, and rooted in love, and may so pass the waves of this troublesome world that finally he may come to the land of everlasting life, there to reign with thee, world without end, through Jesus Christ our Lord. Amen."

4. In the same prayer, in the paragraph beginning, "Almighty, everliving God," page 223, chapter 13, section 2, strike out the words "out of" in the fourth, and the words "side both water and" in the fifth line, and in the first line, on page 224, substitute the word "this" for "thy," and in the sixth line strike out the words "and elect," so that the paragraph shall read as follows: "Almighty, everliving God, whose most dearly beloved Son, Jesus Christ, for the forgiveness of our sins, did shed his most precious blood, and gave commandment to his disciples that they should go teach all nations, and baptize them in the name of the Father and of the Son, and of the Holy Ghost, regard, we beseech thee, the supplications of this congregation, and grant that this child now to be baptized may receive the fullness of thy grace, and ever remain in the number of thy faithful children, through Jesus Christ our Lord. Amen."

5. Strike out the Rubric and the lesson from the Gospel of Mark, page 224, chapter 13, section 2.

Dr. McAnally presented the following, which was adopted:

Resolved, That a committee of five be appointed by the chair to nominate a Board of Managers for church extension, and they are directed to report to-morrow, at 11 o'clock A. M., and that election be made the special order for that hour.

BISHOP HOLSEY.

Dr. Wiley, chairman of the Committee on Introduction, presented Bishop Holsey, of the Colored Methodist Episcopal Church in America, to the Conference, and the secretary read the following letter:

WASHINGTON, D. C., May 15, 1882.

To the General Conference of the Methodist Episcopal Church, South, now in Session at Nashville Tenn.—This is duly elected to bear the fraternal greetings of the Colored Methodist Episcopal Church, in America to your honorable body, now in session; also, by act of our General Conference, now in session at Washington, D. C., Bishop Holsey is empowered to confer with you on any subject, soliciting your aid to help build up our institutions of learning and missionary work, it having been agreed that any arrangement arrived at and agreed upon by your honorable body and Bishop Holsey will be generally commended by the Colored Methodist Episcopal Church in America.

Signed in behalf of the said General Conference.

J. C. BURK,
W. H. DANIEL, Sec.

Bishop Holsey was then introduced to the General Conference, and he addressed the Conference at length in an impressive and eloquent manner.

The Conference then adjourned until three P. M.

AFTERNOON SESSION.

The Conference re-assembled at three o'clock, Bishop Parker in the chair. He subsequently left the chair, and Bishop Granberry occupied the chair during the session. Rev. S. W. Turner conducted the religious services.

BOOK COMMITTEE.

The committee appointed to nominate members of the Book Committee reported the following, who were elected:

James Whitworth, Thomas D. Fitz, William Morrow, Samuel J. Keith, W. H. Evans, Nathaniel Baxter, Rev. R. A. Young, D. D., Nashville; John A. Carter, Louisville; Rev. M. S. Andrews, D. D., Montgomery, Ala.; Rev. T. S. Wade, West Virginia; Rev. J. S. Key, D. D., South Georgia.

BOOK AGENT.

Dr. J. E. Evans, of South Georgia, moved the election of Dr. J. B. McFerrin, which motion was tabled and the election proceeded with, and resulted as follows:

J. B. McFerrin, 152; L. D. Palmer, 15; R. A. Young, 10; R. J. Harp, 1; C. E. Brown, 1; P. A. Peterson, 1; David Morton, 1; E. K. Miller, 1; R. E. Crawford, 1; H. F. Johnson, 3; A. G. Brown, 1; S. H. Babcock, 1.

The election of Dr. McFerrin was announced.

BOARD OF MISSIONS.

Rev. D. C. Kelley, chairman of the committee appointed to nominate a Board of Missions, submitted the following, who were elected by acclamation:

Rev. L. C. Garland, LL. D., President.

Rev. A. G. Haygood, D. D., Vice-president.

Rev. R. A. Young, D. D., Secretary.

Rev. D. C. Kelley, D. D., Treasurer.

MANAGERS—BISHOPS EX-OFFICIO.

Rev. Charles Taylor, of Kentucky.
Rev. P. A. Peterson, of Virginia.
Rev. W. G. E. Cunnyngham, of Boston.
Rev. W. W. Duncan, of South Carolina.
Rev. L. S. Burkhead, of North Carolina.
Rev. W. H. Potter, of North Georgia.
Rev. J. B. West, of Tennessee.
Rev. D. C. Kelley, of Tennessee.
Rev. J. B. McFerrin, of Tennessee.
E. W. Cole, of Tennessee.
S. D. Hamilton, of Tennessee.
Rev. R. E. Crawford, of Alabama.
Rev. C. B. Galloway, of Mississippi.
Rev. I. G. John, D. D., of Texas.
Rev. S. H. Babcock, D. D., of Arkansas.
Rev. H. C. Morrison, of Louisiana.
Rev. E. R. Hendrix, D. D., of Missouri.
Rev. J. D. Shaw, of Texas.
Rev. O. P. Fitzgerald, D. D., of Lucile.

SECRETARY BOARD OF MISSIONS.

The election of secretary of the Board of Missions was next taken up with the following result:

First Ballot—R. A. Young, 78; J. Key, 51; D. C. Kelley, 16; J. H. Shaw, 5; L. M. Wilson, 4; M. S. Andrews, 3; W. W. Duncan, 3; R. N. Sledd, 3; S. F. Johnson, 3; C. W. Miller, 2; J. L. Evans, 1; E. A. Yates, 1; L. S. Burkhead, 1; W. W. Bennett, 1; T. M. Finnoy, 2; A. H. Redford, 1; A. G. Haygood, 1; J. W. Hinton, 1; W. V. Tunnell, 1.

At the conclusion of this vote, Dr. D. C. Kelley arose and said that his friends knew that he could not accept the office.

Second Ballot—R. A. Young, 107; J. S. Key, 89; A. G. Haygood, 1; S. Blackwell, 1; B. Craven, 1; D. C. Kelley, 1; R. N. Sledd, 1.

The election of Dr. Young was announced.

TREASURER OF BOARD OF MISSIONS.

The election of treasurer of the Board of Missions was next taken up and resulted as follows:

D. C. Kelley, 132; J. S. Key, 3; Stephen Nolan, 13.

SECRETARY OF CHURCH EXTENSION.

The election of secretary of church extension coming up next, resulted as follows:

David Morton, 117; A. R. Winfield, 36. Some scattering.

Bishop Parker announced the appointment of the following committee to nominate a board of managers for church extension:

C. W. Miller, William Burr, G. E. Browder, B. M. Messick, and A. E. Stark.

SUNDAY-SCHOOL EDITOR.

Rev. W. G. E. Cunnyngham was re-elected Sunday-school editor by acclamation.

EDITOR OF THE CHRISTIAN ADVOCATE.

Rev. D. P. Fitzgerald was re-elected editor of the Christian Advocate by acclamation.

BOOK EDITOR.

The election of book editor was next taken up, and resulted as follows:

First Ballot—W. P. Harrison, 58; A. M. Shipp, 45; B. Craven, 17; J. M. Wright, 11; R. H. Rivers, 11; H. W. Bigham, 11; J. W. Hinton, 10.

Second Ballot—W. P. Harrison, 92; A. M. Shipp, 72; R. H. Rivers, 11.

The announcement of the election of Dr. Harrison was made, and the Conference adjourned.

TUESDAY, MAY 23—EIGHTEENTH DAY.

The General Conference met at half-past eight o'clock this morning, and was called to order by Bishop Pierce.

Devotional exercises were conducted by Rev. T. T. Christian, of South Georgia.

The minutes of yesterday's session were read and approved.

The following report on fraternal correspondence, No. 7, was read and adopted:

The Committee on Fraternal Correspondence recommend for adoption the following resolution, viz.:

Resolved, That the General Conference has heard with pleasure the fraternal greetings conveyed in the address of Bishop Holsey, of the Colored Methodist Episcopal Church in America, and in the letter of Bishop Hood, of the African Methodist Episcopal Zion Church, and heartily reciprocating the kindly feelings of said churches, as expressed in the aforementioned address and letter, we pray that the God

of all grace may continue to keep and prosper them in every good work.

The Committee on Fraternal Correspondence recommend the adoption of the following resolution, viz:

Resolved, That the secretary be instructed to send the fraternal salutations of this General Conference to the General Assembly of the Presbyterian Church in the United States, now in session at Atlanta, Ga., and also to transmit the following to Bishop Foss, our late fraternal messenger from the Methodist Episcopal Church, viz.: The General Conference of the Methodist Episcopal Church, South, learns with pain the dangerous illness of Bishop Foss, and sends him Christian greeting and sympathy.

The above report was adopted:

The following report on episcopacy, No. 9, was read:

The committee has had under consideration a paper signed by P. P. Ellis and others, and referred by the Conference, asking that the pastoral address of the Bishops, issued in 1874, and inserted in the appendix of the present edition of the Discipline; be inserted in the next revised edition of the Discipline, with such alterations or additions as the college of Bishops may deem proper. The committee recommend concurrence.

The committee has considered the question of the support of the General Superintendents for the next four years, and reports as follows:

The allowance of each General Superintendent shall be $3,000, including traveling expenses. The whole amount necessary for their support and for Mrs. Wightman is ascertained to be, for the next four years, $111,960, and is distributed among the Annual Conferences as follows:

Conference.	
Baltimore	$1,200
Virginia	1,000
North Carolina	1 7 0
South Carolina	1 (00)
North Georgia	1,500
South Georgia	1,200
Florida	800
Alabama	1,500
North Alabama	1,000
Louisiana	800
Mississippi	800
North Mississippi	1,020
Memphis	1,100
Tennessee	1,000
Holston	1,000
Kentucky	900
Louisville	1,100
St. Louis	1,200
Southwest Missouri	1,200
Missouri	1,000
Western	1,200
Little Rock	800
Arkansas	800
White River	800
Indian Mission	800
Texas	800
North Texas	1,500
Northwest Texas	1,200
West Texas	1,200
Austin	800
Pacific	1,800
Los Angeles	800
German Mission	1,000
Italian	800
Western Virginia	1,000
Total estimate per year	$

The committee recommends the following for adoption by the Conference:

Whereas, The Discipline requires the Board of Finance of Annual Conferences shall send to the book agent their receipts for payments on Bishops' fund; and

Whereas, The Discipline also requires of the Bishops to report to the book agent the amount received by them of the several Annual Conferences; therefore,

Resolved, That the book agent, as treasurer of the Bishops' fund, is hereby instructed to make an annual settlement with the Bishops, and to report the same to the General Conference.

2. That the balance of $1,022.16, now in the hands of the Bishops as a balance, shall be charged up to them as part payment of their salaries for the ensuing year. In case of the death of a Bishop during the year, his widow shall be allowed his full salary to the end of the year, and after that the allowance of his widow shall be $1,000 a year.

Mr. Bennett moved that the report be adopted.

Dr. Edwards moved to adopt item by item, and, upon the reading of the first item, moved that the Conference non-concur. He opposed allowing any alterations made in the Bishops' address, which position was also taken by Dr. McFerrin.

Rev. C. I. Vandeventer moved that the address be published as it now reads.

Drs. Evans, Guilford Jones, Mangum and Bennett discussed the question.

Bishop Pierce announced that the Bishops did not intend to alter the address, or to make any change whatever in it, and the motion of Mr. Vandeventer was agreed to, and as amended the item was adopted.

Item two, not requiring action, was received by the Conference.

Item four coming up was discussed at some length, and Dr. Edwards raised the point that the book agent was not treasurer of this fund, and to make him such would be a change in the Discipline, and would require the report to lie over for a day.

The question elicited some discussion, and resulted in the suspending of the rules and the creating of the book agent as treasurer of the Bishop's fund, and the item in the report was adopted, as was also the last item, and the report as a whole was adopted.

The report of the Committee on Itineracy, No. 11, was read and laid over under the rule.

The report on missions, No. 10, was as follows:

CHAPTER 10—DISCIPLINE.

Section 2. In view of the fact that the women in most heathen countries are accessible only to teachers of their own sex, the women of the Methodist Episcopal Church, South, are hereby authorized to organize special missionary agencies under the following

CONSTITUTION.

Article I. This society shall be called the Woman's Missionary Society of the Methodist Episcopal Church, South.

Article II. The object of this society shall be to enlist and unite the efforts of women and children in the work of sending the gospel to women and children in heathen lands through the agencies of female missionaries, teachers, physicians and Bible readers.

Article III. The work shall be accomplished by organizing societies in each charge, Conference Societies in each Conference, and shall be controlled by an executive body to be known as the Woman's Board of Missions, each to be constituted as directed hereafter.

Article IV. The operations of this Woman's Board shall be conducted in connection with the Parent Board of Missions, and subject to its advice and approval. When appropriations are made, the funds shall be sent through the treasurer of the Parent Board to Missions under its charge, and shall be used for no other purposes than those designated by the Woman's Board.

Article V. The board shall consist of a president, a vice-president, corresponding secretary, treasurer, recording secretary, three managers, and an auditor, to be elected quadrennially by the board and the corresponding secretaries of Conference Societies; and the secretary of the Board of Missions shall be an honorary member of the Woman's Board.

Article VI. The Woman's Board shall meet annually to determine what fields shall be occupied, the number of persons to be employed in each, and to estimate and appropriate the amount necessary for the support of the missions under its charge.

A majority of the members shall constitute a quorum to transact business at the annual meetings. Five shall be a quorum for monthly or called meetings, the transactions of the called meetings to be subject to review and approval of the annual meeting.

Article VII. The funds of this board shall be derived from private efforts, membership, life, and honorary membership fees, and from public collections only in anniversary occasions.

Article VIII. The president shall preside at all meetings, and countersign all drafts on the treasury. In her absence the vice-president shall preside, or, in the absence of both, a chairman shall be appointed *pro tem.*

Article IX. The corresponding secretary shall conduct the correspondence, attend to all legal business, prepare the annual report, and publish quarterly a statement of the condition of the work. The corresponding secretary shall reside where the Board of Missions is located.

Article X. The treasurer shall hold the funds of the board in safe deposit, which deposit shall be made by her as treasurer subject to authenticated drafts. She shall furnish annual and quarterly reports, to be published with those of the corresponding secretary.

Article XI. The recording secretary shall keep the Minutes of all meetings in a permanent record, obtain the signature of the president as approved.

Article XII. The auditor shall be a business man, having no voice in the proceedings.

Article XIII. The board shall fill all vacancies that occur.

Article XIV. The three managers shall be members of some one of the Auxiliary Societies at the place where the Board of Missions is located.

In presenting his report, Dr. Kelley moved that the rules of order be suspended, and the adoption of the report.

Bishop Keener insisted that the plan proposed involved a most important work, and should be attended to as early as possible.

Dr. Boring opposed the suspension of the rules.

Rev. H. J. Adams said that he had been informed that the report did not express the views of those particularly interested.

Rev. W. W. Duncan, of South Carolina, said that if such was the case he wished to know all the facts before action was taken.

Dr. Kelley replied that the constitution proposed had been prepared by a sub-committee and reported to the Committee on Missions at their meeting yesterday, where perfect harmony prevailed, and the report was recommended by the committee.

Mr. Cupples asked if a resolution adopted by the ladies had not been presented to the committee or to the Conference.

Dr. West said that he had the resolution in his hands, and had made several efforts to present it, but had been unable to do so. He then read the following:

To the Fathers and Brethren in General Conference Assembled: The following action was taken by the general Executive association of the Woman's Missionary Society, Methodist Episcopal Church, South, and ordered to be sent to the General Conference for immediate action:

Resolved, That we are willing to work under our present constitution the ensuing four years, unless the General Conference decides to the contrary.

MRS. M. L. HAYES, Pres.

Continuing his remarks, Mr. Cupples said that as the Woman's Missionary Society was co-ordinate with the Conference in its work, their wishes ought to be considered; besides, the constitution had never been presented to the ladies for their action.

The Rev. P. A. Peterson moved to lay the motion to suspend the rules on the table. Carried.

Rev. H. J. Adams moved to lay the report on the table, which the chair decided was unnecessary as it lay on the table under the rules.

Under the call for reports submitted and laid upon the table, and coming up in their order, the following business was transacted:

Report 1 on missions—adopted without discussion.

Report 1 on laundaries—adopted.

Report 1 on revisal coming up, Dr. Anson West opposed the changes proposed by the Committee on Revisal, because he thought it would take authority from the Annual Conference and place it in the hands of a committee.

Rev. R. B. Crawford was opposed to taking old men before Conference returning boards.

Dr. Hiner remarked that law was made not for the righteous man, but for the sinner, and that it was not the old, worn-out preachers who get into trouble, but the young ones.

Rev. P. A. Peterson urged the passage of the change, and Dr. Edwards insisted that it was a much-needed change.

Articles 1 and 2 were adopted, and then the report as a whole.

The hour having arrived for the consideration of church extension—made the special order for eleven o'clock—Dr. Miller presented a report, which was read, and Rev. H. J. Adams arose and said that he was anxious to have some man on the board from the Western part of the country.

Dr. Miller said that the committee had considered the question, but believed the expense attached to the traveling of a member from the Pacific coast would be too great.

Dr. McAnally suggested that the officers had not been nominated.

H. D. Hogan, H. J. Adams and O. P. Fitzgerald urged the appointment of a member for the Pacific coast.

On motion of E. R. Hendrix, the report was recommitted to the committee, who subsequently submitted the following report, which was adopted:

The committee to whom was referred the duty of nominating a Board of Managers for the Church Extension Society, beg leave to offer the following names:

President, James S. Lithgow, Louisville, Ky.; Vice-president, Presley Megnlar, Louisville, Ky.; Treasurer, John W. Proctor, Danville, Ky.; Secretary, David Morton, Louisville, Ky.

Managers:—James G. Carter, Louisville, Ky.; Chas. B. Seymour, Louisville, Ky.; J. C. Woodward, Lexington, Ky.; F. B. Carroll, Parkersburg, West Va.; G. D. Shands, Senatobia, Miss.; C. I. Vandeventer, St. Joseph, Mo.; C. E. Brown, Northwest Texas.; J. C. Morris Louisville, Ky.; H. C. Settle, Louisville, Ky.; W. T. Harris, Brownsville, Tenn.; W. F. Compton, Uklak, California; Joseph Emory, Corvallis, Oregon; James H. Carlisle, Spartanburg South Carolina.

The following was the report on Bible cause, No. 1:

Your committee has had under consideration the resolution signed by A. H. Sutherland and M. N. Shive, in reference to the headings of chapters in the Spanish version of the Scriptures, as published by the American Bible Society. Brother Sutherland appeared before the committee, and after a free conversation on the subject, it was agreed that the best course would be for Brother Sutherland to correspond with the Committee on Versions of the Bible Society, which he said he would do.

Your committee recommend that no further action be taken.

Resuming the regular order of business, Report No. 2 on revisal was taken up, and, after a spirited discussion, participated in by Messrs. Prettyman, Peterson, Wilson, Evans, Edwards, Gardner, Alexander, Powell, Weir and Anson West, sections 1 and 2 were adopted, and, pending the consideration of section 3, the hour of adjournment arrived.

Plan of Episcopal Visitations for 1882.

Conference.	Date.	Place.
FIRST DISTRICT—BISHOP HARGROVE.		
Denver	August 2	Trinidad.
Montana	August 30	Butte.
Columbia	Sept. 20	Walla Walla.
Pacific	Oct. 11	San Francisco.
Los Angeles	Nov. 1	San Luis Obispo.
SECOND DISTRICT—BISHOP GRANBERY.		
Missouri	Sept. 6	Plattsburg.
Western	Sept. 20	Wyandotte.
Southwest Missouri	Sept. 27	Nevada.
St. Louis	Oct. 25	Farmington.
Arkansas	Nov. 15	Bentonville.
THIRD DISTRICT—BISHOP WILSON.		
Holston	Oct. 25	Asheville.
Little Rock	Nov. 22	Hope.
White River	Nov. 29	Forest City.
Mississippi	Dec. 6	Crystal Springs.
Louisiana	Dec. 13	Mansfield.
FOURTH DISTRICT—BISHOP PARKER.		
West Texas	Oct. 18	Seguin.
Northwest Texas	Nov. 1	Cleburne.
North Texas	Nov. 8	Gainesville.
East Texas	Nov. 29	Henderson.
Texas	Dec. 13	Bryan.
FIFTH DISTRICT—BISHOP PIERCE.		
Indian Mission	Sept. 20	Hichiter.
Virginia	Nov. 15	Portsmouth.
North Georgia	Nov. 29	La Grange.
Alabama	Dec. 13	Troy.
SIXTH DISTRICT—BISHOP KAVANAUGH.		
South Georgia	Dec. 13	Albany.
Florida	Jan. 17	Jacksonville.
SEVENTH DISTRICT—BISHOP KEENER.		
Western Virginia	Sept. 27	Parkersburg.
Tennessee	Oct. 18	Franklin.
North Alabama	Nov. 22	La Fayette.
North Carolina	Dec. 6	Raleigh.
German Mission	Dec. 20	New Orleans.
Baltimore	March 9	Charlestown.
EIGHTH DISTRICT—BISHOP M'TYEIRE.		
Kentucky	Sept. 6	Carlisle.
Illinois	Sept. 27	Rushville.
Louisville	Oct. 11	Elizabethtown.
Memphis	Nov. 8	Byersburg.
North Mississippi	Nov. 29	Corinth.
South Carolina	Dec. 13	Greenville.

Bishop Paine, at his request, and by consent of the General Conference, has been relieved from active duty. Bishop Keener has charge of the Central Mexican mission. Bishop McTyeire has charge of the Cuba mission and the Brazil mission.

Periodicals.

—We have received the "Magazine of Art, for June, 1882. It is a very fine number of this splendid monthly. The engravings are numerous. Noticeable for their excellence are The Street Life Scenes of J. G. Brown; two of which "The Pups" and Tough Customers are a pleasant study by philosophers of human nature in its boy-state. Among the illustrated articles are: Glassmaking of the Nineteenth Century; "Art of the Savages;" "Queen Anne Plate." "Narcissus" of this number is depicted in modern light, and gives us a fresh view of an ancient conceit from another point of view. Art notes and record of American art close this excellent number. Published by Cassell, Potter, Galpin & Co., 739 and 741 Broadway, N. Y. Yearly subscription, $3 50; single number, thirty-five cents.

—The Century for June has, for its frontispiece a portrait of Cardinal Newman. Some breezy sea-sketches illustrating the opening paper, untitled "Around Cape Horn." We notice particularly in this June number the prize engravings. Other notable illustrated articles are "Opera in New York;" Bee Pastures in California; Marble Mining in Carrara. Accompanying the portrait of Cardinal Newman is a biographical study of this famous convert to the Roman Catholic Church. This article contains a short essay, by the cardinal on the inspiration of the Bible here published for the first time. Second part of Carlyle's posthumous My Irish Journey, describes this testy philosophers visit to Lake of Killarney, and like all his writing abounds in conceited personalities and incessive comments upon the wretchedness of other people.

—The Oriental Casket, for May, 1882, Vol. I, No. 5, claims to be "a paper for all times, all people, all places, a monthly periodical published by J. Lum Smith and edited by Emoraon Bonnett, Philadelphia, 912 Arch street. This Casket is filled with strictly literary gems. We should judge that it will find its way into many homes. The attractive table of contents will justify the universal claim it makes on all times, places and people, a further acquaintance with this beautifully printed periodical will elicit a more extended notice. Subscription, $2 per annum. To getter up of a club of six—free.

—E. L. Godkin, editor of the Nation, has a strong paper combating the argument advanced by the advocates of the spoils system that tenure in the civil service basis would bring with it the Danger of an office-holding aristocracy. Other articles are "Colonization of Palestine;" "In a Chinese Theater; The concluded part of Miss Woolson's Roman Story;" The Street of the [illegible], The Story of [illegible], A Slaver Deserted at Sea with a Cargo of Negroes Confined in the Hole. The poetry of this number includes "The Jewess," a plea for the Russian Jews, by Joaquin Miller. Two tributes to Longfellow "Wilhelmina;" "In the haunts of Bream and Boss" and Rose Gerardia. This month the department treats a most inviting variety of subjects.

POSTOFFICE ADDRESS.—My address is 871 Carondelet street, corner Constantinople street, New Orleans; or to the care of the NEW ORLEANS CHRISTIAN ADVOCATE, 112 Camp street, New Orleans.

LINUS PARKER.

Note from Publishing Committee.

Mr. Lathrop, in retiring from the business management of the ADVOCATE, carries with him the best wishes of the Publishing Committee, and, we may safely say, of the agents and subscribers also. During his connection with the paper the accounts have been kept with accuracy, and the paper has been issued promptly and in good style. The Publishing Committee, from the time of Mr. Lathrop's retirement, April 25, assume the business control and all financial responsibility. The Publishing Committee have employed Mr. T. J. Carver as their business manager. All communications on business should be addressed to no individual name, but "To the New Orleans Christian Advocate, 112 Camp street, New Orleans."

FELIX R. HOLT,
LINUS PARKER,
CHRISTIAN KEENER,
Sub-Committee.

Business Manager's Notice.

As will be seen in the above, the undersigned has taken the business management of the ADVOCATE. This will in no wise interfere with my commission business conducted at 60 Carondelet street, this city. I shall have ample time to give all needed assistance to the Publishing Committee. The late publisher, Mr. Lathrop, has so systematized the business department of the paper that no changes will be needed. Everything will go on as if no change in the management had been made. As stated above, all communications must be addressed to the NEW ORLEANS CHRISTIAN ADVOCATE.

T. J. CARVER.

Address all mail matter to NEW ORLEANS CHRISTIAN ADVOCATE, New Orleans.

Manager's Department.

We shall do our best to exclude fraudulent advertisements of every description from the ADVOCATE, *and rust our friends, in ordering goods from the leading merchants of New Orleans and elsewhere, as represented in our columns, will mention having seen the advertisement in the* ADVOCATE. *We will also take pleasure in attending personally to any commissions for our friends in the country with which we may be favored, while endorsing our advertisers as being worthy of their patronage.*

A little girl who was watching a sunset of crimson, orange and purple, said, "Is that the power and the glory?"

Send the ADVOCATE to your friend for the next year and you will not regret it.

Arabella: "Oh! I do love a big dog!" George (with a tinge of sarcasm): "Oh! Don't I wish I was a big dog!" Arabella: "Don't worry—you will grow."

A little child was addressed by a gentleman the other day. "How old are you, my dear?" he asked. "Old" said the child, indignantly. "I am not old at all, I'm quite new."

A little nine-year-old fellow, seeing a horse with the spring-halt pass the window, cried out, "Oh, look at that horse with the ketchup in his hind leg."

For sluggish bowels, torpid liver, indigestion, bad breath, dizziness, sick headache, Ayer's Cathartic Pills are the certain remedy. By land or at sea, out on the prairie or in the crowded city, they are the best pill for purgative purposes, everywhere alike convenient, efficacious and safe.

A Nevada woman scolded her Chinese servant for not properly cleaning a fish, and, going into the kitchen, soon after, found him washing it with brown soap.

The latest Parisian phy is entitled, "My Mother's Eyeglass." Of course it is a spectacular piece.

SUCCESSFUL BUSINESS. The business of the *Gorham Manufacturing Company* as manufacturers of *Solid Silver Ware* was established about the year 1831, and carried on in a limited way until the year 1852, when the firm commenced to extend their operations, and such an impetus was given to the business, they soon become known as the largest manufactures of Silver Ware in the country, and until the year 1863, *Solid Silver Ware* was the sole business of the company, but in the latter year they again enlarged their works, and commenced the manufacture of fine plated ware, now well known as the Gorham Plate; and since that time this has been a department of their business, the manufacture of Solid Silver Ware continuing, however, to be the principal business of the Company. Under their direction and leadership this branch of industry has been wonderfully developed in this country, not alone their own productions, but the whole Silver trade has been constantly advanced in the manufacture of fine wares under the stimulus of the example of this successful business house.

"I go through my work," as the needle said to the idle boy. "But not till you are hard pushed," as the idle boy said to the needle.

Invalids suffering from sluggishness of the liver, feeble action of the heart, a feeling of suffocation and debility arising from various causes, find sure relief in Brown's Iron Bitters.

Every cloud has its silver lining. The boy who has the mumps can stay away from school.

MISCELLANEOUS.

D. H. HOLMES,

155 CANAL STREET,

15 Bourbon Street. - - - 15 Dauphine Street.

Our Stock of Spring Goods is now complete, consisting of the latest novelties in

Silks, Laces, Dress Goods in Worsted Fabrics,
Black Grenadines in Silk and Wool,
Linen Lawns Organdies and
Percales.

HOSIERY *in all Styles and Colors.*

A Complete Assortment of MATTINGS.

D. H. HOLMES.

SAMPLES SENT FREE OF CHARGE. 155 Canal Street, New Orleans

"Why don't you call your girl a sweet pet name like Oleomargarine?" asked one young swell of another. "Well, perhaps I might," replied his friend, "if I had n't any but her."

NATURE'S RESOURCE IN REPAIR.—A few weeks ago, a lad, Geo. Holmes, had the misfortune to have his leg too crushed by the printing press of the ADVOCATE, necessitating amputation, which was done while chloroformed by Dr. G. Hendrick, of this city, removing the upper part nearly to the side. Sufficient vitality was retained in the remaining portion, for granulations to sprout out, which grew luxuriently, resulting in the reproduction of about one-half of the toe, which, though hopeless and nailless, serves him admirably in walking.

A Detroit lady called at a drug store the other day and said: "I want a toothbrush—a real nice one. I want it for a spare bed-room."

Southwestern Co-operative Association, No. 60 Carondelet Street. This commission house, has been in business for six years. Its patrons are constantly increasing, and the business has been conducted with general satisfaction. All consignments of cotton, and all products of the soil, will have faithful attention. All orders filled with judgment and care. Thos. J. Carver, Manager.

Rle-a-trac is defined as "anything in the crockery line that is absolutely useless, set upon the mantel, where it will be in the way."

FORTY YEAR'S EXPERIENCE OF AN OLD NURSE.—Mrs. Winslow's Soothing Syrup is the prescription of one of the best female physicians and nurses in the United States, and has been used for forty years with never failing success by millions of mothers for their children. It relieves the child from pain, cures dysentery and diarrhœa, griping in the bowels, and wind-colic. By giving health to the child it rests the mother. Price twenty-five cents a bottle.

"Pa, what is meant by muscular Christianity?" "I do not know, my son, unless it is pugilism."

Address all mail matter to NEW ORLEANS CHRISTIAN ADVOCATE, New Orleans.

There are no palms where the cocoanut grows, which, perhaps, accounts for the milk in it.

CONSUMPTION CURED.—Since 1870 Dr. Sheraz has each year sent from this office the means of relief and cure to thousands afflicted with disease. The correspondence necessitated by this work becoming too heavy for him, I came to his aid. He now feels constrained to relinquish it entirely, and has placed in my hands the formula of that simple vegetable remedy discovered by an East India missionary, and found so effective for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Diseases; also all Nervous Complaints. Its remarkable curative powers have been proven in many thousand cases, and actuated by the desire to relieve suffering humanity, I gladly assume the duty of making it known to others. Address me, with stamp, naming this paper, and I will send you free of charge, the recipe of this wonderful remedy, with full directions for its preparation and use, printed in German, French or English. W. A. Noyes, 149 Power's Block, Rochester, N. Y.

A FEW WORDS ON PIANOS.—Mr. P. Werlein, 135 Canal street, New Orleans, is now prepared to offer the greatest bargains in the best pianos manufactured. Owing to the overflow he is over stocked with fine pianos, and also has a large stock of second-hand pianos on hand, which were rented out last winter, that he can sell you at your own price, so to speak, and on such terms as will suit your convenience. The piano forte, as illustrated in the new Chickering, may now be said to be perfect. These pianos have been known for the past sixty years, but they were never so good as now, and never had a larger sale. The Chickering piano of to-day will wear an indefinite number of years, as they have always done, but the purity of tone and perfection of action is what now constitutes the *Chickering piano* the perfect piano of the world. The Mathushek pianos have patented features which gives them great popularity; they are also considered indestructable. Mason and Hamlin's organs—the organs of greatest reputation, are to be had at this popular house. Whoever needs anything in the music line will consult their interests by writing to P. Werlein, or calling in person. Any representation of goods at this house can be relied upon implicitly. Send there also for your music and musical instruments of every kind, either retail or wholesale.

We would call special attention to the card of W. W. Carre. The cabins or cottages they are manufacturing, are specially adapted, to the wants of those who are contemplating putting up houses, tents, etc., at the Seashore Camp Grounds. Do not delay, until the last moment, but send in your orders early, so that everything will be completed before the meeting.

NEW ADVERTISEMENTS.

Solid Silver Wares

925/1000 FINE

MADE BY

GORHAM M'F'G CO.

An experience of over fifty years in the manufacture of SOLID SILVER WARE, combined with the advantage that large capital and a constantly increasing business afford, enable the GORHAM COMPANY to stand PREEMINENT in this department of art industry.

These wares have been sold and endorsed by every prominent dealer in the United States, and the trade mark has become as sure a guarantee for pure metal in this country as is the Hall Mark of England.

STERLING

For sale by Jewelers throughout the United States.

Dr. G. Hendrick, practicing Physician, Surgeon, Gynecologist and Toxicologist, New Orleans, La., office, 54 Canal street, hours from 10 A. M. to 2 P. M. Residence, 488 Bienville street, hours from 7 to 10 A. M., and 3 to 5 P. M. Persons from a distance wishing to avail themselves of my professional services will be boarded and treated upon moderate terms.

REPORT OF THE CONDITION

OF THE

New Orleans National Bank,

At New Orleans, in the State of Louisiana,

AT THE CLOSE OF BUSINESS,

Friday, May 19, 1882.

RESOURCES.

Loans and discounts	$1,076,756 62
Overdrafts	6,657 89
U. S. bonds to secure circulation	200,000 00
U. S. bonds on hand	2,200 00
Other stocks, bonds and mortgages	130,182 50
Due from approved reserve agents	186,903 17
Due from other national banks	91,352 10
Due from State banks and bankers	3,197 09
Real estate, furniture and fixtures	500 01
Current expenses and taxes paid	13,731 74
Checks and other cash items	$1,824 55
Exchanges for Clearing-House	55,386 27
Bills of other banks	25,806 00
Specie (including gold Treasury certificates	50 25 17
Legal tender notes	180,000 00
	351,775 25
Redemption fund with U. S. Treasurer, 5 per cent. of circulation	9,000 00
Total	$2,075,919 20

LIABILITIES.

Capital stock paid in	$200,000 00
Surplus fund	100,000 00
Undivided profits	37,116 73
National Bank notes outstanding	177,500 00
Dividends unpaid	425 00
Individual deposits subject to check	$1,511,076 20
Demand Certificates of Deposit	17 51
Cashier's checks outstanding	26,750 00
Due to other national banks	5,716 71
Due to State banks and bankers	2,375 51
Total	$2,075,919 20

STATE OF LOUISIANA,
Parish of Orleans.

I, WILLIAM PALFREY, cashier of the above-named bank, do solemnly swear that the above statement is true to the best of my knowledge and belief.

WM PALFREY, Cashier.

Subscribed and sworn to before me this 20th day of May, 1882.

GEO W. CHRISTY, Notary Public.

Correct: Attest

CHAS. CHAUFE,
JOHN H. HYNES,
SIGMUND RAUZ
Directors

THE BEST COTTON GINS.

We are making the ECLIPSE EAGLE COTTON GINS, which proved such a complete success the past season, and which took the first prize at the Atlanta Exposition for ginning fully cotton which had been gathered with the locks. We also continue to manufacture our celebrated STANDARD EAGLE GINS, which have for the past twenty-six years been known as the leading Cotton Gins, receiving the indorsement of the largest and best planters. We also make a Gin having saw of ten inch diameter. Our FEEDERS and CONDENSERS are the best invented, and our Feeder was awarded the first prize at Atlanta. Edward Atkinson, Col. Barrow, the President of Williamantic Cotton Company, and other Northern manufacturers of cotton goods, indorse the Eagle Gins as producing the best sample of cotton. Planters in purchasing the Eagle Cotton Gins do so with the certainty of getting the best Gin ever made. Circulars sent on application giving prices and terms. A stock of all sizes kept in New Orleans ready for immediate delivery.

W. L. CUSHING, Agent,
108 Gravier street,
Opposite St. Charles Hotel.

Stedman's Engines and Machinery.

Stedman's new PORTABLE ENGINES have a steam jacket attached to boiler; have steel shafts and are the most perfect Portable Engine ever put upon the market. The Stationary Engines are made of sixty-one sizes. We do not make the light, flimsy so-CALLED Stationary Engines which have been put on the market by Portable Engine builders, and which are merely cracked Portables. The names of 267 planters can be given who have had our Standard Engines in use over twenty years. We also manufacture SAW MILLS, SHAFTING, HANGERS and PULLEYS, and are prepared to contract at very low prices.

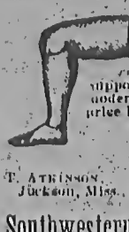
W. L. CUSHING, Agent,
108 Gravier street,
Opposite St. Charles Hotel.

Queen South Corn Mills.

Having been appointed Agent of the SIMPSON & GAULT Manufacturing Company, a full stock of all sizes of the celebrated Queen of South Corn Mills will be kept in stock ready for immediate delivery. We are also making Portable Cockhead Cutter Cob Mills, usually known as the Bradford & Coleman style, with all late improvements, and finished in a much better style than any such mills now on market.

W. L. CUSHING,
Manufacturers' Agent, 108 Gravier street.

Agent for Victor & Great Western SUGAR MILLS, Cook's EVAPORATORS.



DR. BLY'S PATENT ARTIFICIAL LIMBS.—The *Best* and Cheapest. Satisfaction guaranteed. I keep on hand a large assortment of *Rubber Stockings*, Shoulder Braces, Abdominal supporters, Elastic Stockings, etc., at moderate prices. Send for pamphlet and price list.

A. McDERMOTT, Manufacturer,
155 Canal St., New Orleans

T. ATKINSON, Jackson, Miss., Pres't. J. T. McMAHAN, Camden, Ark., Sec'y.

Southwestern Co-operative Association,

For the Sale of

Cotton, Sugar, Tobacco,

AND ALL PRODUCTS OF THE SOIL,

And Supplying

All Kinds of Merchandise.

New Orleans Branch, 60 Carondelet Street. THOS. J. CARVER, Manager.

St. Louis Branch, 215 North Fifth St. WM. MAXWELL, Manager.

MOORE'S BUSINESS UNIVERSITY,

Atlanta, Ga., the most practical school. An organized business community. Circulars mailed FREE on application.

Agricultural.

ABOUT POTATOES.—He came into the city with a load of potatoes and apples. The potatoes—Early Rose—were sizeable, neither too large nor too small, but just the happy medium that made them desirable for baking. "Do you find the Early Rose still a profitable variety to raise?" we asked. "Well, yes, on the whole I do. There are other kinds that yield well and are better for table use, in my opinion, than the Rose, but somehow the Rose always sells for a little more in market than any other potato. For my own table there are several kinds that suit us better, but, like the Baldwin apple, the Rose has a reputation, and that makes it profitable to raise for market." "Have you ever observed that the liability to become strong, unless closely covered from air and light, was greater in the Rose than in any other variety?" "It is more so than in any other variety here grown. On some accounts the late Rose is preferable to this, one reason being its better keeping qualities in the respect you mention." "Which yields the best?" "From what experience I have had with the late variety, I think that it will go a little ahead of the early. I find that it makes quite a difference on what kind of ground they are grown." "Do you plant on sod?" "No, not if I can avoid it. I usually sow my broke up ground to oats or barley and plant to potatoes the next season. This rots the sod and gives me a better chance to give finer cultivation. I believe the potato should have as fine tilth as corn. I would never use green manure less than a year old on my potato ground, if I could help it." "I notice your potatoes are very smooth and fair." "Old manure or compost of the yard, with superphosphate, does that. If I were to try to see how good potatoes I could raise for the table, I should want to plow up a piece of ground that has been pastured for many years. Let it lie over one summer, then manure it lightly with old manure and put a spoonful of phosphate in the hill. The potatoes on such land would be smooth and handsome, sizeable and in ordinary seasons full of starch.—Lewiston Journal.

HOW TO DEAL WITH PEAR BLIGHT.—It is a common idea that when a pear tree is struck with the blight it never recovers. The disease is regarded very much as consumption in the case of a human being—sometimes slow, but always sure death. This idea has no foundation in fact. I can see from my window a tree that was badly affected with blight ten years ago, but which is now a healthy tree. Such examples are plentiful. The object of this article is to try to impress upon the minds of the owners of pear trees the necessity of keeping constant watch of the trees at this time of year. As soon as the blight appears there should not be an hour lost before the part affected is removed. If this is done soon enough, in most cases the tree will be saved. The blighted limbs should be cut off below where blight is visible. Whatever is the nature of this blight, the poison appears to work downward, and consequently the germs of the disease below where the blight is visible; if the limb is promptly removed there is no more danger of that tree than any other. The danger consists in allowing the blighted part to remain until the poison has extended so far as to endanger the life of the tree. During the last year important observations have been made with the aid of powerful microscopes to ascertain the true character of this disease. These efforts, I think, have been perfectly successful. There is no longer any reasonable doubt of the true cause of pear blight. Prompt removal is the only remedy we know of at present. My advice is that this be quickly and thoroughly done.—Correspondent Rural New Yorker.

CANKER WORM.—This is how I got rid of them on four hundred apple trees (says a correspondent of the Germantown Telegraph.) I took one barrel and a half of tar, warmed it in a pail with half rain water, and applied it, about four o'clock in the afternoon, with a large paint brush. I made a ring around the body of the tree, about half way up to the limbs, and repeated it every day for thirty-one days, having commenced on the third of April. The habits of these destructive worms are peculiar. The miller that lays the egg for the worm commences coming out of the ground as soon as it begins to thaw in the spring, and immediately crawls up the tree and lays its eggs in and on the buds, which hatch as soon as the tree begins to leave, when its work begins. These millers are hardly ever seen in the day-time, and they never climb the trees except at night. From a half-hour to an hour after sundown they appear to pop out of the ground and start for the tree. The female has no wings and gets stuck in the tar, and that is the end of it. I had a man who tarred the four hundred trees in about two hours: none of the trees had been only four years set out. The tar was applied to the bark. No harm resulted from it to the trees, but the worms were exterminated. This was done some six years ago. My trees had been stripped for five years of fruit and leaves, but not a canker worm has been seen since.

ALFALFA.—A correspondent wants an article to appear in the Register, on Alfalfa or Lucerne, giving its early history, etc. The best authorities show that it was transplanted into Greece from Persia nearly five hundred years before the Christian era. At present it is largely cultivated in England France and other parts of Europe, and gives great satisfaction as a forage plant. It is being introduced quite extensively into our own country, and though as yet California is far ahead in its culture, in time Alfalfa will, we take it, be a prominent crop in all places where the winters are not too severe. Perhaps even more noticeable than its rapid and enormous growth is its hardiness and ability to withstand our long dry seasons, and to remain fresh and green when nearly everything else succumbs. On the pampas of South America it thrives, and appears rather to enjoy the drought than otherwise. The power to withstand great heat and dryness comes from the long, searching roots, which are sent deeply down into the soil to find the moisture that is accessible to other less energetic vegetation.—Mobile Register.

LUCERNE.—It is something wonderful that this Queen of forage plants is not universally cultivated on every farm in the South. There can be no doubt of its adaptability to almost every locality from the mountains to the seaboard. In latitude thirty-three north, it is dormant for but two months, December and January. In the latitude of Atlanta the writer has made the first of five cuttings for the season as early as the fifteenth of February. Five tons of hay have been so often taken from an acre of lucerne that the fact no longer excites remark. It is not, however, as generally known, that with perhaps the solitary exception of the cow pea, lucerne makes the most valuable dried forage that we can raise South. We have been informed by a friend who has tested the matter, that work stock fed on lucerne can do good service with but a single feed a day additional of corn or oats. A single acre of lucerne, properly set, will amply maintain five head of horses or mules a whole year. At the cost of $50 for preparation and a yield of five tons at $30 per ton, it would seem that we might venture on the experiment of trying a little lucerne on every farm in Georgia.—Dixie Farmer.

GARGET IN COWS.—Among the causes, says the Prairie Farmer, are congestion of the udder, bruises, from lying down on the udder on a hard floor, neglect in milking, &c. Continued friction with the palm of the hand often proves of service in reducing hardness and swelling of the udder. Such condition of the udder is generally of a chronic nature, slow of reduction and often not reduceable by any means. Besides friction a small portion of the following liniment may be applied morning and evening, but only to the hardened parts. The udder should be carefully washed before each milking if the milk is used. Take half an ounce of iodine, two ounces of glycerine, two ounces of mercurial ointment and two ounces of olive oil; mix. The bottle should be kept corked in a cool place and the contents well shaken before use. It would be beneficial in the beginning of the disease to give the cow a laxative dose of medicine, such as a pound and a half of epsom salts, dissolved in a quart of hot water, to which solution add a pint of molasses and an ounce of ground ginger. If there be much difficulty in drawing the milk from the affected quarter the careful use of a milking tube is to be recommended.

FALL PLOWING.—As there has been a great deal of talk in the club about fall plowing for corn I will give my observation in the matter. I am old in years, but a young farmer. In my experience of seven years I have several times tried fall and spring plowing side by side on the same kind of land (stiff clay;) have planted corn with a two-horse machine, set to drop four kernels, which it will do five times out of six; the sixth time perhaps it will drop three, perhaps five. On the land fall plowed the corn has always come up sooner, looked more vigorous and grown faster at first than on the spring plowed land. On spring plowed land I have never had as good a stand of corn. It comes yellow, looks sickly, always makes one sick. When corn on fall plowed land is knee high the other will be about half or two-thirds as high; but about that time it begins to put on a healthy color and soon overlooks the other in growth. In the end with me it has always made a larger growth, and although I have never weighed the crop I have generally thought I had more corn per acre on spring plowed than on fall plowed land.—"Wisconsin" in Husbandman.

IMPROVED STOCK.—Among the first stock imported to this country from England was short-horn cattle, the leading beef cattle of the world. The numerous importations for seventy-five years and our skillful breeding has given us as many and as good short-horns as old England. The Herefords are strong rivals for beef in individual excellence, but not in numbers, although of recent years they are being extensively imported. The Devons too are coming to the front for beef; they are hardy on the Plains and quick growth farm cattle. The Polled Angus and other polled breeds are rapidly coming to the front as beef producers. The horniess feature promises to play an important part in future shipping, and very deservedly, too. For the dairy Holsteins are taking the lead, as they are large size, good for milk and beef, giving the largest yield of rich milk. Their importation is becoming very extensive to this country as are also the Jerseys, the great butter cows which are small size and give a small yield of very rich milk.—Western Agriculturist.

PROF. BROWN ON CATTLE.—An average two or three-year-old steer will eat his own weight, of different materials, in two weeks. Two or three-year-old cattle will add one-third of a pound more per head per day to their weight upon prepared hay and roots than upon the same materials unprepared. A steady, frosty winter is better than an open one for feeding cattle. No cattle beast whatever will pay for the direct increase to its weight from the consumption of any kind or quantity of food. Fattening cattle on oats will eat less hay than when receiving corn or peas. Those on pea meal will drink one-third more water than those upon corn or oats. Clover lessens the consumption of roots. Apparently about one-fifth of ground corn passes through the cattle beast undigested. Pea meal (rough ground) gives twenty-one per cent. greater returns in fattening cattle than either corn or oats.

WHAT LETTUCE TO PLANT.—There are a great many kinds of lettuce, some with the leaves smooth or "plain," while other sorts are "curl-leaved." Of the "plain-leaved" varieties there is, perhaps, no better early sort than the "All the Year Round." The "Curled Simpson" and "Silesia" are the best of the curl-leaved varieties for a general crop. The "Boston Market" is now almost exclusively used for forcing in frames and green-houses; it is very much like the old "Tennis Ball," though with a hard, larger and better head. The new sorts should be tested only in small quantities, always relying on old, well-known varieties for the main crop. By a succession of sowings, a constant supply of this excellent green food may be had from early spring until mid-summer, or until its place is filled by other vegetables from the garden.—American Agriculturist.

GRASS HAY.—The Orange County Farmer has the following suggestion: "Our finest and best flavored butter is made from grass, and if a little corn meal or bran be added the quantity will be increased. Our best cheese is made in June and September, provided our cows be running on rich aftermath the latter months. Even with these indisputable facts before our eyes should we not the coming year make an effort to get our hay in the barn as near a grass condition as possible? and our stock will do enough better on it to pay us for the extra expense."

SHEEP.—A subscriber wants to know if he shall keep Southdowns or Cotswolds. For the ordinary farmer grades are better than the pure breed. A grade Southdown and Cotswold is more robust than a pure breed of either variety.

Household.

SUPERIOR YEAST.—After making and using many kinds, I prefer this: Fourteen potatoes pared and boiled until a silver fork will pass into them easily. Boil a handful of hops in one quart of water. Put the potatoes into a colander and mash them through, using one quart of fair boiling water to assist in the process. Add the quart of water in which the hops have been boiled, and stir in one small teacup of white sugar. When cool enough to be certain it will not scald and destroy the life of the same, put in a cup of yeast. Let it stand till light, which in warm weather will be not more than half a day; in winter till next morning, when stir in half a teacup of fine salt. Now put away in fruit cans or large-mouthed bottles. Keep in a cool place, but where it will not freeze if the weather is cold. When the salt is added to the yeast it will foam like soda water, and of course it must not be immediately sealed or corked tight, though this may be done in a short time after bottling. Keep the potatoes under water while they are being pared and never use the water in which they were boiled if you wish the biscuits to excel in whiteness. Let the yeast stand in a stone or porcelain vessel, or in a bright tin vessel, to rise. Half these proportions would make yeast for the bread of a small family two or three weeks.—Western Christian Advocate.

If you have tough steak or pieces of meat cooked which you are at a loss to know how to dispose of, try this way: Boil the pieces in as little water as will keep them from burning until thoroughly tender; season nicely with pepper and salt, and cut into inch squares. Make a gravy by adding butter, seasoning and a little flour, to the liquid in which the meat was boiled. Make a soft crust of flour, and a small bit of butter, one teaspoonful of cream of tartar and one-half teaspoonful of soda, and line a dish. Fill with your meat, moisten well with the gravy, cover and bake, using the remaining gravy to eat with it.

LEMON ICE.—Soak half of one box of gelatine in a pint of cold water, put it in a porcelain kettle, pour on nearly one pint of boiling water; when the gelatine is dissolved, put in two-thirds of a coffeecup of white sugar and half a coffeecup lemon sugar boiling long enough to make a jelly; remove from the fire, then pour in, three beaten yolks of eggs, the whites of the eggs beaten to a froth; flavor with two teaspoonfuls extract lemon; pour into a mold and set to cool. This is a delicious desert, nourishing and relishable for the convalescing sick.

DELICIOUS LEMON JELLY CAKE.—Take one cup of sugar, one-half cup of butter, one cup of milk, three eggs, two teaspoonfuls of cream tartar, one teaspoonful of soda, three cups of flour; mix, and bake in fine thin layers. For the jelly grate the rind of three small, or two large lemons, and add the juice of the same with one cup of sugar, one egg, one-half cup of water one teaspoonful of butter, one tablespoonful of flour, mix with a little water and boil till it thickens. This is a great favorite with us.

RICE AND APPLE PUDDING.—Boil a cupful of rice for ten minutes, drain it through a hair sieve until quite dry. Put a cloth into a pudding dish, and lay the rice around it like a crust. Cut six apples into quarters and lay them in the middle of the rice with a little chopped lemon peel, a couple of cloves and some sugar. Cover the fruit with some rice, tie up tight and boil for an hour. Serve with melted butter, sweetened and poured over it, or with cream.

ALMOND CAKE.—One and a half cups sugar, half cup butter, whites of six eggs, half cup milk, two cups flour, two heaping teaspoonfuls baking powder, almond flavoring. Filling for cake: Two cups sugar dissolved in very little cold water, put on range until candied, whites of two eggs beaten and stir in sugar while hot, stir in one pound of almonds shaved (having been previously put in hot water to remove skins) one teaspoonful almond flavoring.

CAN CORN FRITTERS.—Take a can of corn; open it, and spread the corn over a platter to make sure that there are not bits of stalk or silk left in it; beat two eggs very light, stir in with them two tablespoonfuls of flour, one teaspoonful (not heaping) of salt, half a teaspoonful of pepper; have some lard very hot in a sauce-pan; and drop in the corn, a large spoonful at a time; fry same as green-corn fritters till a light brown.

TO PREVENT PICKLES FROM MOULDING.—Horse-radish will prevent pickles from moulding. Cut in little round slices a piece of horse-radish root as large as your finger and twice as long, and throw into a two-gallon jar of sweet pickles just before setting it away, and you will find them all right when you go in haste to get a dishful for the table.

POTATO AND HAM CROQUETTES.—Take six good-sized boiled potatoes, rub them through a colander, and add to them three tablespoonfuls of finely chopped boiled ham, fat and lean together. Add a little pepper and some chopped onion or parsley, and two well-beaten eggs. Roll into small rolls; dip into egg and bread crumbs; fry in hot pork fat, and serve with watercresses or parsley for a garnish.

FROSTING.—Handsome and delicious frosting can be made by using the yolk of eggs instead of the whites. Proceed exactly as for ordinary frosting. It will harden just as nicely as that does. This is particularly good for orange cake, harmonizing with the color of the cake in a way to delight the soul of the esthetic.

CRAB APPLE MARMALADE.—Take the apples left after straining off juice for jelly, and put them through a sieve. To three pounds of the sifted pulp, add two of sugar and boil twenty minutes, stirring constantly to keep it from burning. Flavor with cinnamon or lemon extract.

SWEET-BREADS STEWED.—Soak the sweet-breads in warm water for an hour, then boil for ten minutes. Take them out, drain them, and stew them gently in some good meat stock for half an hour. Take them out of this, season and thicken the stock with flour for a gravy. Arrange the sweet-breads on bits of toast, and pour the gravy around them.

CRAB APPLE PRESERVES.—Scald the apples; then remove them from the water; to every pound of apples add a pound of sugar. Put the apples and sugar over the fire and cook slowly till the fruit is tender.

Scientific.

ANATOMY OF THE EARTH-WORM.—The body of a large worm consists of one or two hundred cylindrical rings or segments, each furnished with minute bristles, and is endowed with a well-developed muscular system. The mouth is provided with a little projection or lip, capable of taking hold of things, and of sucking. Internally, a strong pharynx, corresponding, according to Perrier, with the protusile trunk or proboscis of other annelids, and which is pushed forward when the animal eats, is situated behind the mouth. The pharynx leads into the œsophagus, on each side of the lower part of which are three pairs of large glands, which secrete a surprising amount of carbonate of lime. They are unlike anything that is known in any other animal, and their use is largely a matter of speculation. Mr. Darwin thinks they are partly excretions of the excess of lime contained in the leaves which the animal eats, and that they otherwise aid digestion by affording a neutralizing agent against the acids of its food. In most of the species, the œsophagus is enlarged into a cup in front of the gizzard. The latter organ is lined with a smooth, thick chitinous membrane, and is surrounded by weak longitudinal but powerful transverse muscles. Grains of sand and small stones, from one twentieth to a little more than one tenth of an inch in diameter, may be found in the gizzard and intestines, and are supposed to serve, like millstones, to triturate the food. The gizzard opens into the intestine, which presents a peculiar remarkable longitudinal involution of the walls, by which an extensive absorbent surface is gained. The circulatory system is well developed. Breathing is done by the skin, without especial respiratory organs. The nervous system is fairly developed, with two almost confluent cerebral ganglia situated near the anterior end.

Worms have no eyes, and are measurably indifferent to light; yet they can distinguish night from day, and are quickly affected by a strong light, and after some time by a moderate light shining continuously upon them. They do not much mind a moderate radiant heat, but are sensitive to cold. They have no sense of hearing, but are extremely sensitive to vibrations in any solid object. Worms in pots, which have paid no attention to the sound of a piano, when placed on the piano instantly drew into their holes when the notes were struck. Their whole body is sensitive to contact, as of a puff of air. Their sense of smell is feeble, but responds fairly well to the odor of the cabbage and onion or whatever they like, as was shown to Mr. Darwin by some very interesting experiments. They are omnivorous, and swallow enormous quantities of earth, out of which they extract any digestible matter which it may contain, consume decayed and fresh leaves and vegetable matter, and raw, roasted, and decayed meat, but like raw fat best.—Popular Science Monthly.

MACHINE FOR RAISING WATER.—Rotary machines for elevating water have been in use for a long time; but hitherto they have generally consisted of an immovable cylinder, in which the water is circulated by rotating paddles until it acquires the centrifugal force necessary to elevate it through a pipe. The height attained by the water in this way has been about 100 feet; and with the rotary elevator of M. Girard this lift is increased to 130 feet, the highest limit yet reached. Recently, however, says Engineering, a new machine was brought before the French Academy of Sciences, which is capable of raising water to a much greater altitude. It is the invention of M. de Romilly, and a laboratory model worked by hand projects water to a height of 500 feet. This centrifugal elevator consists of a flat horizontal cylinder or pan, which is fed with the water to be elevated, and rotated very quickly round a vertical axis by means of a pulley. The motion of the pan causes the water to circulate in a ring round the internal walls of the pan, and a tube reaching down from the height to which the water is to be raised is brought into the pan, and terminated in a curved nozzel, which is turned toward the circulating liquid. The water, by virtue of its acquired momentum, rushes into the mouthpiece and rises up the tube. In this case the turbine or pan is situated at the level of the source, but M. de Romilly also arranges for its being placed at the level of the overflow, or some intermediate point. In the latter cases the discharge tube, after leaving the pan, is bent downward into the source of water, where its point, like a spigot into its faucet, enters a second tube, which rises again to the receiving cistern on the upper level. To work this arrangement some water is let into the pan by a supply pipe from the upper cistern, and the turbine is rotated. The flying water then enters the tube leading downward, and its passage to the second tube sucks in the surrounding water from the source, which is thus carried upward to the elevated cistern, from which it is allowed to flow away.

ARTIFICIAL AMBER.—According to the Chronique Industrielle, considerable quantities of beautiful objects of artificial amber are now being produced in Vienna, and sold as of real amber. The substance employed is chiefly colophony, or rosin, obtained by decomposition of turpentine, though several other ingredients are used to give it the requisite qualities. The imitation is so perfect that the product has the electric properties of true amber. Ingenious manufacturers have even introduced into the substance foreign bodies, insects, etc., to make similarity more striking. Natural amber requires a temperature of 285° to 287° C. to fuse it, while the imitation becomes liquid at a much lower temperature. Also, true amber is attacked but slightly by ether or alcohol, and only after a long time, whereas the other loses its pallu on contact with these liquids, and becames rapidly soft.

THE SWAN ELECTRIC LAMP.—The Swan electric lamp, which is an incandescent light similar to Edison's and Maxim's in this country, continues to give great satisfaction in England, and begins to be regarded as a solution of the problem of electric lighting for domestic purposes. At Sir William Armstrong's house at Rothbury, Northumberland, where the lamp was first introduced, its performance continues all that could be desired. Forty lamps are in operation, each being equal to thirty-seven candles. The lamp is also regarded as a great boon to miners, and as likely to revolutionize the coal trade, since by its use explosions in mines will be impossible, except where a possible fall from the roof might break the glass globe.

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My stock is comprised in part of Carpets, Oil-Cloths, Upholstery Goods, Mattings, Wall Paper, Widow Shades, Cornices, Curtain Goods, Wire Screens Frames, Mouldings and Mirrors.
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A real FRENCH CHINA Dinner Set, 115 pieces, for $18.
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GLASS GOBLETS, from 50 cents to $1 per dozen.
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Orders promptly attended to. We have just received a full and complete stock of
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SEWING MACHINE
Is More Perfect, Costlier to Make, More Durable, and made of finer Material than any other Machine, and
SOLD FOR LESS MONEY.
LADIES AND GENTLEMEN: If you do not want to buy the New Home, I advise you to wait and see other machine companies make a machine to equal it. After twenty-one years experience in the sewing machine business, I find the poorest machines receive the highest praise from their manufacturers. But words are nothing when it comes to sewing machines. Therefore, we will not attempt an accurate description of the superior qualities of the
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New Orleans, leave		
Gouldsboro	7.45	
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Company Canal	8.27	
St. Charles	10.15	
St. John	11.15	
Vacherie	12.05 P. M.	
St. James	1.20	
Donaldsonville	2.38	
Bayou Goula	4.07	
Plaquemine	5.00	
West Baton Rouge	6.50	

TRAINS EAST.

	Freight and Accommodation.	Mail.
West Baton Rouge, leave	6.30 A. M.	
Plaquemine	8.00	
Bayou Goula	8.42	
Donaldsonville	10.06	
St. James	12.05 P. M.	
Vacherie	1.20	
St. John	2.25	
St. Charles	3.32	
Company Canal	5.30	
Gretna	6.04	
Gouldsboro	6.18	
New Orleans, arrive		

For rates and information address
H. S. MORSE, Superintendent. M. R. SPELMAN, G. F. and T. A.
New Orleans, October 15, 1881.

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The ONLY LINE running PULLMAN PALACE SLEEPING CARS THROUGH from NEW ORLEANS to CINCINNATI, ST. LOUIS and CHICAGO WITHOUT CHANGE of trucks.
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DOUBLE DAILY TRAINS leave and arrive at Lope Street Depot as follows:

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Exc. No. 10, 7:30 A. M.	Exc. No. 12, 9:00 P. M.
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Nos. 1, 2, 3 and 4 run daily; Nos. 13 and 14 except Sunday, Nos. 11 and 12 Sundays only.
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Cane Wagons, Small Carts, Log Wheels, all with Black Locust Hubs; Bodley's Steel Skein Wagon, the best skein wagon sold. Wheel-barrows, Axle Grease, Spokes, Felloes, Cotton Meal Distributors, Stubble Shovers, Pea Vine Rakes.
Can deliver goods along the river, direct from factory, and in car loads on railroads.

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Seventy Cents a yard up to $1 25.
Wiltons, Axminsters, Velvets, Moquettes, Brussels, Ingrains, Three Plys, Window Shades, Lace Curtains, Cocoa, Napier and China Mattings, Turkish Rugs, Crumb Cloths, Rugs and Mats in great variety.
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Call and see for yourself.

40 ELEGANT CHROMO Cards, New Styles, &c. Agents wanted. L. JONES & Co., Nassau, N. Y.

Christian Advocate.

Marriages.

FINCH—EVANS.—At the residence of Rev. H. Evans, near Folkville, Miss., March 8, 1882, by Rev. C. McDonald, Mr. Christopher Finch to Miss Mary B. Evans.

DUNCKELMAN—CAMPBELL.—Married at the residence of Mr. J. J. Johnson, the bride's brother-in-law, in Natchitoches, La., April 26, 1882, by Rev. Albert Ramille, Mr. Charles A. Dunckelman to Miss Lillie T. Campbell, both of Natchitoches parish, La.

CALDWELL—DANIEL.—At the residence of Mr. Daniel, Sabine parish, La., May 10, 1882, by Rev. J. Franklin, Mr. J. H. Caldwell and Miss J. I. Daniel, of Sabine parish, La.

[The above parties agreed to take the ADVOCATE and others be emulous of this good beginning.]

Obituaries.

KING.—Died, in this city, Tuesday, April 18, 1882, JOHN E. KING, in the forty-fifth year of his age. The deceased was a member of the Felicity Street Methodist Episcopal Church, South, of which he waited, under the pastorate of Rev. Dr. J. B. Walker, in 1878; since which time he has walked humbly with God, and died in the triumphs of faith. Bro. King was born in Cumberland county, Ky., and lost his father in early childhood. But his mother married again, a most estimable Christian lady, to whom Bro. King was devotedly attached to the day of his death, and who remarked over his bier: "Never was there a boy like John!" A good son, a kind and affectionate friend, an indulgent father, a faithful brother, a friend in need has passed away, and many, both here and elsewhere will rise up and call him blessed. He was never known to turn the poor empty away. But he was so retiring, modest and unostentatious withal, that his worth was only known and appreciated by those who knew him most intimately. He came to this city when a young man and engaged as bookkeeper in the tobacco house of his father-in-law, Mr. James Turner, and, less than a year his wife fell a victim to that dread disease, yellow fever. Her mother, Mrs. T. H. Wilson, still lives in this city. His father-in-law retiring from business, Mr. King succeeded him, and by the hand of diligence and the blessing of the Lord, amassed a handsome fortune. In 1857 he married Miss Martha Howze, a devout Christian and member of the Presbyterian Church, but in 1867, just as he was preparing to leave the city with his family, yellow fever again invaded his home, carrying off his dearly beloved wife and the death of his eldest son was followed in a few days by that of his wife, leaving the heart-broken husband with five motherless children. But the grace of the Lord was in all this. Mrs. King died in possession of all her graces, shouting the praises of her Redeemer. Committing her precious children and dear husband into the hands of the Lord, and to the oversight of Christian friends, she bade an affectionate farewell to those about her and took her flight to the glorious realms beyond. After the lapse of a few years, Bro. King married again, his choice of one as noble and deserving as the former—one who feared God and kept His commandments, one in whom he could find a faithful and devoted friend, and who succeeded by her gentle influence and prayers in bringing the whole household to Christ. Bro. King was converted in early life, but on relating his experience to a pastor of the gospel remarked: "Young man, I hope you are not mistaken." This so startled him that he began to reason with himself, and often left the woods to wrestle and pray God to give him a clearer sense of his acceptance; but never doubting which to his satisfaction; so he gave up in despair, groping about in gloom and gloom for many years. After his last marriage the young wife, in the second marriage, died, and that little urn he promised to seek his face. Again and again Sister King urge the fulfillment of the vow, but the fear of being taken "deterred him." At last, unable to resist the spirit and wooing influence of prayer, he came again to seek in earnest. After many days of wrestling, long prayer, in the quiet of his home, the same sweet peace came and he laid hold on eternal life. Several days after he received a call and life before he would go, that he could not be missed. From that time until his death a cloud interposed between him and God; no doubts disturbed his perfect rest in Christ. Being in ill-health and growing worse all the time, retired from business three years ago, his house in order, and awaited the summons to the better world. He was not willing to die. With an ardent family, he felt he had just begun to live, and the belief that he was never those sweet lies for the heart of Christian love are sweeter, and any other he longed so to live, he was ready, and on two different occasions when near death, as he supposed, he made them a rehearsal of the same. He said, "Thy will of the Lord be done." Being the victim of a cancer which had fastened him many months with general good health, he fought it hard to die, and often said he could take some prostrating disease and die, how much better it would be. Strange to say, so it was. God, in His mercy, so far restored his health as to enable him to resume business, with the additional blessing of a sweet, sincere baba to love and cherish, as it were, a new lease on life. But alas! the chill of death seized the congestion and inflammation of the lungs set in, and in one short week his spirit took its flight to join the loved ones gone before. And who that stood around that death-bed will ever forget its scenes? The pious fervor with which he said, "O God! give me grace to suffer thy will;" the utter submission and trust with which he commended himself, his wife and children into the hands of the Lord; the earnest admonitions of the dying father to his children, as he took each one by the hand and talked to them about Jesus and His power to save! "Where is thy victory, O grave? where is thy sting, O death?" Where is his death, no sting; the Conqueror over death and the grave was with him. His pastor, Dr. Carter was with him, and says he never witnessed a more triumphant death; he has read of such and heard of them, but never saw one so complete. He acted like a man walking hand in hand with an enemy over whom he had already gained a victory. What a consolation to the grief-stricken ones! There was no reluctance to part when the hour came. He waited and watched the approach of death, felt his own pulse, asked if his face were getting cold, and retained his consciousness to the last moment. His last audible words were: "Faith and hope! Oh, my good God is!" "Precious in the sight of the Lord is the death of His saints." He was a great sufferer; but he shall be no sickness there, sorrow and sighing shall flee away. Oh, that this triumphant death may be sanctified to the salvation of all who witnessed it! And may the thought of his happy transition cheer the bereaved in their loneliness and desolation; and his God be their stay and support, their refuge and consolation. A FRIEND.

STARLING.—WILLIAM P. STARLING, the subject of this brief obituary, the son of Thomas E. Starling, of Walnut Grove, was born February 5, 1808, and died April 30, 1882. His death was one of distressing sadness. Having mounted a mule to ride it to water, he had scarcely turned the yard when the mule made an effort to throw him, he fell, and when found in a minute afterward was taken to the house in an unconscious state, his head being crushed in behind, his back badly bruised and probably broken, and his chest also being badly bruised. He lived about one hour in a state of unconsciousness, and passed away to a better world. Willie was a good boy. His acquaintances say they never heard him use a bad word. His associates loved him dearly. Though he had made no public profession of faith in Christ, yet his orderly, smooth and acceptable life shows the result of his Christian education and training, that such a course was his choice which, doubtless, he would have soon publicly declared. Willie was a member of the Sunday-school, and the Sunday-school, with sad hearts and tearful eyes, hereby express their deep grief, and tender to the bereaved family their warmest sympathy on account of such a sad misfortune, and with humble submission bow to the decree of their Creator who has said that "it is appointed unto man once to die;" and, in bearing the pain of their loss, trusting, rejoice in his gain in a better existence where accidents never occur, where hearts never swell with grief, and all tears shall be wiped away; in looking prayerfully to their gracious God and heavenly Father for grace to help them so to live as to pass the waves of this troublesome world and finally, gladly, meet their beloved comrade on the banks of the river of life, to part no more, ever to praise God for Christian parents and Sabbath-schools.

J. W. ELLISON, for Committee.

DANCER.—J. W. DANCER, son of Rev. J. P. Dancer, was born in Tishomingo county, Miss., September 28, 1818, and died in Orange Grove, Jackson county, Miss., May 2, 1882.

He professed religion and joined the Methodist Church in the fall of 1837, and from thence to the close of life he lived a consistent Christian, not without the foibles of our dethroned humanity; but by the exercise of that humbleness, which the grace of God alone can inspire, did he strive to eliminate the sinful emotions of the heart, and to repell the subtle beguiling of the evil one. Neither were his spiritual triumphs the occasion of emotional display; but the ebullition of his grateful heart assembled to the Father, and the savor of his consecrated life fell upon those around him like the whisperings of a pleasant dream.

For two years he realized that he was as one walking a narrow path with an impassible mountain on either side, while at the further end sat the giant form of Death hiding from his vision the beauties and joys of the soul's eternal rest. But when the last step was taken, and the grim form of Death stronged his mortal frame, he proclaimed his victory through Christ and, lo! he is not, for God took him.

True, there were earthly ties that made his stay a great pleasure, and his departure a sore trial. In 1872 he was happily married to Miss Bettie C. Board, who, with four little children, are made sad indeed by this affliction. The leaving of his affectionate wife and little ones, together with the fact that his father had to leave last fall on account of his ill-health, was a great cross to him. But ere this he hath joined the loved ones gone before, and by a blissful experience has realized that

"Death is a debt to nature due,
Which I have paid, and you must pay."

J. W. WILMS.

LAVRE.—Died, March 26, 1882, near Pearlington, Miss., UNIZAN LAVRE, aged forty-two years.

The subject of this notice was delivered to God by baptism in infancy by a pious mother who is still living. He served his State and country faithfully as a soldier in the Confederate army during the late war. When he was about thirty years of age, having previously joined the Methodist Church, he was married to Miss M. C. Sconier. They had five children, four of whom are living, with their mother and share with her the loss of a loving father and devoted husband. He was kind and gentle in his family, friendly and sociable in his bearing in the community, a good citizen, and especially kind and devoted to his aged and afflicted mother, who feels a sad loss in his death. He was taken with a violent fever, followed by pneumonia, which, after about fifteen days suffering, terminated in death. He was aware of his condition from an early stage of his sickness, and sought a preparation for death. He confessed the faults of his life as a church member, prayed for forgiveness, and expressed trust in the Saviour, and a willingness to depart. Conscious of his approaching end he sought and obtained such assurances as were satisfactory to him concerning his temporal affairs. He has gone to receive his reward from the Judge of all the earth who will do right. The large concourse of relatives, friends and acquaintances, who were present at the funeral, may be considered as the best evidence of the esteem in which he was held by the people among whom the greater part of his life had been spent. May the blessed Comforter abide with the mother, brothers and sisters, who and children forever.

J. W. SANDELL.

FRANKLIN.—WILLIAM H. FRANKLIN was born in Tennessee, February 12, 1810, and died at his home in Rankin county, Miss., May 3, 1882. He married in early life and was the father of twelve children, six of whom with the mother preceded Bro. Franklin to the other world. He joined the Methodist Church about forty-five years ago, and was ever devoted and consistent as a Christian. He was appointed a class leader soon after he joined the church, and continued most of his time in that office. He came into the church in the good old days of class meetings, and from the beginning his religious character was well formed. He loved the class meeting and loved class. He felt his religion and manifested his feelings. He often got happy in our meetings and would shake hands and exhort the people, and tell how he loved Christ. He was a man of faith and prayer, and, consequently, a very useful man in the church. In his last days he was a great sufferer from nervous prostration. He knew of his approaching dissolution, bid his children and friends present good-bye and asked them to meet him in heaven. He was the father-in-law of Rev. J. H. Evans, of the Mississippi conference, and was a member of Bro. Evans' charge. C. McDONALD.

MISCELLANEOUS.

JOS. B. WOLFE & CO.,
Cotton Factors,
59 Carondelet, Street, New Orleans,
And General Agents for
DANIEL PRATT IMPROVED
"Revolving Head Cotton Gin,"
PATENTED JULY 15, 1873.
—AND—
Eclipse Hulling Cotton Gin,
WITH REVOLVING HEAD.
PRICES REDUCED.

THE REVOLVING HEAD GIN has been in use for the past nine seasons, and several improvements have been added. It obviates all friction at the ends of the cotton box, prevents the roll from breaking, and gives a larger yield of lint from the same quantity of seed cotton than any other Gin in use. The Revolving Head lightens the draft and causes the Gin to run faster with less driving power, thus doing a great deal more work within the same time, while less consuming steam or animal power, than any other Gin. The seed being ginned very close, the length of the staple is increased, producing cotton, on this account, at a greater market value. This improved value, given by length of staple, with extra production of lint, added to increased amount of work done, more than covers the cost of the Gin in every 100 bales ginned. Testimonials sent by mail on application.

SELF-FEEDERS and CONDENSERS with latest improvements also made by the Daniel Pratt Gin Company to work with these Gins. Send for descriptive circulars. JOS. B. WOLFE & CO.,
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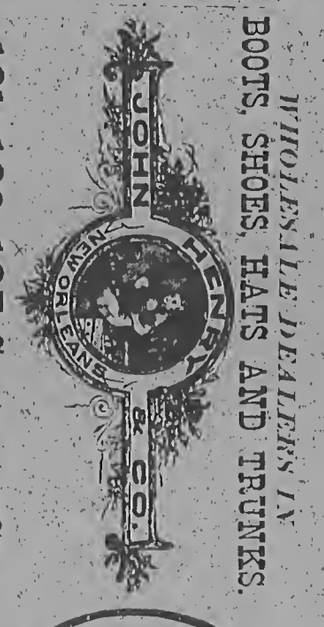


WHOLESALE DEALERS IN BOOTS, SHOES, HATS AND TRUNKS.

Cathartic Pills

Combining the chief curative principles in medicine, in proportions and a manner hitherto unknown to science, positive and uniform in effect. They are the result of years of careful study and practical experience, and are the most effectual remedy for the cure of Dyspepsia, Liver Complaint, and all disorders of the stomach, liver, and bowels, that can be made. They promote healthy digestion, and by all the purposes of a family physic are the best, safest, surest, and most reliable purgative medicine. Being composed of the concentrated virtues of vegetable substances, they act powerfully, but in perfect accordance with nature, expelling disease from the system, and restoring to the body the health and vigor which can be obtained from no other source.

AYER'S PILLS are used in all climates for Constipation or Costiveness, Indigestion, Dyspepsia, Loss of Appetite, Foul Stomach and Breath, Dizziness, Headache, Loss of Memory, Numbness, Biliousness, Jaundice, Rheumatism, Eruptions and Skin Diseases, Dropsy, Tumors, Worms, Neuralgia, Colic, Gripes, Diarrhœa, Dysentery, Gout, Piles, Disorders of the Liver, and all other diseases arising from a deranged state of the stomach or bowels.

As a Dinner Pill they are unequaled. While gentle as they are thorough, these Pills are the safest physic that can be employed in the family, as they can be safely administered to children. The smallest and most sugar-coated Pill in the market. Being purely vegetable, they contain no mercury or other dangerous drug, and may be taken by those in search of health without fear. They stimulate the appetite, and digestive organs, thus operate to purify and enrich the blood, and impart tone and health and vigor to the whole system.

Prepared by Dr. J. C. Ayer & Co.,
Practical and Analytical Chemists,
Lowell, Mass.
SOLD BY ALL THE DRUGGISTS EVERYWHERE.

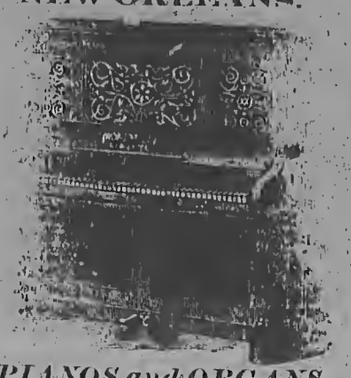
HARTWELL & CHAMBERS,
Wholesale Grocers
36 TCHOUPITOULAS STREET,
—and—
31 NEW LEVEE,
BETWEEN NATCHEZ AND GRAVIER
New Orleans.

SWITZERLAND ENDORSES PENNSYLVANIA
Pronouncing THE LANCASTER WATCH
MADE BY LANCASTER WATCH CO., LANCASTER, PA.,
"THE BEST WATCH MADE IN AMERICA."
SEND FOR CIRCULAR.

SAW MILLS The Best in Cheapest For Descriptive Circular & Price write THE AULTMAN & TAYLOR CO., Mansfield, Ohio

MUSICAL INSTRUMENTS.

GRUNEWALD
NEW ORLEANS.



PIANOS and ORGANS
Of all the best MAKERS in the World.
Made expressly to stand in damp climates and and keep in tune, and sold on easy monthly payments at prices to suit all. Do not buy from anyone before getting my figures.
Steinway, Weber, Pleyel, Kunde, Fischer, Ehrlr Bro's,
are the best and cheapest pianos.
Clough & Warren and Peloubet & Co. organs, are the best and always give satisfaction.
2nd. Hand Pianos from $50, upward.
2nd. Hand Organs from $25, upward.
MUSIC received daily from all parts of the world, and sold at a discount.
CHEAPEST HOUSE in the South.
LARGEST STOCK in the South.
EASIEST TERMS and satisfaction guaranteed.
Musical Instruments of every description for sale at wholesale and retail. Send 3 cent stamp for price-lists. Address
L. GRUNEWALD, 127 Canal St. or Grunewald Hall 16-22 Bourbon St.

MISCELLANEOUS.

SIXTEENTH ANNUAL STATEMENT
—OF THE—
Factors' and Traders' Insurance Co.
49 Carondelet Street 49
NEW ORLEANS, MAY 15, 1882.

The Trustees, in conformity with the charter of the company, publish the following statement of its affairs for the fiscal year ending April 30, 1882.

Premiums for the year—
On fire risks ... $322,340 61
" river ... 111,218 69
" marine ... 58,[illegible] 1
$[illegible]
Less—
Unterminated premiums of 1881 and 1882 $76,679 00
Return premiums 12,[illegible] 70
Net earned premiums ... $[illegible]
Losses paid—
On fire risks $41,[illegible] 35
" river ... 62 [illegible] 80
" marine ... 2,880 15
$[illegible]
Add reinsurances ... 37,678 40
Rebates ... 19,791 25
State and city taxes ... 20,405 52
N. O. Board of Underwriters ... 5,617 80
Gross general expenses ... 41,[illegible]
$[illegible]
Balance ... 70,279 91
Add interest and discount and savings on retrocessions ... 4,[illegible] 30
Net profits ... $127,[illegible] 21
Deduct first semi-annual interest, 5 per cent, paid, and second 5 per cent. now due ... 75,000 00
$52,606 21
Reserved for unadjusted and unpaid losses ... 15,000 00
$37,606 21

The company has the following assets:
Cash on hand ... $ 89,891 30
Accounts in course of collection ... 9,916 51
Bills receivable on pledge ... 165,973 37
Bills receivable, mortgage notes ... 196,629 24
Bills receivable, premium notes ... 6,216 50
Bank and other stocks, market value ... 130,808 00
City Railroad, Water Works and other stocks, market value ... 3,[illegible] 00
U. S. 4 per cents, market value ... 151,[illegible] 00
U. S. 6 per cents currency 1898, market value ... 12,[illegible] 00
Real estate ... 102,[illegible] 00
Office furniture and fixtures ... 1,[illegible] 00
$1,[illegible] 05

The foregoing is a true and correct transcript from the books of the company.
E. D. A. PALFREY, President.
THOS. P. WALKER, Secretary.

STATE OF LOUISIANA,
Parish of Orleans, City of New Orleans.
Sworn to and subscribed before me this 15th day of May, 1882.
EDWARD IVY, Notary Public.

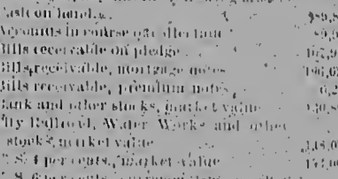
At a meeting of the Trustees, held on the 15th instant, it was resolved to pay on demand a second semi-annual interest of FIVE PER CENT. to the 30th of April, 1882, making ten per cent. per annum on the capital stock of the company, and a cash dividend of FIFTEEN PER CENT. to stockholders on the amount of $2,088 80 of their net participating premiums for the year ending the 30th of April, 1882.
E. D. A. PALFREY, President.
JNO. CHAFFE, Vice President.
THOS. P. WALKER, Secretary.

TRUSTEES.

JOHN L. NOBLE,	JOHN CHAFFE
RICHARD MILLIKEN	S. FRIEDLANDER,
E. M. WALMSLEY	A. H. MAY,
T. LYTY LYNCH,	SAMUEL H. BOYD,
WM. J. BEHAN,	R. F. ESHLEMAN,
CHAS. CHALFE,	L. C. JUREY,
WM. HARWELL,	C. J. FERIS,
A. T. JANIN,	V. M. BUCKHAM,
HENRY ABRAHAM,	LOUIS BUSH,
A. BRITTIN,	H. W. SENFELT,
JOHN L. ADAMS,	P. F. BUCKNER,
CHAS. E. BLACK,	O. HOPKINS.

E. D. A. PALFREY, President.

Plantation Cabins!
LUMBER LUMBER.



The CELEBRATED CARRE CABINS Have been so reduced as to be within reach of all. W. W. CARRE was the originator of these Cabins. Send for price lists.
W. W. CARRE,
340, 342, 344, 346 Delord Street,
New Basin, New Orleans, La.

ADOLPH WACKERBARTH. L. H. JOSEPH.
WACKERBARTH & JOSEPH.
MANUFACTURERS
AND
Wholesale Dealers in
Tobacco, Cigars, Snuff, Pipes, Etc.
45 MAGAZINE STREET,
New Orleans.

IN POWDERED FORM.
RICH, DELICIOUS, ECONOMICAL, CONVENIENT.
The certain material for 1 Pint Beef, Mock Turtle, Tomato, Ox Tail, Bean, Clam Chowder, Vegetable, Fish, Lobster, Clam and Kidney. A child can prepare them in a few minutes.
BRUNSWICK GLAM FRITTERS.
Nothing but water required. This contains material for 1 Fritters Ready in 5 minutes.
41 and 43 WARREN STREET, NEW YORK.

MISCELLANEOUS.

ORDERS
—FOR—
Fresh, First-Class Dry Goods, Fancy Goods, Etc.,
—SENT TO—
E. H. ADAMS & BROTHER,
WILL RECEIVE THE
PROMPTEST AND MOST CAREFUL ATTENTION.
AS THEY DO NOT DEAL IN
"Damaged Goods," "Auction Goods," or "Job Lots,"
THEIR PATRONS ARE SURE TO GET GOOD VALUE.
No. 594 Magazine Street, New Orleans.

WHEELER & PIERSON,
(Successors to Darcy & Wheeler and Pierson & Hewes.)
CLOTHING AND FURNISHING GOODS,
Nos. 13 & 15 CAMP STREET, New Orleans.
Black Cloth Suits, $20 to 40. | Business Suits, $12 to $25
6 Shirts for $9 | Collars, $1.50 per Dozen.
Orders from Clergymen solicited, and liberal reduction made to them.
Rules for self-measurement sent on application, and goods sent C. O. D.
Plantation Clothing for Country Stores at very low prices in our Wholesale Department up stairs.

No. 56 USE St. Charles St.

A WONDERFUL
SCIENTIFIC
DISCOVERY

THESE GLASSES ARE CHEMICALLY TREATED IN THE PROCESS OF GRINDING AND possess the property of keeping your eyes in good condition, as when first used. They have been carefully examined and indorsed by American and European oculists (all of the MEDICATED GLASSES have no equal, and can, in some cases, restore the sight of those whose eye become impaired by their use for the following reasons:
1. The chemicals soften the light to the eye, completely doing away with that [illegible] usually experienced in using glasses after one or two hours use.
2. The chemicals make the glasses hard; they retain their polish. [illegible] and keep them as bright and clear as at first.
3. The chemicals keep the glasses cold, as the result is that the [illegible] doing away with any feverish sensation to the eye.
4. With these glasses you can read, write or see all right, the same hour after the eye with no distressing or tiresome sensation, which is usually the case.

BEWARE OF COUNTERFEITS. NONE GENUINE UNLESS STAMPED
The MEDICATED GLASSES are all stamped on the frame, H. HOUSAH, SCIENTIFIC
Dealers Supplied Wholesale at Liberal Discount.

ALL EYES SUITED. Persons residing at a distance may write [illegible] and send for a circular containing description, [illegible] and thereby can have them sent by mail by addressing

HERC. HOUSAH,
CRESCENT CITY SPECTACLE COMPANY,
56 St. Charles Street, New Orleans.
In writing mention this paper.

THE SOUTHERN BENEVOLENT & MUTUAL RELIEF ASS'N,
NEW ORLEANS, LA.

Hon. H. N. OGDEN	President.
Hon. JESSE K. BELL	Vice President.
JOHN T. HARDIE	Treasurer.
G. W. TERRELL	Secretary and General Manager.
SAML. LOGAN, M. D.	Medical Examiner.

Read the TABULAR STATEMENT of the [illegible] years of Life, [illegible] from the Books of the Association.

By FACTS AND FIGURES, etc.

Names of Members	Age.	Amount of Certificate	Total Value of Assessments [illegible]	Amount received at 25 cents to the Dollar.	Amount saved at 25 cents to the Dollar.
Chas. B. Singleton	63	$5000	$193 10	$[illegible] 10	$532 30
Jules Tayes	58	5000	698 10	698 20	520 80
L. B. Gardner	43	2000	70 52	140 20	99 08
Saml'l L. James	16	5000	92 75	295 80	302 05
Hon. Louis Bush	50	5000	152 75	240 00	577 85
Saml. Logan, M. D	10	5000	95 15	150 90	355 15
Dr. N. C. Rellis	24	1000	25 16	38 68	13 22
Robert Hardy	28	2000	30 58	86 92	46 34
Wm. Harper	31	2000	10 24	93 10	53 36
R. A. Bridges	27	5000	80 95	209 10	128 15
C. E. Sanford	30	2000	35 02	90 80	55 78
Wm. H. Fitzhugh	21	2000	33 70	74 72	38 02

The above is the cost for TWO YEARS NONE HALF [illegible] The SAME COMPARATIVE LIGHT COST [illegible] EVERYWHERE, and PROVES the HAPPY [illegible] and others, place your DEBTORS [illegible] their Life Insurance Policies. It will only [illegible] day, to-morrow [illegible] LET STELL, or write to

G. W. TERRELL, Sec'y and Gen'l Manager.
Our Certificates are Now All Being Paid in Full.

CRESCENT INSURANCE COMPANY, Liverpool and London and Globe
Incorporated as a Mutual Company in 1849. Re-organized as a Stock Company in 1880. INSURANCE COMPANY.
CASH CAPITAL, - - - - $100,000.
Has paid nearly NINE MILLIONS for losses since 1849.
Annual and Term Policies Issued on Desirable Fire Risks.

W. R. LYMAN,	President.
CHAS. D. DOLSEN,	Vice President
CHAS. E. RICK,	Secretary

TRUSTEES.

John H. Kennedy	Paul E. Monfalcon
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Alf. Moulton,	Edwd. Nalle,
Charles Newman,	J. J. Reiss,
P. Marimont,	Louis Fradon,
Lucien Delony,	W. W. Stanley,
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	W. R. Lyman.

See our Agents throughout Louisiana Texas, Mississippi and Arkansas.

MECHANIC'S AND TRADER'S
Insurance Company.
71 CARONDELET STREET,
New Orleans, La.
Solicits Fire, River and Marine Risks,
AT LOWEST TARIFF RATES.
L. C. H. FROST, Secretary. LLOYD H. COLEMAN, President.
E. C. GREGORY, Asst. Sec. and Fire Clk. J. M. CRAWFORD, Marine and River Clk.
R. C. SHERBURNE, Collector. C. A. ZEVOT, Inspector.

Board of Trustees.

J. H. Allen	H. J. Mullan.
J. A. Bruchman	Robt. Maxwell.
J. D. Bolton	Ed. Nalle
Sam. Boyd	E. J. Odendahl
E. J. Conyer	L. L. Parrell
J. H. Cobb	S. S. Rose
H. T. Cellars	H. W. Schmidt
H. Dudley Coleman	Alex. Shlesinger
I. M. Frankenbush	W. H. Thompson
Hen. Gerson	J. M. Walsh
P. C. Gilliet	Max [illegible]
L. Davidson Hill	T. S. [illegible]
Chas. Highway	Fred'k W. [illegible]
L. L. Lyman	Wallace [illegible]
R. L. Moore	H. J. Wes[illegible]

Lloyd H. Coleman
New Orleans, April 26, 1882.

$72 A WEEK, $12 a day at home. Costly outfit free. Address [illegible] Augusta, Maine.

SOUTHERN DEPARTMENT.
Office, Cor. Carondelet and Gravier Streets.
The capital of the Company is FIVE MILLION DOLLARS, to which there is added the [illegible] liability of the shareholders.

STATEMENT OF THE COMPANY.
JANUARY 1, 1882.
Gross fire assets ... $[illegible] 41
Fire liabilities [illegible] ... $[illegible] 4
Net surplus ... $[illegible] 9

STATEMENT OF THE U. S. BRANCH.
MAY 1, 1882.
Assets ... $1,597,718 18
Liabilities ... [illegible]
Surplus ... $[illegible] 81

Fire risks of all kinds respectfully solicited. The Board of Directors is fully empowered to adjust and pay all losses from this city, thus placing the Company on its own footing with the local companies chartered under the State laws.

BOARD OF DIRECTORS.
J. F. SCHROTH II, Esq., Chairman, of L. Christ & Co.
NEWTON BUCKNER, Esq., of Buckner & Co.
PERRY NEGENT, Esq., of Negent & Hallande.
PETER ANDERSON, Esq., of Anderson & Simpson.
HENRY V. CICHEN, Resident Secretary.
JAMES P. BOUN, Assistant Resident Secretary.
CLARENCE F. LOW, Deputy [illegible] Resident Secty.
New Orleans, October 30, 1881.

SULLIVAN & BULGER,
97 CAMP STREET,
Plumbers and Gas Fitters,
DEALERS IN
Pumps and Gas Fixtures of all kinds, Iron, Lead and Terra-cotta Pipes, Bath Tubs, Sheet Lead and Cooking Ranges, also different kinds of Gas Machines, for country use.
All Orders Promptly Attended to.

JAMES COBBS,
Attorney at Law,
ST. FRANCIS STREET,
MOBILE, ALA.

PRICES CURRENT.

REVISED AND CORRECTED WEEKLY.

ADVOCATE OFFICE,
New Orleans, Monday, May 29, 1882.

Our readers should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher prices must be paid.

SOUTHERN STAPLES.

	To-day.	Sat.
Cotton, ₱ lb.		
Low ordinary	9¾	9¾
Ordinary	10¾	10¾
Good ordinary	11¼	11¼
Low middling	11⅝	11⅝
Middling	12	12
Good middling	12⅜	12⅜
Middling fair	12⅝	12⅝
Sales to-day	100 bales.	
Receipts since our last	746 bales.	
Receipts previously	1,159,855 bales.	
Sugar, ₱ lb.:		
Fair		7⅛
Fully fair		7⅝
Prime	8	8⅛
Choice		8⅝
Yellow clarified	8½	8⅝
White clarified	8⅞	9⅛
Powdered		
Crushed		
Molasses, in bbls., ₱ gallon:		
Common	45	47
Fair	50	52
Prime	55	58
Choice		
Rice, Louisiana, ₱ lb.:		
Common	4¾	5
Fair	6⅛	6¾
Prime	7⅛	7½
Choice		7¾

GROCERIES.

Butter, ₱ lb.:		
Western	10	28
New York		
Coffee, ₱ lb.:		
Rio, ordinary	8	8¼
Rio, fair	9¼	9¾
Rio, prime	10½	10¾
Cheese, ₱ lb.:		
Western factory		
English dairy		
Candles, ₱ lb.:		
Best brands		14
Corn Meal, ₱ bbl.:		
Choice K. D.	4 40	4 45
Flour, ₱ bbl.:		
Superfine		
XX		
XXX		
Choice XXX	5 75	6 00
Choice family	6 60	6 80
Fish:		
Mackerel, No. 1, in bbls.	8 25	9 00
Half barrels	4 50	5 00
Kits	77	82
Mackerel, No. 2 in bbls.	7 40	8 00
Half bbls.	4 00	4 50
Kits	70	77
Mackerel, No. 3, in bbls.	7 10	7 75
Half bbls.	3 85	4 30
Kits	64	73
Codfish, ₱ lb.		
Herring, ₱ box		
Oils, ₱ gallon:		
Coal, in casks		
Coal, in bbls		
Linseed, raw		61
Linseed, boiled		64
Cotton seed	43	51
Lard	75	92
Soap, ₱ box:		
Magnolia		2 55
Olive		3 00
Palm		
Castile		1 75
Soda, ₱ lb.		
Starch, ₱ lb.		4
Salt, ₱ sack:		
Coarse		
Fine	75	85
	95	1 20

GRAIN AND FEED.

Corn, in sacks, ₱ bushel:		
Yellow		
White		1 00
Mixed		91
Oats, ₱ bushel:		
Western		
Red rust-proof		68
	46⅛	47
Bran, ₱ 100 lbs.:		
Choice		1 20
Hay, ₱ ton:		
Prime	25 00	26 00
Choice	27 00	27 50
Cow Peas, ₱ bushel:		
Mixed		
Clay	2 25	2 50
	2 60	2 75

PROVISIONS.

Bacon, ₱ lb.:		
Breakfast	12¾	13½
Shoulders	9¾	9¾
Sides, clear rib	12¾	12
Sides, clear		
Hams, sugar-cured	14	15¼
Mess Pork, ₱ bbl.		20 50
Dry Salt Meat, ₱ lb.:		
Clear rib sides		
Clear sides		
Shoulders		9
Lard, ₱ lb.:		
Choice, in kegs		12¾
Choice, in tierces	11¼	11¾

ESCULENTS.

Potatoes, ₱ bbl.:		
Irish	4 00	6 00
Sweet	3 50	4 00
Onions, ₱ bbl.	4 50	5 00
Apples, ₱ bbl.		
Cabbages, ₱ box		
Sour Krout, ₱ bbl.	5 00	8 00

BALING STUFFS.

Bagging, ₱ yard:		
India		
Jute		
Baling Twine, ₱ lb.		15
Ties, ₱ bundle:		
30 ties and buckles		1 50

SUNDRIES.

Poultry, ₱ dozen:		
Grown chickens	4 00	5 00
Young do	2 50	3 50
Ducks	2 50	3 50
Geese	4 00	4 50
Turkeys	12 00	14 00
Eggs, ₱ dozen:		
Western	18	20
Southern	18	20
Honey:		
Strained, ₱ gallon	1 00	1 10
Comb, ₱ lb.		
Pecans, ₱ lb.:		
Louisiana	10	25
Texas		
Oranges:		
Louisiana, ₱ bbl.		
Foreign, ₱ box	5 00	5 50
Wool, ₱ lb.:		
Louisiana	22	24
Texas		
Feathers, ₱ lb		
Geese		
Hides, ₱ lb.:		
Country green		
Dry salted		7½
Dry flint		14
		13
Ox Horns, each		6
Tallow, ₱ lb.	6½	7½
Cotton Seed, ₱ ton		
In sacks		17 00
Meal		27 00
Oil cake	28 00	28 50
Cooperage, ₱ each:		
Sugar hogsheads	2 50	2 75
Molasses barrels		1 35
Half barrels		1 05
Kegs		75
Oak Staves, per 1200:		
Kegs		150 00
Barrels		175 00
Extra claret	70 00	75 00
Extra hogshead	160 00	165 00
Extra pipes	140 00	145 00
	190 00	200 00
Tobacco:		
Low lugs		
Medium		
Good to fine		
Low leaf		
Medium		9
Good		10
Fine		
Selections		

A SURE PREVENTIVE OF FEVER AND AGUE.

As an antidote against malarial poison, fever and ague, and other intermittent fevers, nothing equals Brown's Iron Bitters. A true tonic! A perfect safeguard!

REST ONE DAY IN THE WEEK.—Lilienthal, Washburn and Southy, the well-known photographers on Canal street, have consented to close their establishments Sundays from the twenty-eighth instant. This is a good idea, and it is to be hoped that all business houses will follow suit.—Times-Democrat.

NEWS OF THE WEEK.

DOMESTIC.

ATLANTA, May 24.—In the Southern Presbyterian Assembly to-day the committee on bills and overtures made its report. The question of the relation of colored ministers in church courts was taken up but not decided. The assembly sent the following telegram about fraternal relations to the Northern Assembly at Springfield, Ill.: "In answer to overtures from the Presbyteries the following paper was adopted, almost unanimously: In order to remove all difficulties in the way of that full and formal fraternal correspondence which, on our part, we are prepared to accept, we adopt the following minute: That while receding from no principles, we do hereby declare our regret for and withdrawal of all expressions of our assembly which may be regarded as reflecting upon, or offensive to the General Assembly of the Presbyterian Church of the United States of America.

Resolved, That a copy of this paper be sent by telegraph to the General Assembly, now in session at Springfield, Ill., for their prayerful consideration, and *mutatis mutandis* for their reciprocal concurrence, as affording a basis for exchange of delegates forthwith.

SPRINGFIELD, Ill., May 25.—In the Presbyterian General Assembly West, to-day the dispatch of yesterday from the Presbyterian Assembly in Atlanta, was read. It was received with great delight and referred to the committee on correspondence, and it is understood will elicit a most cordial response.

SAN FRANCISCO, May 25.—A Fort Thomas dispatch says: Esketleschew, chief of the Coyote Apaches, has visited Col. Herbert G. Brockett, of the Third Cavalry, commanding the post, and states that he wishes the government to allow his people to go back and live at their old home in the White mountains. There is plenty of grass and water for stock raising, and they can farm. He also stated that they wished the military to protect them from Americans, Mexicans and hostile Indians. Referring to the cause of the Chircohua outbreak, he said that it was caused by Agent Tiffany not assisting them to make water ditches to irrigate the land. Two of the chiefs, Juh and Meciise, went on two different occasions to Tiffany, begging for this assistance in getting out ditches, and Tiffany would not reply or give them any satisfaction whatever. The chief stated that he represented fifteen chiefs of different Apaches, who had sent him with this message, and hence he spoke by authority.

ATLANTA, May 26.—The Presbyterian General Assembly agreed by a vote of 81 to 41, that the negro Parks, of Memphis, was entitled to the full benefits of ordination on the same basis with white members of the Southern Presbyteries. The reply of the Northern Assembly, accompanied by a modifying resolution, was received with much disappointment. The committee on foreign correspondence has the matter in charge, and will reply to the Northern Assembly to-night or to-morrow.

TROY, N. Y. May 26.—An infernal machine, containing powder and a fuse, was found on the porch of the office of the Weekly News at Warrensburg, Warren county. An attempt had been made to fire the fuse. The inscription on the machine warned the editor to leave town. He had offended some by the utterance of temperance principles.

JACKSON, Miss., May 26.—The annual meeting of the Press Association of Mississippi will be held at Natchez, June 7. It is understood that the Natchez and Jackson railroad will be completed to Raymond by that date, and that most of the members and visitors will go by that route. An unusually large attendance is looked for.

BATON ROUGE, May 26.—A grand entertainment was given to-night at the residence of Mr. J. W. Bates, under the auspices of the Ladies' Aid Society, for the benefit of the parsonage fund of the Methodist Church. The large grounds were beautifully illuminated by numerous lights, and were filled to overflowing by the best people of Baton Rouge. Bernard Shields, of New Orleans, recited several poems, and otherwise assisted in the success of the entertainment.

ATLANTA, May 28.—In the Presbyterian General Assembly yesterday an issue of $10,000 of bonds was authorized, to re-establish the publishing house of the denomination. Further communications were received from the Springfield Assembly, which satisfied the scruples of members, after which fraternal messages were exchanged and fraternal messengers duly appointed.

NEW YORK, May 28.—The steamer Celtic, having on board four survivors, of the Jeannette expedition, was reported early this morning outside the bar. A number of waiting friends of the hardy Arctic voyagers, temporarily staying in the city, were taken down the bay to meet them on board the steamboat Birkbeck. Among them were the parents of Lieut. Danenhower and a number of officers of the American Geographical Society. As the Celtic approached the Birkbeck, a tall, full bearded, dark complexioned man, clothed in dark material and wearing guarded eye glasses, was seen on her deck, waving his hat. A joyful cry went up from the lips of his father and mother, and as the two boats came together Lieut. Danenhower jumped aboard the Birkbeck, and was clasped in his mother's arms. The scene was an affecting one. After congratulations, the Lieutenant conducted his weeping parents to his cabin on the Celtic, where he introduced them to his fellow sufferers. The party remained aboard the Celtic, listening to a recital of dreadful sufferings in the far north and sorrowful tales of the fate of Commander DeLong and his men, until the steamer reached her dock, where Lieut. Danenhower was surrounded by congratulating friends who had gathered in anticipation of his coming to give him a hearty welcome.

ATLANTA, May 27.—The most important action of the Southern Presbyterian Assembly this session was taken this afternoon. A telegram was received about one o'clock from the Northern Assembly at Springfield, stating that they positively withdrew everything which might in the past have reflected upon the Christian character of the Southern Presbyterians and that their action was unequivocal. The dispatch was similar to that sent by the Southern Assembly a day or two ago. It was received with enthusiasm, and the Assembly proceeded at once to elect the following delegates, who will attend the next meeting of the Northern Assembly: Dr. Wm. Brown, of Richmond, Va.; Dr. T. A. Hoyt, Nashville, Tenn; Hon. B. M. Estes, of Memphis, Tenn. The alternates are: Dr. R. P. Farris, of St. Louis, Rev. Henry C. Alexander, of Virginia and Hon. Patrick Joyce, of Louisville, Ky.

NEW YORK, May 29.—The World has special dispatches from New Orleans, Galveston, Memphis and Mobile, which it is claimed have been carefully prepared, showing the present condition and prospects of the cotton crop. The report sums up as follows: If the season from the present time until cotton picking begins is an ordinary one, the outlook is that there will be a considerable increase in the amount of cotton grown in Alabama and Texas over last year, and quite as much, notwithstanding the overflow, in the States of Arkansas, Louisiana and Mississippi. Reports from the Atlantic coast and the Northern belt may not be expected to be quite so favorable as those from the Gulf States, but the whole situation at this time may be regarded as promising a yield in excess of that of the current season last year, and approximating, no doubt, the largest ever raised.

CHARLOTTE, N. C., May 29.—The Southern General Synod of the Lutheran Church is in convention here. During to-day's deliberations it was decided to send and support a missionary in India or Japan. It indorsed the Howard University, and the appointment of Dr. Butler as its representative in said institution; agreed to send to and support colored young men who are to study for the Lutheran ministry in said university. The subject of union or reunion with the General Synod of the North caused considerable debate, and is as yet undecided.

LITTLE ROCK, May 29.—At seven o'clock this morning the fast freight train bound South on the Iron Mountain railroad ran off the track near Austin, twenty-five miles north of Little Rock, and ditched nine or ten cars. An old man named Bryant, who got on at that station was instantly killed, and another, name unknown, fatally injured.

VICKSBURG, May 29.—Yazoo and Sunflower rivers have been swelling some, on account of the rises in the upper rivers, but not enough to cause any anxiety. Crop prospects on the streams named are reported very good, and only need some hot weather to render them a success.

ATLANTA, May 29.—The Presbyterian Assembly is engaged to-day in closing up the routine work of the session, and is expected to adjourn to-night. The Presbyterian General Assembly adjourned at half-past six to-night, to meet at Lexington, on the third Thursday in May, 1883.

FOREIGN.

ST. PETERSBURG, May 24.—The Official Messenger to-day announces, by order of the Emperor, that the government is firmly resolved to punish inexorably all outrages against the persons and property of Jews, seeing that the latter are under the protection of the laws, which are equally binding on all subjects of the Czar. Governors and other authorities are therefore commanded, on their personal responsibility, to take timely measures to prevent or suppress outrages on the Jews. Any remissness will entail dismissal from office.

The Official Messenger publishes the regulation agreed upon by the committee of ministers, and approved by the Emperor on the fifteenth instant. They provide that Jews shall henceforth be prohibited from settling outside of towns and villages, except where Jewish settlements already exist. Jews are prohibited from trading on Sundays and Christian holidays. These regulations only apply to governments where Jews are permanently settled. All contracts of purchase or tenantry with Jews are provisionally suspended.

LONDON, May 28.—The Standard's Cairo correspondent says: The Khedive was informed that an armed force was in readiness to convey him a prisoner to Kubbeh if he refused to reinstate Arabi Bey. He replied: "I bow to the will of the nation." The correspondent adds: "A blow is inflicted on the prestige of England and France, which only the utmost energy on their part can parry. The Khedive is now a mere puppet in the hands of Arabi Bey."

ALEXANDRIA, May 28.—Mr. Cookson, British consul here, called a meeting of British subjects this morning. He said there was no reason to apprehend danger to life or property from the Egyptian garrison, but that if necessity should arise for their leaving the city they would be protected by the ironclads while embarking.

CAIRO, May 28.—The Khedive to-day received a telegram from the Porte expressing disapproval of the attitude of the military party, and asking the Khedive to advise them to observe moderation, otherwise foreign intervention may become inevitable.

HAVANA, May 27.—During the week ending yesterday there were twenty-eight deaths from yellow fever, ten of which occurred in one day. The disease is increasing, owing to continuous heavy rains.

ST. PETERSBURG, May 29.—The Czar, desirous to appease the people, has decided to grant reforms. Two commissions will be instituted to consider the question of central institutions and a share in the administration to be given to the people. There is a commission already sitting under the presidency of Gen. Kachanoff, to examine local institutions.

CONSTANTINOPLE, May 20.—A majority of the Ministers favor the immediate dispatch of a squadron to Egypt, with an Imperial commission. It is stated the British and French Ambassadors have withdrawn their objections to Turkish intervention.

DEAR BRETHREN.—Please come to our help in the way of subscriptions and remittances.

PUBLISHING COMMITTEE.

A physician in Baltimore, Md., says: "I consider Brown's Iron Bitters the truest and best medicinal tonic for lost health and general debility that can be compounded from our present knowledge of drugs."

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Sunday, June 4.—11 A. M., Annual Sermon by Rev. C. W. Carter.

Monday, June 5.—9 A. M., Meeting of the Board of Trustees.

Monday, June 5.—7:30 P. M., Exhibition of the Preparatory Department.

Tuesday, June 6.—9 A. M., Meeting in Society Hall; Delivery of Pins and Diplomas.

Tuesday, June 6.—11 A. M., Address to the Alumni by Hon. W. F. Schwing, New Iberia, La.; Poem by J. C. Kilbourne, Waterproof, La.

Tuesday, June 6.—7:30 P. M., Exhibition of Societies; Addresses.

Wednesday, June 7.—Commencement Day; Orations by Graduates; Conferring Degrees of Baccalaureate by the President.

C. O. ANDREWS, President.

THE BATTLE.—Life is often spoken of as a battle. From birth to death it is one prolonged struggle for existence. We are in the main conscious of this most fully when disease attacks us and suffering ensues. Most of the phisical ills of life are due to our thoughtlessness or recklessness. We do not sufficiently appreciate the strength of the enemy. We somehow think that we shall escape the penalties of wrong-doing. So, too, of the business ventures we undertake. We cannot ignore the difficulties, but we are prone to think them chained, like the lions in the way of Bunyan's pilgrim. It is not right that we should over-rate possible difficulties in the way of success. To do this would perhaps paralyze all effort. Nor should we under-rate them. To do this is to insure defeat, sooner or later. Rather measure the full strength of the enemy. Measure, too, your own strength, of the Lord, go bravely forward, and win, every time, in the battle of life.—Good Work.

DISTRICT CONFERENCES.

The time of holding the Alexandria District Conference, at Big Cane, is changed from June 29 to September 14, 1882, on account of the overflow.

F. G. HOCUTT, P. E.

The District Conference, Brandon District, Mississippi Conference, will meet at Morton, July 6, at 9 A. M. I hope the pastors will have written reports. Bro. C. McDonald will preach the opening sermon.

J. M. GANN, P. E.

The District Conference, of the Woodville district, Mississippi Conference, will convene at Clinton, La., on Friday, June 30, 1882, at 9 A. M. Opening sermon by Rev. B. Jones.

20 D. A. LITTLE, P. E.

To the Preachers of the Woodville District, Mississippi Conference:

DEAR BRETHREN: It is important that I should have the names of the members of the District Conference to be held in Clinton.

By promptly sending names of members in your respective charges, you will conver a favor on

Yours Fraternally, C. A. POWELL.

CAMP MEETINGS.

SEA SHORE CAMP GROUND.—The regular spring meeting of the Board of Trustees of Sea Shore Camp Ground, will be held on the grounds on Saturday May 27, 1882, on the arrival of the morning trains for general business and to make provision for the approaching camp meeting, to commence on the second Wednesday of July (12) next. A full attendance is desirable and important. All persons desiring to secure lots or tents, or having other business with the trustees connected with the camp ground, are invited to be present.

P. HALLARAN, Secretary. W. H. FOSTER, President.

The Providence Camp Meeting on the Providence circuit Brookhaven district, Mississippi Conference, will commence on Friday evening, before the fifth Sabbath in July. Services Friday night and will close Friday morning August 4. The camp ground is fifteen miles east of Hazlehurst near Rockport on Pearl River. The preachers of the district are specially expected to attend. Conveyance from Hazlehurst provided.

A. H. NICHOLSON,
H. F. CRAWFORD, Committee.

The eleventh annual camp meeting on Seashore Camp Ground, for 1882, will commence on Wednesday, July 12, and continue from eight to ten days.

P. HALLARAN, Secretary. W. H. FOSTER, President.

The Camp meeting at William's camp ground, Pensacola district Alabama Conference will commence Thursday night, before the first Sunday in July.

S. H. COX, P. E.

Quarterly Conferences.

ALABAMA CONFERENCE.

PENSACOLA DIST.—THIRD ROUND.

Pensacola	June 3, 4
Warrington	17, 18
Milton	24, 25
Powelton	July 1, 2
Stockton	8, 9
Millview	15, 16
Perdido	19
Pollard	22, 23
Seminga	29, 30
Monterey	Aug. 5, 6
Monroeville	12, 13
Pepton	16
Evergreen	19, 20
Georgiana	26, 27

Preachers in charge will please notify their official members of the time and place and urge their attendance.

22 S. H. COX, P. E.

MARIANA DIST.—THIRD ROUND.

Cerro Gordo, at Bethlehem	June 3, 4
Herbert, at Damascus	10, 11
Geneva circuit, at Ella	17, 18
Freeport, at Portland	24, 25
Holmes's Valley, at New Hope	July 1, 2
Greenwood, at Cameltion	8, 9
Mariana, at Mariana	22, 23
Big Creek, at Pond Town	26
Yellow River, at Oak Grove	29, 2
Calhoun	Aug. 12, 13
Chipola, at Dogwood	16
Headland, at New Hope	19, 20

The District Conference, for Mariana district, meets at Cameltion, Fla., July 7, at 9 A. M. Opening Thursday night, July 6, 1882.

22 J. S. FRAZER, P. E.

LOUISIANA CONFERENCE.

HOMER DIST.—SECOND ROUND.

Rochester circuit, at Antioch	June 3, 4
Arcadia circuit, at Mt. Lebanon	10, 11
Tulip circuit, at Salem	17, 18
Homer circuit, at Liston	24, 25
Sparta circuit	July 1, 2
Webster circuit, Grand Bayou	8, 9
Minden circuit, at Pine Grove	15, 16
Haynesville circuit at White Hall	22, 23

The District Conference will convene at Tulip, on Thursday, July 27, at 9 o'clock, A. M.

22 A. A. CORNETT, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

Bayou Lafourche	April 30
Louisiana Avenue	May 7
Morgan street	21
Algiers	28
Jackson, La	June 4
Baton Rouge	11
Carondelet	18
Felicity street	25
Plaquemine and Grosse Tete	July 2
St. Charles Avenue	9

20 CHRISTIAN KEENER, P. E.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—SECOND ROUND.

Yazoo City	May 20, 21
Silver City	23, 24
Midway	27, 28
Tranquil	28, 29
Deasonville	June 3, 4

I have received for expenses of delegates to the General Conference from: T. B. Holloman, $4.20; H. C. Caldwell, $5.60; R. Bradly, $6.00; W. P. Andrews, $1.65.

20 W. L. C. HENNICUTT, P. E.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DISTRICT—THIRD ROUND.

LaGrange circuit, at Providence	May, 27, 28
Macon	June 3, 4
Bonkaville circuit, at Center Point	10, 12
Hebron circuit, at Bethel	24, 25
Crawford circuit, at Trinity	July 1, 2
Louisville circuit, at Salem	8, 9
Webster mission, at Bethel	11, 12
Chester circuit, at Chester	15, 16
Starkville circuit, at Cedar Bluff	22, 21
Columbus circuit, at Sable Chapel	29, 30
West Point and Tib., at West Point	Aug. 5, 6
Starkville station	10
Shiquasiak circuit, at Mashulaville	12, 13
Columbus station	19, 20
Lobuccha, at Rowle's Chapel	26, 27

District Conference will meet at Chester, Friday, July 14, 9 o'clock, A. M. Preaching the Thursday night before.

20 T. C. WIER, P. E.

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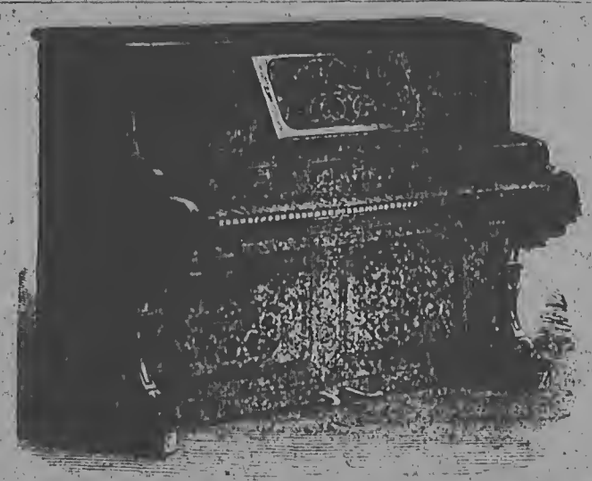

A FEW WORDS ON PIANOS.

Very few people actually know what pianos to buy. Many say they prefer an imported piano because their mothers and grandmothers used to have one of the same make. What was considered a fine piano a hundred years ago, would be called a tin pan now; what suited our ancestors would not suit our daughters. Music more than all other arts, is progressive, and the difference between the spinette on which Mozart and even Beethoven played is, in comparison with the concert piano, as the Chickering of to-day, as great as between the mail coach of our forefathers and a Pullman palace car of to-day. While European makers adhere to their old forms and scales, American manufacturers improve year by year. American pianos alone have improved and reached a state of perfection, that cannot be excelled. The Americans obtain durability by their iron plates and bars, volume of tone by over stringing, light touch by improved mechanism of action, vibration by enlarging sounding board. If a European piano has a valuable feature, American makers adopt it. There is no patent or copy right on them. Take, for instance, the CHICKERING pianos of today, and compare them with those made fifty or sixty years ago; this progress is very clearly illustrated. So have the MATHUSHEK pianos patented features which no other piano possess. Their pin block is of iron, the holes are bushed with maple and the pins are inserted into the maple, which gives them the solidity of iron, and keeps them in tune four times as long as many other pianos. Therefore it is not advisable for people to buy French pianos on which the government receives about $100.00 in duties, if a better toned, better looking and more durable piano can be bought for from less. I have no prejudice against foreign manufacture, and sold myself large numbers of imported pianos, but that was at a time when American manufacturers made only square pianos. Since I am in business, I have always striven to keep good, reliable and first-class pianos, and sell them as low as possible. By this policy, and fair dealing, I have built up my business, referring with pride to the thousand families I have supplied with music.

Respectfully,

PHILIP WERLEIN, 135 Canal Street.

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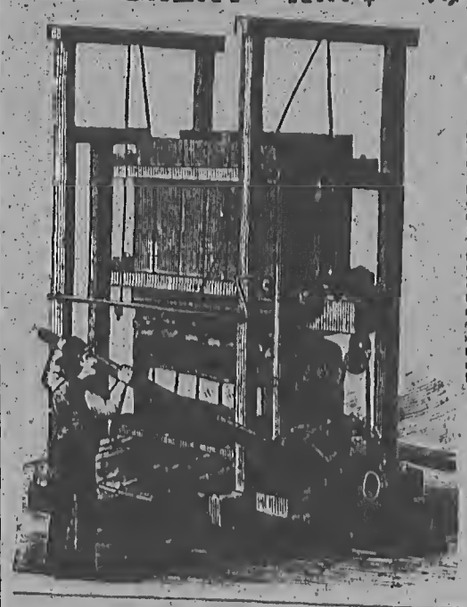

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OUR DEAD SINGER.

BY OLIVER WENDELL HOLMES.

...of the sister realm so long our own,
... claim with her that spotless fame of thine
...ng as her snow and fragrant as her pine!
...ss thy birthplace, but in every zone
... wreath of song thy liberal hand has thrown
...ches perfume from its blossoms, that entwine
...er the dewdrops fall, the sunbeams shine,
... a long path with tangled cares o'ergrown.
...ainly truthful counterfeit command,—
...silver-haloed features, tranquil, mild,—
...ep the lips of bronze as when they smiled,—
...warmth and pressure to the marble hand?
...e's last rainbow in the sky it spanned!
...ewell, sweet singer! Heaven reclaims its child.

...from the block, or cast in clinging mould,
... grateful Memory fondly try her best
...morial vesture from decay to wrest;
... shall greet us, calm, but ah, how cold!
...breath can stir the brazen drapery's fold;
...rb can heave the statue's stony breast;
... must here, but risen, will stand confest
...e miss, in all our eyes behold.

...natured love him! on his placid brow,
...ight's ample dome, she set the sacred sign
...marks the priesthood of her holiest shrine,
...ers a leaflet from the laurel's bough,
...ious Time might clutch or disallow,
...e her closed minstrel's song divine.

...ny a saddened hearth the evening fire
...paler as the children's hour draws near,—
...ous hour his song made doubly dear,—
...der memories touch the fatherly choir.
...ven more on earth our vain desire
...for the voice we loved so long to hear,
...rian flute-notes breathing soft and clear,—
...eet contralto that could never tire.

...ed with listening to a harsher strain,
...Menaid's scream, the stark barbarian's cry,
...for those soothing, loving tones we sigh:
...the vanished Orpheus once again!
...calmly silence hears us call in vain!
...ps are hushed; his song shall never die.

—Atlantic Monthly.

General Conference.

Continued from page 3.

AFTERNOON SESSION.

The Conference was called to order by Bishop Wilson. W. W. Duncan, of South Carolina, conducted the devotional exercises. The familiar hymn, "A charge to keep I have," was sung in a spirited manner, followed by prayer.

The minutes of the morning session were adopted.

Bishop Parker then took the chair. On motion, the rules were suspended and W. H. Potter submitted a resolution to adjourn *sine die* at five o'clock. It was opposed by J. E. Evans and D. R. McAnally on the grounds that to thus hurry over matters was not carrying out the purposes for which they met here.

The resolution was amended by J. E. Evans to adjourn at ten o'clock to-night, which was lost. Six o'clock was then fixed as the hour.

A note was read from Dr. Fitzgerald, expressing his regret at not being able to be present on account of illness, and asking that the members of the General Conference be kind enough to furnish their remarks for publication.

Upon call of the committees, A. M. Shipp, chairman of Committee on Fraternal Correspondence, offered Report No. 10, authorizing the secretary to convey the fraternal greetings of the Conference to the General Assembly of the Cumberland Presbyterian Church, now in session at Huntsville, Ala.

P. P. Ellis offered and the Conference adopted the following resolution:

Resolved, That the thanks of this General Conference are cordially due and are hereby heartily tendered to the Secretaries, Bros. John S. Martin, J. D. Powell, W. M. Leftwich, B. Craven, J. C. Thompson, J. J. Tigert, and F. Dreyfous for their patient, diligent, laborious, and faithful services during this Conference session.

The Conference, at the request of J. A. Peterson, substituted Report No. 8 for Report No. 5, of the Committee on Revisal on the calendar. This report, when read, was found to embody the proposition to change the name of the church.

Before any discussion, W. W. Bennett moved to postpone the whole subject indefinitely.

The chair decided the question not debatable.

Geo. Thornburgh appealed from the decision of the chair, and the Conference did not sustain that decision, and the subject was opened for discussion.

W. M. Rush, of Missouri Conference, proceeded to discuss the report of the committee. He favored their report, and said that there now no longer remained a reason for the suffix "South," and strongly urged that the Conference would adopt the report.

J. B. McFerrin stated that on behalf of himself and O. R. Blue, to prevent discussion, he would offer the following resolution as a substitute:

Resolved, That the matter of changing the name of the Methodist Episcopal Church, South, to the Methodist Episcopal Church in America, be referred to the several Annual Conferences by the Bishops during the ensuing four years, and that they report the result of the vote to the General Conference of 1886 for ratification.

G. H. Hayes, of Louisville, opposed indefinite postponement, and said he wanted the name changed to what the term South means—"Original Methodist Church."

D. C. Kelly, of Tennessee, said that the change of name is almost universally favored by our Western members, who ask it for the success of church in that section. From a personal observation in the West he found that our present name was retarding our growth there. It is a perpetual barrier to our success. He said nearly every Western man, in leaving Conference from home, said to him: "Do n't forget to leave that word 'South' out of our name."

J. Wofford Tucker, of Florida, said names had in them history, and history crystallizes itself in creeds. Although it is claimed that the word "South" in connection with our church is no longer applicable, if it is called by another name we will confuse the subject in the mind. Were not nine-tenths of the members South of Mason and Dixon's line? What was the reason of the pressure to remove the suffix "South?" It was an influence antagonistic to the South. Were we to change it, it would be a reflection on our past history, and it would be said by our opposers that it was the same old rebel church trying to hide under a new name, ashamed of its old one. He favored no such measure. By this change we would lose more members in the South than we would gain in the West. We must grow and thrive as a Southern Methodist church. He was not ashamed of our past record. History could not be unrented. We must retain our designation. We have increased at the rate of 25,000 per annum, and have built up schools and churches. He loved this as the church of his choice, but he hoped they would not change its name till he was dead.

P. A. Peterson, of Virginia, said that they would have to discard sentiment and look at facts. The suffix "South" would have never been added to our name, but to distinguish it from the M. E. Church. Our mission is to plant our church in every section of the country, and not alone in the South, as our name would seem to indicate. We say we wish to plant our church in the North, the Northwest, the West, and the Southwest. If so, we are not justified in retaining that part of a name which seems to be naturally offensive to a large part of our fellow citizens who would be glad to cooperate with us. Let us change our name and adopt ourselves to the whole country.

E. K. Miller, of Missouri, said a change in name was demanded. No one could visit the Northwest and view things as they exist, and deny this. A brother transferred to Kansas City from Louisiana had written the committee, urging the change. To retain the name meant retrogression, decay and death. To change it means perpetuity, advance, success.

J. D. Shaw, of Texas, said he wanted the polity, doctrines and name of our church to be for all the world. It is our commission to go into the whole world. This is the "great commission." He said we are too much limited. Our success demands the change.

Anson West, of Alabama, said he thought there was not much agitation on the subject. He favored an indefinite postponement because he did not want the matter agitated. We are not claiming the whole world, and especially the Northern part of our country. That was simply poetry. We would gain nothing by a change. They would still be called "that old rebel church." The time was there, and would stay there till they were dead and buried.

L. B. Stateler, of Montana, spoke of the embarrassment growing out of the name which all Southern Methodists in his section felt. The people there are our friends, and if we remove that suffix we would succeed where we are now failing.

J. H. McLean, of North Texas, said that to change our name would cause more disquiet than it would do good. Nineteen-twentieths would feel the recoil, the one-twentieth were accelerated. He did not think his section would be benefited by a change of name.

J. W. Fitch, of Kentucky, thought the Western brethren had exaggerated ideas of the benefits to accrue from a change of name. The tide of immigration to the West was from the North and East, and would seek affiliation with the M. E. Church, no matter what name our church might bear. He illustrated the effect of a change of name by repeating an amusing anecdote. He opposed it.

C. I. Vandeventer, of Missouri, wanted the question sent to the Conferences for their action. Although having heretofore voted against it, he now, however, favors a change of name.

Jas. Whitworth, of Tennessee, said that in the South we have a population of about six millions, and a Southern Methodist membership of only about nine hundred thousand. A change of name is a question of the greatest moment to us. He is not ashamed of the word "South," but felt that if we would reach a large element, namely the colored people, it must be done by some such measure. The spirit manifested by Bishop Holsey in his speech to this Conference a few days ago should be cultivated.

J. W. Tucker asked how he would explain his reason for changing the name should it be done.

In reply, he would say that the reason for taking the name "South" had ceased to exist. They never were any thing but the M. E. Church, except on one question, namely, slavery, and that had been removed.

Anson West asked if they took off the word South did Mr. Whitworth suppose the negro would join them.

He replied in the affirmative. The Northern Methodist church was rapidly building up in the South. They are coping with us in every section. This change of name is a practical, common-sense question. Let us brave it it slowly, but let us adapt ourselves to changed conditions, and submit this question to the Annual Conferences for their adoption.

W. H. Potter, of North Georgia, said the logic of the matter was to go back into the M. E. Church. They could not blot out their history, and there was no escape except to ac knowledge the truth—if it be the truth—and go back to that church. He could stand any thing but to be laughed at, and that is what the world does at any one who changes his name.

H. D. Hogan, of Western, from a long experience in the West, is of the opinion that the greatest barrier to our success in that region is the word "South." There is a great prejudice against it. Unless we do something in the direction of a change, we might as well build a Chinese wall around the church.

W. B. Brown, of the Pacific Conference, said that in the richest portions of California they had sixteen stations at the commencement of the war. Nearly all of these had been lost to our church. He had been told in what was known as the "rebel corner" of California that the name would have to be changed or we certainly die there. He said he was a good Southern man, but a better Christian and Methodist, and for the life of our church in the West he favored a change in name.

R. A. Young called the previous question, and the call was sustained.

The motion to indefinitely postpone was lost.

J. B. McFerrin again read his and O. R. Blue's substitute, and strongly urged its adoption.

M. S. Andrews, of Alabama, spoke in favor of immediate action. He opposed the substitute, but favored the original report.

J. E. Evans, of North Georgia opposed a change of name, but said if it must be done, he was in favor of submitting it to the Conferences, and his favorite would be "Methodist Episcopal Church of Christ."

J. E. Edwards, of Virginia, rose to a question of privilege, saying that he had once before got the floor long enough to remark that he was the first man, living or dead, which he was gaveled down. He would now correct that statement, and concede that Adam was the first man. But he was the first man that had proposed the name "Episcopal Methodist Church."

D. R. McAnally, of St. Louis, said a non-aggressive church must die. If they were to spread as they must be in the West, where there was an opening as broad as all out of doors. All the Conferences should be given a chance to express their views on this proposed change of name. This much should, and he felt certain would be granted them.

S. Rodgers, of Baltimore, asked how it would be if a majority of the Conferences opposed the change.

D. R. McAnally said the decision would be acquiesced in.

W. W. Bennett of Virginia spoke strongly against the change, saying it was a surrender. The great body of the church must be located in some part of the world, and he referred to the Established Church of England and the Roman Catholic Church to show that local names stand wherever these churches exist. The center of our church must ever be in the Southern States. Here we have increased more rapidly than any other church.

P. P. Ellis moved the previous question, and the call was sustained.

J. E. Edwards asked if this question of change of name could be sent around to the Conferences within a two thirds vote by this General Conference.

The chair replied that a majority vote was sufficient.

A call was made for the ayes and noes, but it was lost.

J. B. McFerrin and O. R. Blue's substitute was then adopted by a vote of 105 to 40.

Bishop McTyeire took the chair.

The minutes of yesterday's session were read and approved.

While they were being read Bishop McTyeire called attention of the secretary to the fact that the substitute had been adopted by a vote of 105 to 40, and asked the insertion of the fact in the minutes.

Bishop Keener here made the point, "that the attention which the chair has called to the members, voting in the affirmative and negative on this question, must not be mistaken for a constitutional vote of this General Conference; inasmuch as the substitute of Dr. McFerrin expressly states that after the Annual Conferences shall have voted it is then to be ratified by the General Conference of 1886, before becoming a law."

W. W. Bennett said if this went around the Conferences, and received a two thirds vote, could it not be plead that the measure was consummated?

Bishop McTyeire made a statement in reference to the matter, saying that the Conferences were compelled to take the initiative by the adoption of this substitute. Their action is to be passed upon by the next General Conference.

Bishop McTyeire suggested that the hour of adjournment was at hand. The session had been a very harmonious one, and suggested that it be closed with devotional exercises. He lined out as a closing hymn that song of Charles Wesley's, beginning:

"And let our bodies part,
To distant climes repair,"

It was sung with true devotion.

Dr. D. R. McAnally offered a fervent prayer, touching the hearts of many.

"Let me love thee more and more," was then sung, during which a great deal of emotion was manifested by the members.

Dr. McAnally advanced to Dr. McFerrin, and they clasped each other, while the tears ran down their cheeks. He then clasped the hand of each of the Bishops after the true Methodist style. There were few dry eyes in the audience.

In concluding the exercises, Bishop McTyeire congratulated the Conference that there had been harmony under the Divine Spirit. Warm discussions had taken place, but nothing unchristian had been said. He thought their constituents would approve, in the main, not only what they had done, but also what they had not done. He and his colleagues of the old panel were thankful for the men and the manner by which the episcopacy had been strengthened. Every one of their new colleagues they took to their hearts, and joined hands with them to cultivate the wide field and to make it wider.

He prayed that the good hand of God might be upon them for good, and bring them to their homes and flocks and families in peace. Might God guide them with his eye and cause his pleasure to prosper in their hands. He then pronounced the General Conference adjourned *sine die* to be succeeded by another consisting of an equal number of bishops and laymen, to be elected according to law, and to meet on the first Wednesday in May, 1886, in the city of Richmond, Va.

The doxology was then sung, and Bishop Pierce pronounced the benediction.

Bishop Holsey's Address.

To the General Conference of the Methodist Episcopal Church, South—Reverend Fathers and Brethren:—I come to you to bear a message of love and Christian fraternity from that body known as "The Colored Methodist Episcopal Church in America," the only body set apart by your authority.

The name is a little long, and hard for some to pronounce, but as the Methodist vocabulary had been exhausted of names for its numerous progeny, our mother, the grand old lady of the South, searched in vain to find a shorter name, so she called her firstborn "The Colored Methodist Church in America." I wish to inform you that we are proud of our ancestry and noble parentage. (Applause.)

But, fathers, we come to you not as strangers and foreigners, not as aliens from some far-away and uncongenial clime; but as fellow citizens with the saints, who are of the household of Methodism, and built upon the same foundations of grace and truth in common with yourselves. The fire of love and holy zeal that stirred and stimulated the apostles and early Christians, and took hold upon the reformers, and thrust out the Wesleys and their coadjutors to raise up a holy people for the Lord, that sent Methodism flashing across the broad Atlantic to light up the American continent with the gospel of free grace, and that flamed on down through the ramifications of all true Methodism, still scintillates in the souls and warms the hearts of the negro race. To him Methodism has bequeathed her richest boon and greatest blessing—a spiritual Christianity. With him Christianity is more than a mere fact and theory, more than historical event and philosophy; it is a real, tangible, and experimental reality. It enters deeply, minutely, and thoroughly permeates all his religious manhood, thrilling every fiber of the soul, marshalling every emotion, sentiment, and impulse around the standard of the cross, consecrating the whole to Christ.

While England, Germany, and our own country, have produced infidel and semi-infidel writers corrupting our theology, the negro has stood squarely upon the lofty eminence of an active, living and spiritual Christianity. With him religion is the chief concern of life, the necessity of his being. In the providence of God he seems the repository and the grand retainer of experimental Christianity. Though ignorant of the great problem of life at present, excelled in social culture and religious refinement, degraded in race, without wealth, and unstable in politics; yet he is ever sound in theology and faith, and true to Christ as he has learned him. His want of culture and social refinement is to be deplored by all who love the Lord Jesus Christ in sincerity; yet none may question his simple earnestness and true faith. Thrown rough-cast from the state of slavery, and heaved into view by irrepressible evolutions of progress and development, he stands out with a broad margin, and vast religious and spiritual outcome. Sir, I am glad that I belong to a race whose records are untarnished with the foul blotch of infidel sentimentalism, and all other corrupting and corroding isms.

In the year 1870 we were set up into a separate and distinct body, with all the outfits of an ecclesiastical organism, but from the very necessity of the case the whole was in embryo—small, stinted and undeveloped. It was an experiment as well as a phenomenon in Methodism. Under very adverse circumstances we trembled for the results. A thousand difficulties marshaled their black squadrons against success. Giant forces of persecution, falsehood and slander ramified every pathway, and blockaded all the probable avenues of success; poverty and ignorance, the want of experience and tact—all, with fearful and united onslaught, militated against us on the field of battle. But, believing in the righteousness of the cause we had espoused, and that God had called us unto it, we continued to pray, work, travel, preach, and trust in God.

Besides all this the relation that we sustained to you placed us in a very peculiar attitude—an attitude that none could fully comprehend but those who occupied the position. It thickened the gathering clouds of darkness, it mantled our spirits in mourning, and made all the timbers of our soul groan beneath the burdens to be borne. It was taken for granted that, as we were the child of Southern Methodism, created for an unholy purpose, that, of necessity, we were of the same political caste and opinions. This was deemed a sufficient ground to meet us in an open war of extermination, and finish our entire subversion by the hand of secret intrigue. "Absorption and disintegration," the two hideous monstrosities of modern Methodism, poured in upon us from every direction, and many of our churches and congregations were taken by storm, then turned upon us with a mad fury unparalleled in the history of Methodism since the days of the Wesleys. We thought it best, as ministers of the gospel, to stand aloof from the corrupting and entangling alliances of party politics, because we wanted to raise up a set of holy men, fully consecrated to the work of the ministry, and to preach the simple and pure gospel of Christ to our people, a people that needed it more than any other on the continent. We felt that we could not do the evangelical work of the gospel while engaged in the intrigues of the politician. The former filled our hearts and hands, and demanded all our strength, the latter destroyed our usefulness as ministers of the gospel, and subverted the purposes for which we had been set apart into a separate church organization. We looked forward to the evangelization of our people, and their advancement in the scale of Christian intelligence and social refinement. We wanted to make them useful citizens as well as good Methodists, and we sought to plant in their early national manhood the hidden life, the true stamina of a pure Christianity. This being firmly plated upon the bedrocks of man's nature we have but little to fear in the future growth and development of national greatness. This we conceive to be the most potent means in our reach, or even known among men, to raise any people from the depths of sin, of moral and mental blight, and save their souls.

All along the line of march poverty and ignorance have been, and now are, our greatest enemies. We are suffering for a more intelligent ministry to preach the gospel to the benighted sons of Ham. The day-schools and church schools of other denominations have done something for us intellectually, but nothing methodistic and denominationally, and the present process, although slow, is the surest mode of "absorption and disintegration." God has placed us among you in this broad land; your home is our home; your interests are our interests; your happiness is our happiness; and whatever may affect the one must in a large degree affect the other. As two plants can not grow in the same soil without receiving the same amount of light, air and moisture, so the two peoples can not inhabit the same territory without partaking of the same prosperity and adversities.

Whether God designed the institution of slavery or not, we know that it did, and that it does not now exist. It is numbered with the things of the past. While we may not thank God for its existence, yet we do thank him that he has overruled all things, sweetly, strongly, and for the best. What then seemed an evil has proved a blessing in disguise, and what seemed adverse to African christianization is destined to be a mighty factor in its accomplishment. While we feel it a duty to train and educate young men to carry the gospel to our fatherland, and pour light and salvation upon "the dark continent," yet here, in these United States of America, the colored people, as a race, must live and die, and must make up an important part of the body-politic in Church and State.

To you we sustain a three-fold relation: 1. As your servants. 2. As citizens with you. 3. As your church children. With this three fold cable we are strongly bound together and united in a manner that can not be analyzed nor fully understood by a stranger. This cable has stood the test of bloodshed, revolution and war, and even freedom itself did not sever its strong and adamantine links. The heavy pressure of nearly two decades has tried its strength, and found it sufficient for all past occasions. We trust that it may never be broken. This being the case, it seems natural that we should follow you, and make ourselves a duplicate of you as far as we are able. We have looked, and still look, to you for guidance and counsel. We ask your sympathy, aid and co-operation in redeeming your friends and former slaves from the long night of darkness and degradation. Who will come to the rescue? Who will hear the cries of the children of Ham?

In 1870 you launched our ship of church. Her keel was firmly laid with good old Wesleyan iron, her hull was strongly built, her sails were thrown to the winds of heaven, her gang board was hoisted, her engines moved, her signals rang out with no uncertain sound, and she was off for the promised Canaan. She has been sailing over a rough sea for more than eleven years. The storms have raged, and the waves, rolling high, have dashed their angry spray against our almost foundering bark. For months and years we sailed under a clouded sky and gloomy heavens. But at last we have reached mid-ocean, and we are battling with the winds and tides, and the agitated billows of an open sea. Many thought she would founder and go to the bottom; but, fathers and brethren, I am glad to say to you that she is still upon the high seas, making her way to the haven of success and salvation. To make the voyage doubly sure we must have trained officers and skilled navigators. We seek your helping hand, your prayers, your co-operation, and your money. You have much that we need; we have something that you must have. May God bless you and the great church which you represent.

Good Words.

In the still air the music lies unheard.
In the rough marble beauty hides unseen
To make the music and the beauty, needs
The Master's touch, the Sculptor's chisel keen.

Great Master, touch us with thy skillful hand;
Let not the music that is in us die!
Great Sculptor, hew and polish us, nor let,
Hidden and lost, thy form within us lie!

Spare not the stroke! do with us as thou will!
Let there be naught unfinished, broken, marred
Complete thy purpose, that we may become
Thy perfect image, thou our God and Lord!

Bonar.

—This is emphatically, gloriously true. Christ himself pronounces a blessing on those who earnestly seek him in the sanctuary. For, speaking through the mouth of one of his servants, he is constantly saying, "Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors." Tens of thousands of men and women in our lands to-day are prepared to attest that they have found those words true.

—He who wishes to exert a useful influence must be careful to insult nothing. Let him not be troubled by what seems to be absurd, but let him consecrate his energies to the creation of what is good. He must not demolish, but build. He must raise temples where mankind may come and partake of the purest pleasure. Goethe.

—As the eye which has gazed at the sun can not immediately discern any other object, as the man who has been accustomed to behold the ocean turns with contempt from a stagnant pool, so the mind which has contemplated eternity, overlooks and despises the things of time. Edward Payson.

—An undue love of notoriety is to be found in too many of the ministry of the present day. Pulpit display is but a poor way in which to commend the gospel of salvation to any people. An air of conscientious earnestness should pervade every department of the service of the house of God.—Dr. Baldwin.

—Coleridge said that God gives civilization in its Sundays fifty-two springs a year.

Christian Advocate.

THURSDAY, JUNE 8, 1882.

THE AFFLICTED CHRISTIAN.

The following lines, says the Pascagoula Democrat-Star, were written by Judge J. W. Starr, of Orange Grove, in this county, and dedicated to the Christian wife of Col. W. R. Stuart, of Ocean Springs:

Father of all, to thee I come,
Affliction is my lot—
I'll kiss again thy chastening rod,
And murmur not; I will not.

I'll suffer on; and be content,
My Maker knoweth best;
And wait the bidding of my Lord,
To enter into rest.

My bark is frail, my faith is strong,
My zeal is unabated;
While thus the casket holds the soul,
I'll stand to thee related.

I'm nearing now the blissful realm,
My sky is clear to-day;
I claim thy blessed promise, still,
I've found the better way.

'Tis sad to part with earthly friends,
With earthly scenes to sever;
'Tis better far to be with Christ,
And reign with him forever.

Rewarded thus by God above,
Rewarded by the Son;
My heart will make its latest zeal,
My life in heaven begun.

Welcome then the blissful shore,
Welcome now the God above;
Welcome those who've gone before,
Welcome—welcome—God is love.

Sunday-School Lesson.

PREPARED BY REV. CHRISTIAN KEENER.

Second Quarter—Lesson XII.

SUNDAY, JUNE 18, 1882.—MARK IX. 33-50.

GOLDEN TEXT.—"*I dwell in the high and holy place, with him also that is of a contrite and humble spirit.*"—ISAIAH lvii. 15.

THE CHILD-LIKE BELIEVER.

The subject of discussion along the way from the mount of transfiguration to the home in Capernaum the disciples did not care to have the Master hear. They instinctively felt that the Lord could be no party to their dissension. To keep him from hearing they lagged behind in the way, so as to let sufficient distance come between them and their Leader, to prevent his hearing their words intelligently; keeping in easy reach of him, so that they would not appear to have parted company. The Saviour walked alone, as he never intruded himself upon any one. The disciples did not know that Jesus could hear thoughts as well as articulate words. On the way from high spiritual rapture back to their home in Capernaum their thoughts and conversation was upon themes which were in shameful contrast to their thoughts and feelings on the mount. This scene is no unfrequent one. How often do we see Christians following their Lord at a distance, while they indulge themselves with a thousand petty, ambitious and sinful desires. The descent from the raptures of religion to the work and conflicts of faith is often attended with many an idle word and sinful discussion, which is not intended for the Lord's ear.

We do not wonder at their silence when the Lord inquired the subject of their discussion. Their silence was an eloquent confession of their sinful ambition. Who should have the highest position in the kingdom was the subject of their dispute by the way. As they warmed up to the discussion a word or two might have been caught. They were comparing their respective claims on the new King for favors. Peter had already received the keys; he surely would be the lord chamberlain of the household; others claimed first favors. Were they not his brothers? John was his favorite, and therefore he hoped for the place of prime minister. Andrew was first called in the kingdom; may he not hope to be first preferred? Judas heard all in silence, and though he knew his place was last in the Master's estimation, but then he congratulated himself on having the bag. He knew the power of gold, and felt assured that in his place, as lord treasurer, he could dominate all the rest.

No wonder they were loth to answer, but the Lord did not wait for any other response than that which his question evoked from the guilty conscience—sealing their lips, and mantling their faces with the flush of shame. He began at once his lesson to them concerning what constituted true greatness in his kingdom.

He sat down and called them around him, and said unto them: "If any man desire to be first, the same shall be last and servant of all." A paradox. Those of you who desire first places in my kingdom let him take the last place and be servant of all, now and here, where the kingdom is to be won. The first place in any kingdom is to be won by those who take the last place out of that kingdom. *Humility in action* is the way, the only way, to be first. The Lord does not mean to teach that for seeking the first place we are to take the last, as if he would leave no place for ambition in holy things. He does not say by this that his disciples were not called to highest places in his kingdom, for he offers rewards of all grades, exceeding great and precious, far more exceeding and eternal—thrones and dominions. He did not rebuke the sons of Zebedee when they asked for the two places by his throne, but told them it would be given to them for whom it was prepared, and there would be those who prepared themselves for this place by this rule of humility which he here gives. The "Oh to be nothing" sentiment has no place in Christ's teachings, but, on the contrary, no kingdom offers such ambitious, stirring incentives to run for the first prize.

There is a place for those who have a high and holy desire to be nearest their Lord. You want to be first; that is all right; but you must strive lawfully; and the measure and standard of true greatness is here told us by the Lord. This standard is the one the Lord used to attain to his high place at God's right hand. He came to minister, not to be ministered unto. If you seek the things above, where Christ is, you must follow this rule.

How exquisitely he enforces the lesson of humility in action by calling a little child, and taking it up in his arms. We are to be like this child in our lives. We are to carry ourselves as one would who held a little child on his bosom. There is lesson here in this acted parable from which we can catch a vision of a child of the kingdom as wonderful as was seen by the Prophet when a little child was leading them. His lesson taught them how they were to receive him by receiving the humblest of his representatives; little one, the least ones seeing in each a representative of himself. John spoke up in vindication of himself, and showed, by an instance of his zeal, how heartily and thoroughly he had accepted him; so thoroughly that he allowed nobody to receive him except in his way. He betrayed in his zeal a bigoted and illiberal spirit, and showed that he had not yet received the humble spirit. He gives them to understand that the smallest act in his name had its reward, and the least offense to the least of his friends should not escape his wrath. Oh! let us with our hand win the reward by taking the cup of water of life to his perishing children, and let us pluck out our eye or lose our strong right arm sooner than offend one of these little ones, just new-born children of life. Only to-day I was reading how a just converted sinner came near losing his precious gift by the careless remark of another who dubiously uttered a hope that his friend's conversion was all that he seemed to feel it to be. That insinuated doubt caused this little one to be offended with his title to life, and came near, oh! so near, wrecking his soul. Oh! if he had been lost, who could tell the destiny of his murder. Christ would have pursued him forever with wrath. The Lord ends up this talk, the most terrible in the gospel. It seems the thought of being robbed of his purchased redeemed, once seem to stir the profoundest depths of his righteous indignation.

Those who shall win those first places shall be salted with fire. What is that? Fire is the emblem of persecution and trial distress. Salt is the emblem of preservation. We are the sacrifice; the fire consumes it; but the salt preserves it. Amid the flames we are to be preserved; by the flames of suffering and trial we are to be made meet for the Master's use. A life with no trials, no crosses, no flames, would be a worthless one; a sacrifice unburned and unsalted, or salted with salt which has lost its saltness.

Colportage Sketches—No. 27.

BY A. M. JONES.

THE ONLY ADDITION.

The February rains of 1878 had been falling for a week, and the level, wire-grass country, in many places, was one vast sheet of water. When my buggy stopped, late in the afternoon of one of those memorable rainy days, at the gate of the only place, within miles, where food and shelter could be had for man and beast, I was wet, cold, tired and hungry. My horses, having been going splash, splash, for more than ten hours, were in the same condition. That was an anxious moment. Though densely cloudy, I knew, from my watch, the sun was rapidly declining, and that nightfall, with deep, heavy impenetrable darkness, would soon be upon me. To have been turned away, in the face of such weather, would have been calamitous indeed. A halloo brought the lady of the house, twenty-eight or thirty years of age, to the door, who, in answer to my question, rather impatiently said: "We never takes in travelers, an' the old man is not at home nohow." Will he be at home to-night? "Yes; I'm lookin' for him now; but he wont let you stay; we never takes in travelers." I could not afford to be sent on in such style, and having no time to lose, as the weather continued to increase in severity, said: I am not a traveler, in the ordinary sense of that term; I am a Methodist preacher, and colportour for "the American Bible Society." My only business here is to supply the people with the Holy Scriptures. While in your community I am *compelled* to have some place to rest at night. The little earnest speech had a good effect, and I was rejoiced when she said: "Ef you's a preacher git down an' come in; the ole man wont kere." Having yet some fears, and wishing to be as far from ready to leave as possible when the farmer should return, I rolled my buggy under the shelter, put away the harness, stabled the horses, and was passing through the barn, on my way to the house, when he came in sight. His well-kept pony, apparently not much larger than the rider, came in rapid speed, and I watched him closely. He was short, not more than five feet and six inches in height, but stout, weighing at least two hundred and twenty-five pounds. His large head, long hair, short neck, huge whiskers, immense shoulders, and wool hat, with round top and broad brim, rendered him anything else than attractive. I have neither space nor the ability to fully portray the following scene: While passing between the gate and wagon shelter he suddenly, and for the first time, discovered my buggy. Curbing his pony, and bringing him to a standstill, he leaned toward the object of his wonder, and looked intently, as though searching for some small article in the sand. Then raising himself in his stirrups, and after a moment's hesitation, as if in bewildered amazement, glanced toward the house, at the buggy again, then catching sight of the owner, still lingering at the lot, flashed upon him one long, fearful, angry gaze. Having become fully convinced that a strange, living man, a buggy and one or more horses were on his premises, he rode up to the gate, where his wife was anxiously awaiting him, and in a hoarse, gruff tone of voice, loud enough to have been heard three hundred yards, demanded: "Who's that here?" While the nervous, agitated woman answered in an undertone, he gave me another piercing glance, and roared: "How long's he bin here?" During the explanation, which was almost in a whisper, he seemed to have seen the breast-tree and pole of my buggy, and, after minutely viewing for a half minute the recent object of his discovery, exclaimed, louder and with more vehemence than before: "Has he got two horses?" With as much composure as possible I waited at the lot. It is true, I felt no apprehension of personal danger, except the terrible calamity of spending the dreary hours of the approaching night in the woods, but must confess that the old nursery story of Jack, The Bear and The Giant, so often told for the amusement of children, vividly occurred to my mind. Having interrogated the poor, embarrassed woman to his heart's content, he turned, put spurs to the pony, and, though the distance was not more than thirty yards, came in a sweeping trot. Within ten feet of where I stood, feeling all the unpleasantness of being an intruder, an unwelcome guest, he halted, and deliberately, without taking his eyes, surveyed me from head to foot. A current of mingled contempt and indignation for a moment tingled through my veins at such rudeness, but circumstances dictated prudence, I was the first to speak. This is Mr. Jackson, I presume." "Well, sir, that's what they call me." In passing through the community I found it convenient to turn in and spend the night at your house. "Well, sir, I tell you corn is mighty skerce." I have been hearing that all day, but am glad to see that you have plenty. Horses traveling like mine must have something to eat. "Well, sir, I tell you I don't blame you for it; thar's the crib, an' thar's the fodder-stack, an' ef you don't give them critters enough it'll not be my fault." At this, with the rigid features of his face all relaxed, he actively, for a man of seventy-five, sprang from his saddle, and pleasantly said: "Let's feed 'em now; the chickens is all gone to roost." In a few minutes Mollie and Jollie were supplied with a sumptuous supper of corn, fodder and salt, and we, engaged in a pleasant conversation, were on our way to the house. The yard was large, containing two houses, thirty yards apart, with a path leading from the gate to the door of each. My host, in front, relating some remarkable war incidents, went direct to the kitchen, and did not observe that I was going to the other house until he stopped at the door, and said: "Go in." At first he seemed rather startled, and cried out: "Whar are you? What are you doin' dar? Whar are you gwine? Come this way." I thought that was the kitchen. "Well, sir, it is, but we stays in it. Thar's only five on us, me an' the ole 'oman an' the three children, an' we all stays together. We moves twist a year. In the summer we goes to the big house, an' in the winter comes back to the kitchen. Go in of you can git in for things hangin' on the jists." They were short people, and evidently the house was not intended for a six footer; but, after stooping several times, and rubbing my head against various articles of children's clothing hanging above, I finally succeeded in getting to a seat in the corner. In the old-fashioned, primitive style, with pots, ovens, hooks, tongs and shovel, the industrious wife was energetically preparing supper. While growing warm and dry in front of that brilliant fire, and listening to tales of war, bloodshed and murder, the most startling, I was for the time unconscious of the place and surroundings, when suddenly aroused by the already familiar expression: "Well, *sir*, supper is ready; turn roun' your chur, and let's eat." Fresh fried hominy, corn bread, in large pans, rather hot and strong, the very best of coffee, were tempting to the keen appetite of a healthy, hungry man, and especially one who had suffered the misfortune of missing his dinner. While doing justice to the occasion, the over-watchful landlord gave my plate a quick look, and with a vigorous movement thrust a vessel under my nose, and said: "Well, sir, won't you have some of this soup; it is mighty good." The repast over, and we again in our places around the glowing fire, the favorite theme of conversation was renewed: "Well, sir, I recon you think it curious to see a man like me away down here in these piney woods. Surveying his vast proportions, the thought occurred to my mind that it would be exceedingly difficult, as well as "curious," to find just such a man as he was anywhere, but held my peace. "I come down here before the war to make a fortune, an' I'd a made it too of it hadn't bin for that war. Is Judge Rice, who lives 'bout Montgomery, dead yit?" I think not. "Well, sir, ef he aint he ought to be long ago for all them lies he told." What lies has the judge been telling? "Did you never hear 'bout 'em? I tell you, sir, they was the biggest lies you ever heard. I heard him say one day, in one of his big lyin' speeches, that the war would only be a breakfast spell, an' we'd whip the Yankees with pop guns. But, sir, we didn't do it. They made us mighty glad to quit. I tell you, sir, I'd been a rich man to-day of that war hadn't come. Was you a sesesh?" Not wishing a controversy, I hesitated. "Well, sir, ef you was I don't blame you for it. I was one, but I'll never be another. We had a mighty bad time here when that war was gwin on. Four men come here one night when I was sick an' took most all the stuff we had. They took my dater's cotton cards, which she give sixty dollars for, and the fine comb, which was borrowed. When I saw them take that comb I was so mad I could hardly see. Ef I'd had a gun that night thar'd bin one dead man sure. Me an' my dater was livin' here by ourselves when the war was over, and a feller begun to come most ever week. She was a good-lookin' gal, so I says to her one day, says I later, ef you'll stay with me as long as I live I'll give you all my stuff. She wouldn't say a word, an' in two weeks they was married. She jist went off an' left all this stuff. Women is so curious." How did you do when she left? "Well, sir, I cooked about two weeks, but I tell you, sir, thar's too many women in this world for me to cook. I knowed that gal (pointing to his wife) ever sense she was a baby, an' I went over thar one day an' told her I was livin' by myself, an' come to ax her to marry me. She wouldn't say a word, an' put her apron over her face, an' I couldn't tell whether she was cryin' or laughin'. I says, says I, I'm no young man to be courtin' down here courtin', an' I want to know what you's gwin to do 'bout it. Says she, I can't tell you now. I knowed then she was gwin to have me, an', says I, I'll come down here next week an' see 'bout it. I knowed she'd have me. I had three thousand acres of land, beside a right smart of other stuff. I tell you, sir, men is mighty curious. When I went down to see that gal the first time I didn't love her a bit, but when I got to thinkin' 'bout it I never wanted to see anybody so bad in my life. When the next week came I went down, an' we was married in two or three days. She makes me a good wife. I'll never live to see these children grown, but I'll leave them a right smart of stuff, an' they'll git on somehow." The young wife seemed to enjoy the story of love, courtship and marriage, but did nothing but blush and laugh. It was now late, and I proposed to have prayers and retire. "Well, sir, I was gwin to ax you; I knows how to do when preachers comes." After service a little controversy took place as to where I should sleep. He, in the kindness of his heart, proposed to put down a bed before the warm fire, and all remain together, but I most earnestly insisted on going to the other house. "Well, sir, I don't blame you for it." And in a short time a pine knot fire was glowing on the hearth of my new quarters, and I was alone, doting the notes from which this sketch is written. After an hour's reflection, I retired to bed in another room, but, alas! just as my head was a large window, destitute of both sash and blinds. Having a little inventive genius, this difficulty was readily adjusted by placing a chair with me in the bed, and spreading over it my shawl and overcoat. Once quiet; "Tired Nature's sweet restorer, balmy sleep," soon came to my relief, and I know nothing more until aroused by the industrious farmer just before light the next morning. After an early breakfast, and my horses were to the buggy, ready to move at any moment, I bid the mother and children adieu, and asked the old gentleman my bill. "Bill for what, sir." For so kindly keeping me during the night. "Well, sir, you don't owe me one cent. Who ever heard of anybody charging a preacher for stayin' all night. If you ever come back in this country again come right to my house." Their Bible was old, and having made the clever woman a present of a nice copy, I moved on to other scenes, fully impressed that this peculiar old man, with rough exterior and noble heart, was *the only addition*.

From Shreveport, La.

MR. EDITOR: Last night we closed a meeting of thirteen days. Rev. T. K. Faant LeRoy, of Franklin, and Rev. J. J. Billingsley, of Mansfield, did all the preaching, except that done by our presiding elder, Rev. T. H. McCollom, who gave us two strong discourses. The sermons were, all of them, of the first order, being clear, searching, pointed, personal, faithful, truly methodistic presentations of the law and the gospel. God's Spirit in power was with his people from the beginning to the end of the meeting. There were eighteen additions and doubtless as many, if not more, conversions. The church has been greatly blessed and strengthened, and many sinners are under conviction who yet would not yield to the Son of God. For what has been done in our midst we give all glory to God.

J. T. SAWYER.

General Conference.

(Eighteenth day continued.)

AFTERNOON SESSION.

The Conference reassembled at three o'clock, Bishop McTyeire presiding. Devotional exercises were conducted by Rev. J. D. Shaw.

Bishop McTyeire read a dispatch announcing the death of the wife of Rev. John A. Thompson, assistant secretary, who had died in North Alabama.

The following resolution was presented and adopted:

Whereas, We have heard of the death of the wife of Rev. John A. Thompson, a member of the Conference: therefore,

Resolved, That we tender him the sympathies of this body in this sad bereavement.

Rev. E. H. Moore, a brother of the deceased, was granted leave of absence.

The Conference resumed the consideration of Report No. 3 on revisal, and the remaining sections were adopted without amendment. Dr. W. H. Potter moved that action upon the report as a whole be indefinitely postponed. Lost.

Dr. Anson West moved to table the report. Lost.

The previous question was called, and the report as a whole was adopted—ayes, 123; nays, 52.

Dr. Craven, chairman of the committee having charge of the Quarterly Review, submitted a report, in which he stated that the committee had made satisfactory arrangements for its publication by the Publishing House, also recommending the election, by the Conference, of an editor of the Review. The Conference refused to adopt the report.

On motion of Dr. Scarritt, Report No. 10 of the Committee on Missions, providing a constitution for the Woman's Missionary Society, was taken up, and, after considerable discussion, the first seven sections were adopted.

Pending discussion of the eight section the Conference adjourned with benediction by Bishop McTyeire.

Just before the adjournment a communication was read from John H. Dye, of White River, stating that the excursion proposed to Arkansas had been postponed until July 15.

WEDNESDAY, MAY 24—NINETEENTH DAY.

The General Conference met at half-past eight o'clock this morning, and was called to order by Bishop Pierce. Devotional exercises were conducted by Rev. W. H. Browning, of Little Rock.

The minutes of yesterday's session were read and approved.

Dr. Evans moved that the regular order of business be suspended, in order to take up for consideration the report of the Committee on Missions, No. 10, providing for a constitution for the Woman's Missionary Society, which motion prevailed, and the secretary read article 8 of the report, which was being considered when the Conference adjourned on yesterday.

Dr. McAnally took the floor, and proposed an amendment—"the management of the affairs of the society by a majority of the Board of Managers." He subsequently withdrew the amendment.

The Conference tabled the amendment of Dr. Scarritt, presented yesterday, and the article as reported was adopted.

Articles 9, 10 and 11 were adopted without discussion.

Article 12 was laid upon the table, and a substitute adopted, to read: "An auditor shall be elected annually to audit the accounts of the society."

Article 13 was adopted.

Article 14 was taken up, and Dr. Bennett proposed that three managers shall reside where the board is located, which was rejected, and the article as amended to suit the ladies having the matter in charge was adopted; and the report coming up as a whole, Dr. W. W. Walker took the floor, and moved that the Conference do not adopt the report. He said that it had been intimated in the Conference yesterday that some members had been lobbying with the ladies; he desired to say that he had taken a great interest in the work, but disclaimed any knowledge of lobbying, and referred to the great work accomplished by them during the past under their old constitution.

Judge James Jackson, of North Georgia, spoke of the sweet graces of women, and the work done by them. He thought that the report should go before the Woman's Missionary Society, and, if it were satisfactory to them, the Conference should adopt it. He thought the only point at variance was whether the corresponding secretary or the president should control it.

Dr. Kelley said, speaking for the committee: We wish it understood that we purpose that no *officer* shall supervise, but the Woman's Board shall do that work with the advice and approval of the Board of Missions.

Dr. E. R. Hendrix said he was not a partisan, and he thought the constitution proposed was the best that could have been prepared.

The Rev. H. Jewell called the previous question, which was sustained, and the report as a whole was adopted.

Judge Tucker presented a resolution allowing contributors to the missionary report to designate to what case it should be put.

The chair decided this point fully covered by the present laws, and the resolution was not entertained.

Bishop McTyeire left the Conference-room to preside over the Woman's Missionary Society during the election of officers.

The following report on the Bible cause, No. 3, was adopted:

The Bible is the foundation of our holy religion. It is the base of operations in all Christian enterprises at home and abroad—the *sine qua non* in every church work, and in personal and family religion as well. It is the great source of the principles of civil law, and civil government, and is the first factor in the advance of Christian civilization over the world.

The multiplication and distribution of the Bible until it shall be printed in every spoken language and dialect, and a copy placed in every family throughout the world, is an undertaking superlatively grand in its conception, and worthy of the united prayers and labors of all churches, the full accomplishment of which would thrill earth and heaven with joy.

The American Bible Society has this work in hand. It may be truly called the greatest of all missionary movements foreign and domestic in our land. We rejoice in its past history and pray that God may bless its future a thousand-fold more.

In reference to the paper of Dr. Sprague, suggesting a more definite plan for collections for the society, we recommend the adoption of the following resolutions:

Resolved, That we most cordially commend to all our congregations the American Bible Society as well deserving the support of all Christian people.

2. That we recommend to our pastors to give to their congregations, so far as practicable, the privilege of contributing to the Bible cause.

3. That we have greatly enjoyed a visit of Dr. A. S. Hunt, one of the corresponding secretaries of the society, and will always welcome him in our midst, and that a copy of this report be furnished him to be presented to the Board of Managers.

Dr. J. D. Shaw and Dr. Joseph Key presented the following, which was adopted:

Resolved, That this General Conference authorize the Annual Conferences owning and publishing churches to report to this Conference, through their delegations, the editors chosen by their respective papers.

The regular order of business was resumed, and the following business transacted:

Report No. 2 of the Committee on Missions adopted without discussion.

On motion of Dr. Addison, it was decided to consider the reports by items.

Report No. 3 on publishing interests. Dr. Lupton moved that the preamble be stricken from the resolution recommended.

Rev. H. H. Parks recited the names of numerous hymns which were omitted from the last edition of the hymn-book.

Dr. Edwards favored the appointment of a competent committee to prepare a revised edition of the seven hundred selected standard hymns.

Dr. Anson West thought the publication of a small hymn-book was the poorest speculation ever made by the church—that it might as well be published a small edition of the Bible with a portion of it omitted. He wanted the hymn-book to contain hymns suited to every subject and any occasion.

Prof. R. M. McIntosh protested against the tune and hymn-book being called an error. It was the only music to be found anywhere. We wanted a standard book for the church.

Dr. McFerrin stated that the cost of the tune and hymn-book was large.

The preamble was stricken from the report.

P. A. Magruder thought the music sung in the different sections of the country were sung differently. He urged the appointment of a committee of gentlemen versed in music from the different sections of the country, to prepare the revision of the hymn-book.

Rev. P. A. Peterson moved to lay the resolution. Rejected.

Rev. T. T. Christian proposed an amendment authorizing the appointment of a committee of seven to perform this work. Rejected.

Article 1 of the report was adopted, and Article 2, after being amended so as to appoint instead of elect the committee, was also adopted. The report so amended was adopted.

Report No. 5, majority and minority, of the Committee on Hymns coming up was discussed by Dr. Edwards, Blue, Andrews, Miller, Hiner, Morrison, Peterson, Pearman.

Dr. Hiner offered an amendment that the Bishop be instructed to appoint a preacher to a station more than four years.

On motion of P. A. Peterson the minority report was laid on the table, and the majority report adopted.

Report No. 3 on missions was adopted.

Reports No. 2 on boundaries, majority and minority, were read and discussed by H. W. Foote and L. Wilson. The hour of adjournment arrived before the question came to vote.

Dr. J. B. McFerrin, rising to a question of privilege, said that yesterday, in the paper submitted by Dr. Craven, he remarked that the agent he had no knowledge of the contents of that paper till a few moments before it was read. He said that the pencil memorandum on which the proposition for publishing the Quarterly Review had been made, some ten days ago, was incorporated in the paper without the knowledge of the business men. He said there was no conflict between the book agent and business manager. They have always acted in perfect harmony.

The Conference then adjourned with the benediction by Bishop Pierce.

AFTERNOON SESSION.

The Conference reassembled at three o'clock P. M., Bishop Haygood in the chair. Devotional exercises were conducted by Rev. S. Babcock, of Arkansas.

The following report on fraternal correspondence, No. 9, was adopted:

Your Committee on Fraternal Correspondence beg leave to report for action the following resolution, viz:

Resolved, That the second Wednesday of the General Conference to be held in Richmond, in May, 1886, be suggested as the day for the reception of fraternal delegates, and that the evening of that day, and such other evenings as the Conference may direct, shall be set apart for listening to addresses from delegations, and that the bodies in correspondence with us be fully advised in our letters and by the visiting delegates of the day appointed by this body for the reception of fraternal delegates, their letters, and their words of greeting.

The following resolutions were read and unanimously adopted:

Resolved, That we, the members of this General Conference, tender to the citizens, churches, and pastors of Nashville our hearty thanks for the kind, generous, and delightful manner in which they have received and entertained us in their hospitable homes and churches.

2. That our thanks are due to the railroad officials, as well as the daily papers of the city, and the Daily Advocate for faithful reports and kindly notices.

The Conference resumed the consideration of Report No. 1 on boundaries, and adopted the majority report as a whole, with the exception of that part which refers to the boundary line between the Mississippi and Alabama Conferences.

Report No. 2 of the Committee on Boundaries was adopted item by item.

Report No. 3 on Sunday-schools was taken up, and, after much discussion, adopted with a few slight changes, and the old Committee on Sunday-schools retained.

The announcement of the election of the following named editors were made:

Samuel L. Weber, Southern Christian Advocate; W. H. Potter, Wesleyan Christian Advocate; T. T. Christian, Alabama Christian Advocate; F. Richardson, Holston Methodist; W. T. Black, and F. L. Reed, Raleigh Christian Advocate; Z. Merk, Central Methodist; I. G. John, Texas Christian Advocate; B. R. McAnnally, St. Louis Advocate.

RESIGNATIONS.

Bishop Wilson and C. W. Miller tendered their resignations as members of the committee appointed to publish the Quarterly Review, and D. H. Carlisle and J. W. Tucker were elected in their places.

Dr. B. Craven submitted the following report, which was adopted:

The committee on Quarterly Review has completed satisfactory arrangements for the publication of the Review, and has elected Rev. J. W. Hinton, of the South Georgia Conference, editor for the next four years.

Dr. Rodgers, chairman of the committee on Minerancy, made a report on the Journal of the Texas Conference, which was adopted.

Your committee respectfully submits the following report:

The Journal of the North Carolina Conference has been kept with much care, the secretary sparing no pains that he might have a perfect Journal. There are but few errors, and these of a minor character. Headings, marginal notes, and appendix, conform to the rules for the guidance of secretaries.

Pages 4-6-503: Greater explicitness would have placed the administration in a clearer light, but even in this case the record does not seem to call for any special criticism.

SAML. ROGERS, Ch'n.

West Texas Conference.—The Journal of this Conference has been well kept. It is evident that the secretary has spared no pains to secure a perfect record. Injustice, however, to others who have been criticised, we note a few errors.

During the session of 1878 "the order of adjournment arrived," as stated in the Journal, but afterward several items of business were attended to without any previous motion to extend the time. Under question 20, same session, H. A. Thrall is called, and read his report, but some other business intervened, and it is nowhere stated that his character passed.

In several cases under question 20, persons are elected to deacon's orders and admitted into full connection; also under same question persons are elected to elder's orders. In several cases the record is continuous, without spacing, paragraphing different subjects, and the questions are written afterward on the margin.

Page 13 states that the question, "Are there any appeals?" was called, which is at least unusual.

On page 91, an investigating committee reports a trial necessary, and offers charges, but they are nowhere recorded, nor is there any *record* of the appointment of a committee, though a committee was appointed, for in the appendix the committee report that they find the "evidence sustains the specifications, and the specifications sustain the charges," but neither charges nor specifications are to be found.

Remarks of E. B. Prettyman on Report on Limiting the Term of Presiding Elder to Four Years.

MR. PRESIDENT:—As a part of the membership of this Conference is composed of honored brethren who either are now or have been presiding elder's and whose lips are therefore closed by feeling of delicacy in this discussion, it seems proper that a few things should be said from a layman's standpoint. And first, though not a fossil, nor opposed to progress, but one ever disposed to recognize the logic of events, still, I beg to suggest, even though it may seem trite—that polity under which our church has flourished so long should not lightly be changed, and especially on what is probably the last day of the Conference, and under the influence of ardent and eloquent speeches.

In my Conference we have been fortunate in having generally bad, as presiding elders, our strongest and best men, and they are most welcome each quarter as they visit the charges; and, instead of the people running *from* the presiding elders (as the last speaker asserted) they run *to meet* them, and the church is edified and cheered.

The leading argument of the last speaker, though evidently not his personal motive, seems to be founded upon the ambition of the preachers of the church. It is claimed that the presiding eldership is the road toward the Episcopacy, and that when you place "shoulder straps," upon the younger men you stimulate them into increased exertion and zeal. It is suggested in reply that bad generals loose battles, and that ability and the fitness that comes from experience are the best recommendations for promotion. Humility is a grace much commended in the Holy Scriptures. As a Methodist by choice and by long descent, I love the polity of our church and I am willing to leave our honored Bishops untrammeled to the appointment of the presiding elders as the interests of the church in their discretion may require.

Mr. Prettyman, in claiming long descent from Methodists, said, in the haste of utterance, that his people had been Methodists for *two hundred years*—which brought a burst of laughter from the Conference.

Mr. Bright moved to lay the *first hundred years* of the pedigree years upon the table. (Laughter.)

The brother rallied, and amended by stating that his people had lived in Delaware for two hundred years, and that previous to 1784 his great-grandfather, Caleb Barrett, had built a Methodist Church—Barrett's Chapel—which is historic, as it was in that chapel that Dr. Coke, after coming to America, first met Francis Asbury, and embraced him in its aisle.

Dr. C. W. Miller suggested, as in point, that Methodism began on the day of Pentecost.

The following is a substitute for the report of the Committee on Church Extension, offered by J. B. McFerrin and others:

Whereas, It is the sense of this Conference that Church Extension Societies should be established throughout the connection; and,

Whereas, An enterprise so important and untried should not be allowed to assume any elaborate and permanent proportions till it has undergone proper trial; therefore, be it

Resolved, That the editors of our church papers, presiding elders, and pastors, are hereby instructed to bring the matter before their respective audiences.

2. That our Bishops are respectfully requested to bring it before each Annual Conference, and use their influence to have them organize a society on the basis of allowing each Annual Conference to retain fifty per cent. of the amount collected, the balance to be forwarded to the secretary and Board of Missions, to be applied to the churches who, in their judgment, might stand in the greatest need of help.

3. That the question of a Parent Board is hereby referred to the General Conference of 1886.

Conference then adjourned until eight P. M., with the benediction by Bishop Pierce.

NIGHT SESSION.

The Conference reassembled at eight o'clock, Bishop Keener in the chair. Devotional exercises were conducted by Rev. S. B. Jones, of South Carolina.

Rev. C. C. Mayliew, of Illinois, moved that the regular order of business be suspended, to take up the report providing for a change of name. Rejected.

Dr. Bennett, of Virginia, moved that the regular order of business be suspended to take up the report on education, providing for the establishment of boards of education in the Annual Conferences. Rejected.

Dr. Hendrix, of Missouri, moved that the name of W. M. McCarty be placed on the Committee on Sunday-schools, instead of W. M. Leftwich. Agreed to.

Report No. 3 on revisal was taken up. Article 2, recommending a change in the ritual, was read.

Dr. McFerrin opposed any change in the ritual, and moved nonconcurrence upon the recommendations of the committee.

Dr. Philpott urged the importance of the change, which had been proposed at every General Conference for sixteen years. He moved a concurrence in the committee's report, which motion prevailed.

Article 2 coming up, Dr. McFerrin insisted that the Conference would commit a serious mistake in making the proposed change. If the members wanted to adopt the report, he hoped they would wait until he and a few of the older members of the church had passed away.

Dr. Anson West earnestly opposed the recommendation of the committee.

Dr. N. H. D. Wilson had heard no reason why these changes had been made, and unless some reason was given he would have to oppose them.

Dr. Evans said he was one of the older members of the Conference, and he did not oppose the change. The ritual had come down to us from the Church of England. Some changes were made by the General Conference in 1854, and the church had been benefited thereby.

Dr. Fitch was in favor of the proposed changes. He believed in depravity, but he did not believe in baptismal regeneration. He did not want to retain a form of words so liable to misconception.

Rev. R. H. Mahon, of Memphis, spoke in favor of a non-concurrence in the recommendations.

Dr. Edwards favored the change in the ritual. He thought the words objected to smelled a little of Romanism, and should be stricken out.

Dr. W. W. Walker insisted that the ritual had been read by John Wesley, and ever since his day; and as he (Wesley) was not a believer in baptismal regeneration, neither are we for opposing these changes.

Dr. Hayes did not think the change was necessary.

Dr. H. P. Walker opposed the change.

Rev. P. A. Peterson called the previous question, and Dr. W. W. Walker asked that the vote be taken by orders, the clergy and lay members separate.

The Conference refused to take the vote in this manner, and the motion to adopt was rejected.

Mr. E. B. Prettyman submitted a resolution, which the chair refused to entertain, providing for the appointment of a committee to revise the ritual.

Rev. W. W. Duncan moved to indefinitely postpone action on the ritual report, which motion prevailed.

The report of the committee on the centenary of Methodism was next taken up, and adopted without discussion.

Report No. 4 on episcopacy, coming up, was adopted item by item, and then adopted as a whole.

Report No. 3 on boundaries, relative to a change in the line between the Tennessee and Holston Conferences, was taken up. Adopted.

Report No. 2 on education having been partially adopted on a previous day of the Conference, was considered. An amendment suggested by Rev. H. J. Adams, to strike out a portion of the report was agreed to, and the report, as a whole, was adopted.

After the announcement of notices the Conference, adjourned with the benediction by Bishop Kavanaugh, until half-past eight o'clock Thursday morning.

THURSDAY, MAY 25—TWENTIETH DAY.

The General Conference reassembled at half-past eight o'clock this morning, Bishop Wilson presiding. Devotional exercises were conducted by Rev. T. S. Wade, of Western Virginia. The minutes of yesterday's session were read and approved.

P. A. Peterson moved to change the rules of order so as to limit all speeches to five minutes. Carried.

The regular order of business was resumed.

Reports No. 4 on revisal, both majority and minority were read; the minority report was laid on the table, and the majority report was taken up. Article 1 was adopted. Article 2 was amended by striking out the word "non" in the recommendation of the committee, and as amended adopted. Articles 3, 4, 5, 6, 7, 8, 9, 10, 11 and 12 were adopted. Articles 13 and 14 were tabled. Article 15 was taken up, and after a discussion indulged in by J. E. Edwards, of Virginia; W. M. Rush, of Missouri; Samuel Rodgers, of Baltimore; J. L. McLean, of Texas; O. A. Darby, of South Carolina, and N. H. D. Wilson, of North Carolina, the article was tabled.

Article 16 was discussed by R. B. Crawford, H. C. Morrison, T. S. Wade, P. A. Peterson, Frank Park, M. S. Andrews, S. B. Watts, G. H. Hayes, J. W. Fulton, L. W. Tucker, E. M. Bull, B. M. Messick, T. F. Mangum.

In concluding the discussion, Mr. Mangum said that, on behalf of the committee on Revisal, he wished to disclaim any intention to require a contract between the preachers and boards of stewards. The article was adopted.

The report as a whole was then adopted.

Report No. 5 on temperance, suggesting a chapter to be inserted in the Discipline, and the minority report, recommending that the chapter now in the Discipline was sufficient on the subject, and no legislation was deemed necessary.

The reports were discussed by M. S. Andrews, W. M. Rush, D. C. Kelley, P. P. Ellis.

The minority report was tabled; whereupon, P. P. Ellis presented a substitute as a chapter in the Discipline, which was also laid on the table.

The following is the substitute for that part of Report No. 4, from the Committee on Temperance, proposing a new chapter in the Discipline on temperance:

CHAPTER NO. —ON TEMPERANCE.

Qus. What directions are given concerning the sale or use of malt and distilled liquors to our members?

Ans. 1. That our members shall truly abstain *from* the manufacturing, buying, selling, or using as a beverage, malt, distilled, or alcoholic liquors.

Ans. 2. When any of our members disregard their obligation, as church members, by violating the directions in Ans. 1, of this chapter, they shall be deemed guilty of immoral conduct, and shall be dealt with as the word of God and the law of church provide.

The question recurring on the majority report, N. T. Lupton moved an indefinite postponement of any action on the question; and upon a call of the ayes and noes the motion was lost by a vote of 38 ayes and 102 noes.

When D. C. Kelley's name was called he arose to make an explanation of his vote, which the chair declared out of order.

J. P. Edwards also attempted to explain his vote, but was stopped in the midst.

G. H. Hayes proposed an amendment, which was declared out of order because the same subject had been voted upon before.

The majority report was then adopted.

H. W. Foote, of Mississippi, rising to a question of privilege, said: I desire to explain the reason of my vote as follows: So far as the drinking of spirituous liquors is concerned, the law, as it is, is sufficient, but as to the manufacture and sale it is not. Hence I vote no.

The Conference next considered reports, majority and minority, of the Finance Committee, No. 2, relative to the bequest of Mrs. Toby, of Russellville, Ky. The majority recommended that the bequest of $1,000 be used for missionary purposes, and the minority recommended that the money be used by the church at Russellville, her former home. After a spirited discussion of the will and the reports, the minority committee report was adopted by a vote of 76 to 66.

Report on finance No. 4 was adopted without discussion.

Report on education No. 2 was taken up. It recommends concurrence upon the paper for the organization of conference boards of education, etc.

The following is the substitute for Report No. 3 on education:

1. For the promotion of the work of Christian education among us, there shall be a Board of Education, consisting of six ministers and six laymen, members of our church, appointed by the General Conference.

2. The object of this board is to devise and execute measures for promoting the work of Christian education throughout the Church. And in aid of this object the board shall receive gifts for such general educational purposes as hereinafter named and securely hold them as hereinafter provided.

3. To promote the objects of this Board and to direct the minds of our people to its special work there shall be kept through out the church a day to be known as "Children's Day," on which appropriate services shall be held in all our congregations specially for children, and that on such a day a collection shall be taken in aid of the work of this board to be known as "The Children's Educational Fund." It is recommended that the second Sunday in May of each year be observed as "Children's Day."

4. The board shall endeavor to secure the establishment of suitable high schools or academies in the different church Conferences, one for each presiding elder's district if possible; and also to induce three or more Annual Conferences to unite in the support of not more than two colleges—unless more are already established—one for the education of young men and one for the education of young women, and to discourage the increase of colleges beyond the wants of the people and their ability to sustain them.

5. The board shall use the funds that may be given it in making loans or donations to young men preparing for the ministry, and young men or young women preparing for missionary work as preachers or teachers, and in aiding existing theological schools and Biblical departments in our institutions of learning, and in aiding in their general work existing institutions, and such as may hereafter be established with the approval of the board, provided that no appropriation of the general funds of the board shall be made for the purpose of erecting buildings.

6. In order to promote the work of education among us, and to give all our congregations proper information on the subject, it shall be the duty of each preacher in charge to preach once a year at least in each society upon the subject of Christian education, and to circulate tracts and books on the general subject. He shall also present the claims of an educational work to our members and friends in his regular pastoral intercourse with them, and endeavor to secure donations in aid of this cause. He shall also take an annual collection in every congregation to be known as the "Educational Collection," which shall be used for the purpose of promoting the work of education within the bounds of the Annual Conference in which it is taken, and to be controlled and applied by the Annual Conference Board of Education.

7. The board shall organize by the election of such officers as may be necessary to carry out its purposes, and shall obtain such a charter as may be deemed needful for the safe holding of its funds.

W. W. Bennett proposed a substitute, which he offered in lieu of the report which, he said, had received the approval of eight members of the General Conference, seven of which were now connected with institutions of learning, and the other was formerly connected with such an institution.

In presenting the substitute W. W. Bennett urged its adoption.

W. P. Harrison spoke in favor of the committee's report.

The substitute was rejected and the report was adopted.

J. Whitworth moved that the Conference take up the question of a place of meeting. Carried.

Jordon Stokes presented a resolution that the meeting of the General Conference, commencing on the first Wednesday in May, 1886, be held in Nashville, Tenn.

P. A. Peterson moved to amend by inserting Richmond, Va.

In favoring the report James Whitworth and Jordon Stokes made short speeches, showing the importance of meeting here in connection with the publishing interests here.

Mr. Peterson thanked the Tennesseans for their kindness, but said that the people of Richmond desired to show Virginia hospitality.

One hundred and one votes were cast for Richmond, and, on motion of Jordon Stokes, the vote was made unanimous.

After the usual announcements the Conference adjourned until three P. M.

GIVING.—Freely ye have received, freely give," is the rule which Christ gave to his disciples for their guidance in serving him and his cause in the world. Look the world over and a cheerful conformity to this rule brings spiritual prosperity to individuals and to churches. There is that withholdeth more than is meet, but it tendeth to poverty, says the proverb. Some churches furnish striking verifications of this law and its working. They are given to withholding more than is meet from the Lord's treasury, and he frowns upon it. They rob God in tithes and offerings, and they are cursed with a curse. And then they wonder why they are not prospered as others around them are prospered. One prominent reason in such cases, that others around them scatter and so increase. When this selfish, self-seeking, self-gratifying spirit is once thoroughly slain by a generous activity in discovering and supplying the wants of others, thrift and vigor come as the ordained result. This is the Master's promise, "Give and it shall be given unto you."—Christian Secretary.

HOW DEAN STANLEY ESTIMATED HIS DEFICIENCIES.—My story may serve to comfort others, as it did myself, in a sense of deficiency. I was talking to Dean Stanley about the difficulties of parochial work. Said the Dean, "No one feels up to his work. I have always thought a Dean should have three qualifications, none of which I possess. First, I think a Dean should know something about music; I am absolutely ignorant of the subject. Secondly, I think a Dean should know something about architecture; I know nothing about it. Thirdly, I think a Dean should know something about the management of business; I am always thankful when our audit is over and we have not come to some grevious mishap." Those who knew him will feel how badly the story is told, and what it loses at second-hand.—The Spectator.

"Bro. Thomas, I am out to-day with my list, raising subscriptions to our pastors salary."

"Well, deacon, you are late about it you ought to have finished this work before the year began. How did you happen to put it off so long? It is not treating either the church or the pastor right."

"Never mind about that now. I want your subscription, wont you put down $25. You'll never feel it."

"No sir, I'll do no such thing, I'll never give to the Lord what I 'never feel,' Did he not 'feel' what he did for me? Give me your list."

"A hundred dollars?" Bro. Thomas you are a good man, and cannot afford to give so much; change it to fifty."

"No sir, let it stand. I have to work hard for every cent I get, but all I can do would not begin to pay even the interest on what I owe the Lord. Of course it will pinch me to raise it, but the thought of Gethsemane and Calvary will make the pinching pleasant."

"Well have it your way. Good-bye. (*Aside*). It will never do for $100 to stand opposite his name, and only $50 opposite mine. I must make mine at least $100.—Central Baptist.

A good Methodist asked John Wesley what he thought as to his marrying a certain woman, well known to both. Wesley advised him not to think of it. "Why," said the other, "she is a member of your church. Isn't she?" "Yes," was the reply. "And you think she is truly a Christian woman?" "Yes," said Wesley, "I believe she is." "Well, then, why not marry her?" "Because," replied Wesley—"because my friend, the Lord can live with a great many people that you and I can't!"

Our Young People.

TWO LITTLE PILGRIMS.

So many hundred years to go
About the world, forever young!
So many hundred years to be—
Read over, talked off, sung

By horsey fees, that, warm and high
Thaw when the bitter north wind blows
By open casements, when the night
Is weighted sweet with rose!

So many hundred years of time!
So many hundred years since Fate
Drove the to together, hand in hand,
To wander for and late,

Two baby pilgrims, boy and girl,
That, after long and weary quest,
Fabled within each other's arms,
Lay down to dreams and rest!

So many hundred years to sleep
Within that forest's deep eclipse,
With soiled and bitter-torn little hands,
And bitter stained lips.

And still of that enchanting wood,
The robins flying—one by one
Within the red and amber light
Of the October sun—

Cover the darlings from the night,
And changes of the frost and dew,
With locks of the faded fern,
And leaves of brilliant hue.

So many hundred years to wear
The face of youth forever sweet!
So many years about the world
To go with tireless feet!

When mothers trim their nursery lights,
Singing half-forgotten rhyme
To children in their dreaming nights
At story-telling time,

Into their midst these softly come
Accept the place for ever good,
Sit by the fire, and take the kiss
The two," Babes in the Wood."

Wide Awake.

Pearl Gatherers.

DEAR MR. EDITOR: As I read the young people's corner, and see what other little girls and boys are doing, I thought I would write you a short letter. I am only twelve years old. I go to school and to Sunday-school every Sunday. I think it is very nice in Annie and Olive wanting to build a church in Mexico. We have no Methodist Church here; we use the Presbyterian Church which needs repairs very much. We have a society called Pearl Gatherers, and we have made twenty-six dollars which we will give to the Presbyterian Church. I hope my letter is not too long, and you will not throw it in the waste basket, as this is my first letter. I want to write again and tell you what we do and how much we make. Your friend,

ANNIE JENNINGS.

NEW IBERIA, ALA., May 21, '82.

The Little Dove.

There is a true story of the childhood of a good German count, named Von der Recke, who lived to be a great blessing to the poor of his country, and an example to those who would do good in every land.

It was spring; a storm had just passed away in the night, and a very fine morning seemed to make all nature glad. The flowers were refreshed by the rain, and looked bright. The little birds sang a merry song in the air and among the trees. Little Adalbert—for that was the name by which good Count Von der Recke was called when a child—little Adalbert was not less gay than the birds who sang that merry song. He looked up to the clear blue sky, to trace the little birds like living specks as they flew across it, and as he looked he saw some pigeons at a distance which seemed as much to enjoy the morning breeze as he did, all but one tiny dove, which flew very feebly on its little wings; its short circle showed its strength was nearly gone; the rest flew round it, but could not help it. There was a large pond in the garden with a bridge over it, and a boat in it; but the bridge was so high and the boat so far off, that should the pretty bird drop into the water, the little boy could not hope to reach and save it.

With a sad heart he looked at the poor little dove as it faintly spread out its newly-got wings to keep itself up in the air. It grew weaker and weaker, till, almost worn out, he saw it fall, just as he feared it would, into the water. The little German's heart felt much, very much for the little drowning dove.

He saw, a short way off, a little washing-tub left by the servant maids, who had used it for their linen. He rolled it to the pond, caught up a pole which lay near, leaped into it, and pushed off.

With a pole for an oar, he paddled along till he came close to the drowning dove, and just as it was sinking he snatched it from the water.

On getting back to the bank he wiped its wet wings with his handkerchief, opened his jacket, and laid the dove in his bosom, covering all but its bill, and with a hasty step reached home, so happy in his prize. Rest and warmth soon made the little dove much better. It opened its red eyes, and Adalbert took part of his bread, put its bill to his mouth, and fed it with all the kindness of a mother.

The countess, his own dear mother, had all this time been watching from the castle window all that her boy had done. She loved him very much, and feared as she saw him get on the water; she was delighted with his kindness to the dove, saw him land safely, but said nothing.

When he came in, his eyes bright with joy, she let him tell his own story, for her child had always been led to tell her all that was in his heart, and he had not the least wish to hide anything. When he stopped speaking she said:

"I saw all. I guessed what you were about; but were you not afraid, my love, to get on the water in so unsafe a thing as a washing-tub?"

"Oh," he said, "but the poor little dove was drowning."

His mother looked at him most tenderly, and, as she threw her arms around him, she said, in a very earnest tone:

"God bless you, my dear child! may you never be less ready or less brave to trying to save unhappy men!"

These words went to the heart of her child; they seemed to him like a message from God; and through life he showed that this message was never forgotten.—Little Folks.

The Dying Miner.

Twenty miles from camp and night approaching. A young home missionary working for his Master in one of the mining communities of Colorado found himself in this situation one day, and was beginning to look about him for a desirable place in which to spend the night, when a little ways ahead he descried a rude cabin.

Approaching nearer, he saw it was one of the poorest of these rough habitations; and much of the "chinking" between the logs had fallen out, rendering the place additionally uncomfortable.

"Such a place as that is surely deserted," said the young minister to himself, "and I am inclined to think I would rather sleep out of doors to-night than inside of that shell, even if it should prove to be inhabitated by one who would make me welcome."

At that moment the sound of song floated out through the openings between the logs; and our traveler stopped his horse to listen to a man's weak voice singing that dear old home-song, "The Home of the Soul."

"Oh, that home of the soul! in my visions and dreams
Its bright, jasper wall I can see,
Till I fancy but dimly the veil intervenes
Between that fair city and me."

were the words which reached the ear of the listener outside.

"I must see the man who can sing like that, in such a place as this," thought the missionary, riding up to the cabin, and alighting from his horse.

A feeble "Come!" came from within, in answer to his knock; and entering, he found himself in the one small room of the cabin, which was almost destitute of furniture.

In one corner a rude bedstead had been constructed of boards and rude pieces of timber, on which some old blankets were spread; and on this hard bed lay a man, evidently very near to death.

"Dying alone, in this situation, twenty miles from the nearest camp, still his look into the beyond seemed so clear, so real, that the language of the hymn he feebly sung was indeed the language of his heart," said the missionary, as he related the incident afterward. "He died that night; and I have never ceased to feel a thrill of thankfulness, whenever I think of him that I was belated that day, and so enabled to be with that man when the end came. Surely, that which satisfies a man whom in the midst of such surroundings is not a thing to be lightly rejected. When a man leaves the home of his boyhood he can not afford to leave the religion of Christ too."—Golden Days.

I Can and I Will.

The difference between "I can't" and "I can and will" is just the difference between victory and defeat in all the great conflicts of life. Boys, adopt for your motto, "If I can, I will," and victory will be yours in all life's battles. "I can and I will" nerves the arms of the world's heroes to-day, in whatever department of labor they are engaged. "I can and I will" has fought and won all the great battles of life and of the world.

I know of a boy who was preparing to enter the junior class of the New York University. He was studying trigonometry, and I gave him three examples for his next lesson. The following day he came into my room to demonstrate his problems. Two of them he understood, but the third, a very difficult one—he had not performed. I said to him:

"Shall I help you?"

"No, sir! I can and will do it if you will give me time."

"I said: "I will give you all the time you wish."

The next day he came into my room to recite another lesson in the same study.

"Well, Simon, have you worked that example?"

"No, sir!" he answered; "but I can and will do it if you will give me a little more time."

"Certainly; you shall have all the time you desire."

I always like those boys who are determined to do their work, for they make our best scholars, and men too. The third morning you should have seen Simon enter my room; I knew he had it, for his whole face told the story of his success. Yes, he had it, notwithstanding it had cost him many hours of the severest mental labor. Not only had he solved the problem, but what was of infinitely greater importance to him, he had begun to develop mathematical powers which, under the inspiration of "I can and I will," he has continued to cultivate, until to-day he is professor of mathematics in one of our largest colleges, and one of the ablest mathematicians of his years in our country.

My young friends, let your motto ever be: "If I can I will."—Golden Days.

A BAD SIGN.—Whenever young Christians begin to inquire what harm there can be in the social dance, or what harm there can be in the theatre, or in games of chance, it is a sign that the love of Christ is declining in their hearts, if indeed it ever existed at all. It is an attempt to get something to satisfy conscience, and is virtually declaring that the bread of life with which Christ feeds the soul does not satisfy, and that therefore they are anxious to find some excuse for getting back to the service of Satan.

Instead of arguing the rightness or the wrongness of those things (of which no truly spiritual mind has any doubt) I would say, Take heed, my brother, to your own heart. Your Lord has warned you, not only against going back, but even against looking back; and you are instructed not to seem to come short. You are to shun the very appearance of evil; and the very fact that you are beginning to glance with approval at the iniquity of the world, shows that your love to the Redeemer is "waxing cold." Take that cold heart again to Jesus; and rest not satisfied till it is brimming over with his love, "who was holy, harmless, undefiled, and separate from sinners."

A young artist once called upon Mr. Audubon, the great student of birds, to show him some drawings and paintings. Mr. Audubon was much interested, and after examining the work of the artist, said: "I like it very much, but it is a little deficient in details. You have painted the legs of this bird nicely, except in one respect. The scales are exact in shape and color, but you have not arranged them correctly as to number." "I never thought of that," said the artist. "Quite likely," said Audubon. "Now, upon this upper ridge of the partridge's leg there are just so many scales. You have too many. Nature does her work perfectly. Examine the legs of a thousand partridges, and you will see that the scales are the same in number. All partridges are made alike." The lesson shows how Audubon himself became great—by patient study in small things.

Christian Advocate.

ORGAN OF THE MISSISSIPPI AND LOUISIANA CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, Editor.

Corresponding Editors:

REV. J. W. RUSH. REV. W. L. C. HUNNICUTT
REV. C. W. CARTER, D. D. REV. J. T. SAWYER.

THURSDAY, June 8, 1882.

"Non-concurrence" meant old Methodism to the conservative brethren.

"Missionary Day" is to be hereafter a special feature of Annual Conference sessions. May it be a day of power.

Bishop Parker is arranging a list of District Conference visitations. He commences at once the active duties of his high office. The ADVOCATE'S benedictions will follow him.

The new comet, astronomers tell us, will reach its perihalion on Saturday of this week, and be visible until September. It will come within five millions of miles of the sun, and has a tail nearly a million miles long.

With the apostolic blessing of three of its ex-editors, now honored Bishops in the church, this ADVOCATE ought to be happy, and allowed to indulge a little pardonable pride. It is a coincidence exceptional in the history of American Methodism. With such friends to encourage, and such practiced pens still to enrich our columns, we shall expect great prosperity.

The church name will again go the round of the Conferences, and be up for discussion in Methodist newspaperdom. We advise postponement for awhile. A rising mercury is not favorable to cool thought on a warm subject. It is a matter of great delicacy. To change the name will wound the affections and sadden the memories of many; not to change it, will disappoint the hopes and oppose the judgment of others equally loyal and true.

The Sunday law discussion in the Senate at Baton Rouge developed antagonistic sentiments on this great question. Whatever legislation may be had, one thing is incontrovertible, the moral well-being, and, therefore, civil and commercial life of cities and communities is intimately and vitally connected with Sabbath observance. The melancholly history of France should not be forgotten. A desecrated Sabbath made possible the "Reign of Terror." Let not the old cry of "puritanism" affect the voice or conscience of any citizen or legislator.

The average salary paid last year in the Mississippi Conference, of the Methodist Episcopal Church, South, was about four hundred dollars, while in the New York East Conference, of the Methodist Episcopal Church, the average was eleven hundred and fifty-three dollars. After all allowances for Southern poverty, that comparison is not very creditable to our grace of liberality. Sydney Smith described a curate as "the poorest and most respectable man in the parish"—a not inaccurate description of a Southern clergyman.

A brother up in Mississippi, a few days ago, sent his pastor a half ton of excellent hay—his first and finest mowing—with the compliments of the season. That is an example of practical church life that needs emulation and commands commendation. If, out of a meager salary, the preacher has to expend one-fifth to support the horse that carries him to his appointments, he has little left with which to supply his own larder, purchase books and educate his children. A half ton of hay out of a large mowing was not much to the farmer, but it was a great deal to his pastor. Such kindnesses supplement meager salaries. May his generation ever increase. He stands out in marked contrast to that other brother who paid his quarterage in nubbins at a dollar a bushel.

The General Conference, with marked unanimity of sentiment, resolved to give all possible aid to the Colored Methodist Episcopal Church in America. We hope the church will respond with a hearty good-will. Only our poverty has prevented this action before. Heart and hands were willing, but, alas! for the means. North and South there is a growing disposition to assist the colored people. Their greatest need is education in the pulpit. "Like priest, like people." Ignorance in the pulpit encourages superstition in the pew. We have long been convinced that all the bodies of colored Methodists ought to be in one church organization. If this were effected they would at once begin an advance movement.

Salutatory and Promissory.

Our last week's issue contained the bare mention of the new editor's election and acceptance. Some more formal words an immemorial custom seem to demand. And like all such formalities, they shall be salutatory and promissory, not, however, the promise absolute of what is to be accomplished, but of good intentions, honest effort and hard work.

We greet you, dear readers, in the name of our common Lord. With his blessing our association may be of mutual benefit. Though not entire strangers, it is hoped our limited acquaintance may ripen into the affection and confidence of a generous friendship. For years this writer has contributed somewhat regularly to the columns of the ADVOCATE, and in this pleasurable pastime has been encouraged by the perhaps too partial judgment of many friends. To his new position he brings some experience, and a fondness even to fascination, for journalism. What may be his ability and aptitude will soon be discovered.

The seeming embarrassment of immediately succeeding one so successful and distinguished is fully appreciated. But that embarrassment is only seeming. It is a help, and not a hindrance—an inspiration, and not a discouragement. The high character his great abilities gave this journal will conceal many deficiencies. The momentum he gave it will long keep the machinery in action with a less skillful hand at the wheel. On every page will be reflected the genial expression of his well-known face, and every damp sheet, fresh from the press, will enfold the aroma of his kindly, generous spirit. To maintain its high character will be our aim and effort.

This ADVOCATE has been eminently a *religious* journal. In these hands it must so continue. "Food convenient" for spiritual nurture will be gathered with anxious care and earnest prayer. In this respect, above all others, we humbly trust that the new administration may give none occasion to chant the sad refrain of the Lay of the Last Minstrel:

"Old times are changed, old manners gone."

If homes are brightened, and hearts are cheered and souls are saved by these columns, we shall rejoice in the gracious fulfillment of our dearest hopes.

We shall aim to be neither sectarian nor sectional, but catholic and connectional. With evangelical Christians we have no quarrel. In the presence of a common enemy, and amid imperative responsibilities, Judah and Ephraim can not afford to vex each other. Our great connectional enterprises shall have the warmest advocacy. Missions, Church Extension, Sunday-schools and our publishing interests command support, and must be emphasized. On all questions of moral reform and public virtue we shall try to speak with Christian courtesy, but with the candor and courage of profound conviction.

The editor will eschew both dogmatism and latitudinarianism, and will aspire to be neither sensational nor partisan. He has no ambition to be an inventor or adventurer in ecclesiastical or theological science, but, on the contrary, will seek diligently the "old paths." Whatever changes may have resulted to adapt our machinery to the exigencies of advancing years, the doctrinal integrity of Methodism has never been disturbed. Our creed needs no revision, our formulas no restatement. The old gospel will be preached, but methods and measures may be stressed that quicken spiritual life and speed on the Redeemer's kingdom.

As in the past, partisan politics will have no place in these columns. A religious journal is not commissioned to manipulate caucuses and conventions or to nominate and elect presidents. The moral phases of great issues may be discussed, the wrong rebuked and the right commended, but never in the spirit of a partisan.

All personalities will be excluded that may engender strifes and animosities. We shall be grateful to friends for their contributions, but will discourage personal controversy. Its fruits are never pleasant to taste or sight. The excellent contributors who have added so much to the interest of the ADVOCATE in the past we hope will continue to write. The corresponding editors especially will render great and grateful assistance.

With brethren of the press we hope to enjoy reciprocal courtesies, and work in harmony. As much as lieth in us, we shall live peaceably with all men, and endeavor to serve our generation by the will of God.

Church Extension.

With the possible exception of the timely and admirable increase of the episcopacy, the most important measure projected by the General Conference was the organization of a Church Extension Society. The demand for it has been increasing for years, especially in the ever-widening fields of the great West. Under the stress of imperative necessity, the Board of Missions has been compelled to do much church-extension work. Thus means have been appropriated that now may be employed in sending men to the regions beyond. We hail this new organization with hope and joy. Some features of the constitution might have been changed to advantage, but a four years' administration will test its efficiency, and suggest all needed modifications. The secretary, Rev. David Morton, at present presiding elder of the Louisville district, has reputation as a man skilled in affairs, and thoroughly devoted to whatever work he has in hand, with a special faculty for organization. The Board of Managers was carefully selected, representing every section of our great connection, and the several elements of our church life. Thus officered, and launched by the almost unanimous voice of the church, we confidently look for a career of great blessing and prosperity. All the difficulties incident to a new enterprise, of course, are to be expected, but the argument of success can not be resisted. It imposes another collection upon the church, but that is no calamity. No sooner is it well understood than it will rank with the most popular of our connectional enterprises. The Methodist Episcopal Church has written a chapter on this great and valuable department which thrills with the eloquence of grand achievement. The accomplished secretary, Rev. Dr. A. J. Kynet, made the following statement before the Ecumenical Conference: "In the Methodist Episcopal Church of the United States this work was organized by direction of the General Conference of 1864, and the legal incorporation was effected in March, 1865. The first money was received by the treasurer in October of the same year, and the first appropriation was made in the spring of 1866. During the fifteen years of active work ending January 1, 1881, the board has collected and disbursed $1,641,473 66, of which $358,523 28 belong to the loan fund, from which churches are aided only by loans. Of this loan fund $182,893 90 have been returned and reloaned to the churches. The board has aided, in all, 3,068 churches, most of them by donations, many by loans, and some by both donations and loans. The total of our Methodist Episcopal Churches is, in round numbers, 17,300, of which 7,300 have been built within the last ten years, so that more than one-sixth of all our churches, and nearly three-sevenths of all the increase since our work began, have received aid from the board." What a gratifying statement! May a similar history be written of our enterprise, so auspiciously inaugurated.

After Graduation—What?

The commencement season is upon us. Within the next few weeks thousands of young men and women will have forsaken the classic shades of college and university for the stern realities of the wide, wide world. Their orations and graduating essays, eloquent and redolent with ancient lore and poetic illustration, will have been delivered before enthusiastic and applauding audiences, and with diplomas in hand, and warm congratulations from faculty and friends, they will bid a tearful adieu to *alma mater*. Commencement day is a supreme and thrilling passage in the life of young ambition—a sort of mount of transfiguration, whose glorious epiphany is never again equaled in all subsequent history. There is a charm and radiance about that day, and around those young brows, that belongs to no other passage or period, however thick its honors or grand its achievements. But after the day is gone and the sun is set, when the last word is spoken and the brilliant assembly has dispersed, solemn and practical questions are suggested as to what will be their future—their life-work and history. This is the critical and pivotal period of young life. It often decides destiny. The profession or vocation they then select, the principles they adopt, the purposes they form, and the associations they choose, prophesy the future with almost the accuracy of divine inspiration. The young graduate does not find the world as his imagination had painted it. His attainments and achievements are not recognized and appreciated as he supposed. This chills his enthusiasm, and disappoints his extravagant hopes. Just then manhood is tested in every nerve and fiber. The high resolve that can brave those days of darkness has won the victory of life. But the courage that fails and the heart that quails will never wear the crown of a great and noble success. After graduation two things are most important—a vocation and a location.

One fact is notable, if not alarming—the colleges, technical and literary, are annually crowding the ranks of the liberal professions. There is a mania for professional life. Where all these doctors are to find patients and these lawyers clients, if we are to have health and brotherhood in the land, is a question that admits no satisfactory answer. The old saying of Daniel Webster, that "there is always room at the top," has overcrowded the professions, and spoiled many a good farmer. Each imagines that he is to be the distinguished exception, and will surely climb to the loftiest place amidst immense applause. This has given ill direction to many an aspiring young man, and written down for him a life of disappointment and failure. Pride of titled names and professional place is the bane of our society. A young man with collegiate training considers it a descending to nothingness to be a plain farmer, without title or profession. Our schools and colleges have succeeded admirably in educating even country boys above the farm. The diploma and plow have no fraternal sympathy. In our society thinking they are enemies inveterate and implacable. To go from college to the farm is progressing downward, and their education considered a sad waste of time and money. This is a pernicious sentiment. It retards all moral and industrial progress. We must appreciate the necessity for a higher education in all avocations other than the liberal professions. When that necessity becomes a reality—when that idea is fostered even in college and university—we shall have a better neighborhood life in the rural districts, and with it, greater agricultural prosperity, a more intelligent, patriotic citizenship, stronger churches, and a higher type of Christianity.

The next consideration is where will this multitude of young collegians locate or emigrate? Alas! too many of them emigrate. Their fortunes must be sought away from home. To "go to a new country" is among the first lessons of childhood, which grows with his growth, and strengthens with his strength. There is constant and chronic mourning over our deadness and restless longing for a "new country" with a more vigorous life and brighter future. This, in our judgment, is a fatal mistake and heresy against the patriotism and vast possibilities of our section, and has been a curse and irubus upon our great Southwest. If the thousands of strong, educated, aspiring, splendid young men that have gone out from us, and swelled the tide of emigration to distant States and Territories within the past fifteen years, had remained at home, we would be far in advance of our present prosperity, and in three-fourths of the instances they would have achieved greater success. The nomadic spirit of our young men is a Southwestern calamity. The increase and education of our native population alone would soon make us a great people. But this constant drain upon the truest and purest sources of our wealth, patriotism and prosperity keeps us poor when we should be rich, weak when we should be the mightiest of the mighty. We want to call a halt, and stay these wanderings to and fro. There is no fairer or more favored land than ours. Young ambition has nowhere a more inviting future for enlarged usefulness and honor. The capabilities of our section are well-nigh immeasurable. So, to our young friends now going out with the honors of *alma mater* we have two suggestions of friendly counsel: Consult conscience in the selection of a vocation, and patriotism in the choice of a location.

Death of Gen. Garabaldi.

The death at his island home, Caprera, near the coast of Italy, of Gen. Garabaldi has closed one of the most remarkable and eventful careers of modern times. He had attained a ripe old age, and few lives have ever been as crowded with abrupt and thrilling incidents. His entire history fascinates like a tale of chivalry. The transition from poverty to power, and alternately from chief command to homeless exile, seemed to require but a day. But, amid all these strange and sometimes tragic experiences, the heroic man never lost faith in the cause he espoused or courage to grandly maintain it. He was trained in the Sardinian navy, but his liberal opinions forced him into exile in South America. Here his restless spirit found vent as a soldier in several minor wars. In one battle he received a wound that came near ending his life. A part of his exile was spent in the United States. In 1859 he returned to Italy, and at once took prominent part in public affairs. The very next year, in command of a force, which had been equipped abroad, he succeeded in recovering the Island of Sicily, thereby winning for himself the loftiest fame, and writing one of the most brilliant chapters in the history of his beloved Italy. He has resisted the encroachments of papal power with a courage and endurance that would have failed a man of less iron nerve. In every liberty-loving land the name of this eccentric but heroic patriot, soldier and statesman will be spoken with grateful reverence. He had his faults, and they were unconcealed. He had rare virtues, and they will shine resplendent as the beams of the morning. The emancipation of Italy from the thralldom of years is largely due to his robust patriotism and unyielding purpose.

Vanderbilt Items.

The following interesting items have been gleaned from a private source. The commencement exercises were in all respects equal to any former year. The sermons by Bishop Granberry at eleven A. M. and Bishop Wilson at four P. M. were masterpieces of spiritual power and sacred eloquence. It was a fitting and graceful fact that the commencement sermon should have been preached by the retiring professor of practical theology, now Bishop Granberry.

Some changes were made in faculty by the Board of Trustees. Rev. A. M. Shipp, D. D., becomes Dean of the theological faculty in place of Dr. Summers deceased. The chair of systematic theology also left vacant by the death of Dr. Summers, is to be filled before the next session by the executive committee. It is understood that Dr. T. J. Dodd will occupy the chair of practical theology, while Dr. Shipp assumes the duties of the school of moral philosophy which two positions were held by Dr. Granberry. Rev. J. J. Tigert remains as assistant instructor in this department and will probably have charge of the class in ecclesiastical history. The Fellowship in this department is given to Rev. W. R. Sims, of Brandon, Miss. Dr. Baskerville is promoted to a full professorship of English, and Dr. Smith who was elected last year to the chair of modern languages, but declined, was re-elected and has accepted.

Mr. Elliott T. Shepard, of New York city, delivered the university address. We notice among those students who received honor certificates is Miss Conwell, a granddaughter of the late Bishop Soule, who won distinction in English, French and German.

Floating Christians.

BY REV. DR. DEEMS.

Perhaps there is no country in the world where there is so much traveling as in the United States. There are very few fixed family seats and no entailed property. Our people go from place to place seeking to improve their fortune. Men rush from the country to the cities to find positions. People in the cities fail, and go to the country. It is a wide land. There are diverse attractions in different places, and there is a great West to be filled up.

Even in our cities the people are migratory. Change of fashions and fortunes move high and low from one part of a city to the other.

This state of affairs produces a trouble in churches. Of a large majority of pastors it may probably be said of each that he does not know every member of his own flock. Men move off, providing for everything but their church membership. They pay all their debts, inform their business correspondents of their new residence, tell their postmaster where to forward their letters, write to the publishers to change their newspaper address, but take not the least pains to inform the pastor, or any officer of the church, that they have removed.

Such a course is both unmannerly and immoral. No Christian man has a right to devolve upon his pastor and the officers of his church any anxiety on account of his unexplained absence. Sometimes, after months, or perhaps years, of absence, such a parishioner finds himself in such a condition that a church letter would be serviceable to him. Then he writes back to the pastor. What does he expect the pastor to do? The applicant may have been living a life of sin in the distant town during the years of absence from his church. How can the pastor know?

But if there has been nothing else in the applicant's conduct to forfeit church membership, his very behavior to the church he has left renders him unworthy of a letter. When a member has been so unfaithful to one church can a pastor recommend him to another?

In point of sacredness among his voluntary associations, next to that of his relation to his wife, is a man's relation to his church. If he walk off from his church without one word of explanation we need not be much surprised if we find him next deserting his wife.

There is one class of wanderers to whom special attention should be called, namely: those who take their church letters upon leaving home, and do not deposit them in some church at their new residence. They are careful to go well recommended from the home parish. They can not tell how much service a church letter may do them in their new place of residence. But, plunging into business, they postpone from time to time the settlement of their church relations by the presentation of their church letters until the letters themselves become too old for use, or the person in whose favor they were written become careless, and perhaps enter on courses of sin.

We have heard it estimated that there are now in New York, from other places, having unpresented letters, persons enough to constitute two churches, each with a membership as large as any one now existing. Think of all these unorganized troops! Who can discover some cure for this evil? How can we reach the eyes and ears of these negligent Christians? How can we make them feel that they ought, in justice, to write to their pastors at least every three months until they have determined with whom to cast in their lots in their new homes?

Our experience in the pastorate has discovered to us the fact that through this carelessness many members have been lost to the church, and not a few have fallen away from religion and morality.

Will not each pastor insist, not in general terms, but specifically, that all letters shall be taken to some church, and insist that the sheep who goes from his fold shall early report to him into what fold he has entered? And let all the sheep remember that, though the distance between the folds may be short, it is a transit of peril, increasing the opportunities of the wolf and the danger of the sheep.

Among the Editors.

Christian Neighbor.

But to the Sisters in White—where are they? They are they who have little or none of the advantages of colleges, academies or high schools in the country, whose lot is poverty, whose calling is drudgery, who have no hope for help or deliverance this side the grave. Many of these sisters have large and dependent families; thousands are widows, and many of them who have husbands are worse off than if they were widows. When the late war gave titles, offices and money to undeserving mid-women men and gave freedom to the fighters in Black and all their kin, it gave to the country at the same time the alarming increase of widows, orphans and disabled husbands and fathers. And a large per cent. of the husbands, fathers, brothers and sons who are not physically disabled by the war were so demoralized that they were and are yet, more of a hindrance than a help to the Sisters in White. The most oppressive and bitter curse which the late war entailed on a large class of the people was that which fell on, and, in no small measure continues, on these Sisters in White—the Brother in Black not excepted—we will venture to say.

How many "gush" speeches have been made in behalf of these women slaves and sufferers? How many articles have been printed in the secular or religious papers in their interest? Who has written a book showing their needs and calling for help? And who would dare to write such a book if it were written? How many thousands of dollars have been donated by the rich and liberal hearted in the North or in the South for those Sisters in White who breathe in the sunny South? When will heed the injunction, "Mind not high things"—*e. g.*, Brother in Black on two high stilts, one from the North and the other from the South, condescend to men [or women] of low estate"—*e. g.*, our Sister in White, with the soles of their feet on the ground?

Richmond Christian Advocate.

"FIVE LOAVES AND TWO FISHES." Yes, only a loaf to a thousand and a fish for twenty-five thousand, but the Lord's hand touched the loaf and they were all fed, and twelve baskets of fragments were collected and saved. And the Lord is doing that every day by his providence and Spirit. Hundreds of grains are in every good ear of corn. Had we to plant the ear, it would soon exhaust our cribs, and we should have patches but no big fields. Each grain in the ear, and each grain soon has millions of offspring. In a few years every grain has more children and grandchildren than Methuselah. So in spiritual things. Many of our greatest blessings come in fragments. A fragment of Scripture is remembered just at a critical moment, and temptation is resisted. Fragments of conversation, of reading, of experience recur to us, and we are instantly helped. Of late years, the miracle of five and two has been gloriously repeated in the gifts of the children to missions, and in manifold other ways. Have a Galilean basket in every home, and there will be many times twelve in each church.

Standard.

Be on the watch, now, for demoralizing literature! The death of the arch desperado, Jesse James, will probably be the signal for flooding the country with books devoted to the records of knavery and vice. Such works can not be read with impunity. Beware of them! Anthony Comstock, who has studied more than any other man in the country the distressing subject of juvenile criminality, attributes by far the largest measure of evil influence among the young to the vicious literature which is in circulation. And there are some respectable corporations which assist in this pernicious distribution. Riding on the cars we have been again and again shocked at the depravity of the books and pamphlets placed at our side. Amounts often to a positive insult, and we have with difficulty restrained ourselves from slinging the vile stuff out of the window. We may not challenge the man who places in our hands, or those of our neighbors, an appeal to the evil nature. Many such deserves to be knocked down by the arm of the law, he does.

Central Christian Advocate.

The assurance of the gamblers in the West, especially in St. Louis and Chicago, is something that needs to be studied on the spot to be appreciated. They resent any effort to interfere with their business, as the

call it, as an infringement on their natural and civil rights. To hear some of them talk over their grievances one might be led to suspect that they were more greatly sinned against than any other persons in the community. Their practice has been to buy up the police and so secure themselves from ordinary arrests. The case of an indictment by the grand jury is not so easily managed; but generally by the aid of a certain class of lawyers and judges they manage to evade the law and carry on their infamous business. They are having considerable trouble just now in St. Louis and have so far lost their temper as to threaten to institute proceedings against the foreman of the grand jury and the prosecuting attorney. The accusation is persecution—and they are not without sympathy from some persons who think they are good citizens.

Centennial of American Methodism.

In view of the action taken by the General Conference at Nashville on the above subject, the following appointments by the Bishops of the Methodist Episcopal Church are of interest:

In accordance with the request of a Joint Committee which met in New York May 3, 1882, to promote the holding of an American Methodist Centennial Conference in the year 1884, the Bishops of the Methodist Episcopal Church, in semi-annual meeting at Detroit, May 11, 1882, appointed the following persons to be a committee to co-operate with similar committees of other Methodist Churches in making arrangements for the proposed Conference:

Bishops—Simpson, Wiley, Andrews and Hurst.

Ministers—Luke Hitchcock, C. N. Sims, Andrew Longacre, E. W. Joyce, C. H. Fowler, J. E. Goucher, Daniel Dorchester, Sr., M. D'C. Crawford, Sandford Hunt, D. A. Goodsell, Joseph Horner.

Laymen—C. L. Seney, J. B. Cornell, G. J. Ferry, A. V. Stout, Charles Scott, J. A. Wright, Wm. Claflin, Theodore Runyon, D. H. Wheeler, John Owen, Amos Shinkle.

By order and in behalf of the Bishops.

E. G. ANDREWS, Secretary.

WASHINGTON, D. C., May 2, 1882.

Bishop Harris, of the Methodist Episcopal Church, was present at the anniversary of the Metropolitan Chapel Fund in London recently, and made a speech. The passage quoted below deserves repetition and furnishes an example worthy of all praise:

In the city of New York there is a society that combines in itself the purpose, and action of both a Church, Extension and a Missionary Society. There were two brothers in New York, poor boys; they learned to be blacksmiths, and one of them hired himself as a journeyman, and managed to lay up in the savings bank $100, $200. He went to a missionary meeting in the Old Greene street church, his heart got touched, and he gave every time he had. That man lived to establish the New York Church Extension and Missionary Society, and for years before he was called to his rest on high he gave from $10,000 to $30,000 a year to the society, "applause" and the more he gave the more he had. "Applause." Now his brother, also a wealthy man, is president of that society, which has scattered chapels and churches all over the City of New York, in places where there would be no churches, but for the liberality of these men and those they got to help them. The brother is giving from $20,000 to $30,000 a year to that society, and still is one of the largest contributors to the Connectional Missionary Society.

The Rev. Luman W. Cooper, writing from Greensburg, La., under date May 31, 1882, sends the following very gratifying intelligence:

We have had a gracious revival in this place. The Holy Spirit descended on the people. Fifteen accessions, several conversions and nearly every member of the church blessed of God. Every one interested. The pastor and people rejoice together. We have an excellent Sabbath school and I think the revival commenced in the Sabbath-school. We were assisted by Revs. D. A. Little, C. A. Powell, J. I. Parker, R. T. Davis and R. F. Flowers. We have a good assessment, a neat and comfortable parsonage. Two kind brethren sent to us two good cows. Hardly a day passes but what some one sends to the parsonage some expression of remembrance. I never served a kinder people. Religion makes the church interested in their pastor.

A Mistake Corrected.

MR. EDITOR: The New York Methodist makes a mistake in supposing that the eight delegates among two hundred and thirty three who left the National Woman's Christian Temperance Union in Washington would have a large following. On the contrary, they have but two societies out of three thousand local auxiliaries of the National Woman's Christian Temperance Union. Not a single member of the Southern delegation went with them. Mrs. Sallie F. Chapin, of Charleston, Mrs. William C. Sibley, of Augusta, Mrs. Georgia Hulse McLeod, of Baltimore, and their sister delegates from nearly every Southern State, stood loyal to the Northern society. They could hardly do less since its doctrine is that of the right of each State to select its own methods of work. The National Woman's Christian Temperance Union has never worked for woman's ballot, even on the sole question of temperance, but many of its auxiliaries have done so, and in Arkansas the new law, which has wrought such a beneficent change by closing three-quarters of the dram-shops, was proposed by the Woman's Christian Temperance Union of Arkansas, in petitions to the Legislature, asking for women to "vote by signature" to a petition on the question of license. It would be most disastrous to our inspiring work in the South if a misapprehension should prevail as to the National Woman's Christian Temperance Union and its policy on this important subject. We have over thirty distinct lines of work under the heads Evangelistic, Educational, Social and Legal, the latter having received as yet less than its true share of attention in the National Union, though quite prominent in many of its State auxiliaries.

A FRIEND OF THE W. C. T. U.

The Rev. D. C. Langford, of Lauderdale, Miss., writes the editor a kind personal letter from which we extract the following: "I am doing well on my circuit with a very fine prospect before us. The people of Lauderdale are exceedingly generous and kind. I have never been better received. My circuit is long and irksome to travel, but I have fine health and a willing mind. I shall redouble my efforts to help circulate the dear old ADVOCATE."

—Samuel J. Jones and Alvin V. Lane, both New Orleans boys, received the degree of Ph. D. at the recent commencement of Vanderbilt University.

—The Rev. Wm. Hayne Leavell, pastor of the First Baptist Church in Manchester, N. H., has withdrawn from that denomination. Mr. Leavell was pastor of the Baptist Church in Jackson, Miss., in 1874-75, and is a son-in-law of Senator George, of Mississippi. It is reported that he will unite with the Congregationalists.

—Rev. A. E. Watkins, son of the late Dr. W. H. Watkins, and for two years a student at Vanderbilt University, will spend the vacation in this city, and have pastoral charge of Louisiana-Avenue Church. Bro. Watkins entered upon his work last Sabbath, preaching morning and evening to good congregations. He was fortunate enough to secure a scholarship in the Vanderbilt for the next term.

—Bishop McTyeire was requested by resolution of the General Conference to prepare a biography of Bishop Joshua Soule; or should he fail to find suitable and sufficient material for a book worthy of the distinguished dead, he was asked to prepare one or more articles on the subject for the Quarterly Review. We hope the volume may be forthcoming. Bishop Soule was prominently connected with some of the most memorable and critical passages in the history of American Methodism and deserves a conspicuous place in our biographical literature.

—The Rev. W. R. Sims, of Brandon, Miss., has been elected to the Fellowship in the biblical department of Vanderbilt University. Bro. Sims graduated from the University in the class of 1881 with great distinction. He was Founder's medallist in the biblical department and graduating representative chosen by the faculty to deliver the commencement oration. This is a well-deserved compliment to our gifted young friend, and we heartily congratulate all concerned. We regret to lose him from the active pastorate, but approve and applaud the motive of his acceptance.

POSTOFFICE ADDRESS.—My address is 871 Carondelet street, corner Constantinople street, New Orleans; or to the care of the NEW ORLEANS CHRISTIAN ADVOCATE, 112 Camp street, New Orleans.

LINUS PARKER.

The Colorado Methodist of May 15 says:—Stuart I Noble received license to preach, from the last Quarterly Conference of Colorado Springs. The following Sunday night he preached in the church to a good congregation, whose number and attention attested their love and confidence toward him. We can ill spare him from the work here. We cordially commend him to the Wet Mountain Valley people, to whom he goes under appointment of the presiding elder. We are fully persuaded of his fitness to serve them as a useful pastor.

This is the second "native" young man which the Denver Conference in the last six months, has licensed and taken into its work. Is not our church in this Conference in the apostolical succession? Souls are converted and her young men are receiving the "call" of the Master.

The Sabbath, as a rest, a blessing, and a period for spiritual refreshment, was baptized into the Christian dispensation by Jesus permitting his hungry disciples to pluck and eat the ears of corn, and by restoring the withered hand on that day. The observance of the Sabbath with a strictness involving discomfort and fasting until it becomes a burden, belong to the old dispensation, and not the new.

The liberty of the Sabbath is not a license to self-indulgence, nor should we seek worldly advantage by deferring even a work of charity to that day.

The Sabbath is ours as a heavenly benediction.

"HEART STOCK IN IT."—A country woman was recently called to leave a home, in the building and beautifying of which she had expended much time and thought, as well as money. As she turned away from it, with tearful eyes, she said to a friend—"Ah, I have a good deal of heart stock in that house!"

This is just what is wanted for all our churches and church enterprises—more heart stock. We never feel a very deep interest in that which costs us little or nothing.

The captive Israelite by the river of Babylon, "wept" when he "remembered Zion," and all the holy service he had enjoyed there. Hear his passionate outburst, when asked to sing a song of Zion for his masters:

"How shall we sing the Lord's song in a strange land?"

"If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

Let every one who would value God's cause more highly put into it a good deal of heart stock.—The Baptist Teacher.

BOARD OF CHURCH EXTENSION.—The Board of Church Extension has been called to meet at the preacher's office of the Walnut Street Church in Louisville, Ky., June 24, 1882, at nine o'clock A. M. Notices have been sent to all the members, including the Bishops, and a full attendance is very much desired.

DAVID MORTON, Sec.

LOUISVILLE, KY., June 1, 1882.

Important Notice

To the Secretary of each Annual Conference of the Methodist Episcopal Church, South:

The interest on the Colvin fund up to July 1, 1882, is to be divided and paid according to the order of the General Conference in following words, viz.:

On the first day of July, 1882, and annually thereafter, the book agent shall apportion to the several Annual Conferences the interest on said fund on the basis of the number of the widows and orphans of deceased traveling preachers, to be ascertained by certified returns from the secretaries of the several Annual Conferences, which sum so apportioned shall be placed in the hands of the chairman of the Board of Finance of the Annual Conferences, who shall receipt for the same, and a certificate of the amount thereof shall also be sent by the book agent to the secretary of each Annual Conference. The amounts so apportioned shall be by the boards of finance aforesaid divided among the beneficiaries. The first apportionment shall include all arrears of interest to the date of it.

Now, then, the secretary of each Annual Conference of the Methodist Episcopal Church, South, will send to me forthwith a certified statement of the number of widows and orphan children of deceased itinerant preachers within the bounds of his Conference.

Let there be no delay, as the distribution can not be made without a knowledge of the number and locality of the claimants.

J. B. M'FERRIN, Book Agent.

JUNE 1, 1882.

"I saw an old colonial cent, the other day. It bore date 1787, and I was much impressed with the superscription on it. On one side were thirteen rings, representing thirteen States, all interlinked and ranged around in the form of a circle, while in the center of the circle was the motto, 'We are One.' On the other side stood forth in bold characters, 'Mind your own business.' This would make a good Christmas present for every church in the land. We are one, one in the Lord, one in faith, one in baptism, but underlying this unity is the cardinal tenet: 'Mind your own business,' and only as each church minds its own affairs and attends to its own specific work, can harmony and unity be preserved.

CONVERSION.—We learn, from an English paper, that the Bishop of Hereford has ordained 5 dissenting preachers to the ministry of the church; the Bishop of Chester has ordained two, who have been followed into the church by their *Congregations*; and the Bishop of Litchfield has received nearly 60 applications from dissenting or Wesleyan preachers to be ordained ministers of the Church of England. In our country the same thing is going on in a proportionate degree. How frequent the paragraphs stating that some denominational minister has applied to be admitted a candidate for orders in the church.—Calendar.

Note from Publishing Committee.

Mr. Lathrop, in retiring from the business management of the ADVOCATE, carries with him the best wishes of the Publishing Committee, and, we may safely say, of the agents and subscribers also. During his connection with the paper the accounts have been kept with accuracy, and the paper has been issued promptly and in good style. The Publishing Committee, from the time of Mr. Lathrop's retirement, April 25, assume the business control and all financial responsibility. The Publishing Committee have employed Mr. T. J. Carver as their business manager. All communications on business should be addressed to no individual name, but "To the New Orleans Christian Advocate, 112 Camp street, New Orleans."

FELIX R. HILL,
LINUS PARKER,
CHRISTIAN KEENER,
Sub-Committee.

Business Manager's Notice.

As will be seen in the above, the undersigned has taken the business management of the ADVOCATE. This will in no wise interfere with my commission business conducted at 60 Carondelet street, this city. I shall have ample time to give all needed assistance to the Publishing Committee. The late publisher, Mr. Lathrop, has so systematized the business department of the paper that no changes will be needed. Everything will go on as if no change in the management had been made. As stated above, all communications must be addressed to the NEW ORLEANS CHRISTIAN ADVOCATE.

T. J. CARVER.

Plan of Episcopal Visitations for 1882.

Conference.	Date.	Place.
FIRST DISTRICT—BISHOP HARGROVE.		
Denver	August 9	Trinidad.
Montana	August 30	Butte.
Columbia	Sept. 20	Walla Walla.
Pacific	Oct. 11	San Francisco.
Los Angeles	Nov. 1	San Luis Obispo.
SECOND DISTRICT—BISHOP GRANBERY.		
Missouri	Sept. 6	Plattsburg.
Western	Sept. 20	Wyandotte.
Southwest Missouri	Sept. 27	Nevada.
St. Louis	Oct. 25	Farmington.
Arkansas	Nov. 15	Bentonville.
THIRD DISTRICT—BISHOP WILSON.		
Holston	Oct. 25	Asheville.
Little Rock	Nov. 22	Hope.
White River	Nov. 29	Forest City.
Mississippi	Dec. 13	Crystal Springs.
Louisiana	Jan. 10	Mansfield.
FOURTH DISTRICT—BISHOP PARKER.		
West Texas	Oct. 18	Seguin.
Northwest Texas	Nov. 1	Glebburne.
North Texas	Nov. 15	Gainesville.
East Texas	Nov. 29	Henderson.
Texas	Dec. 13	Bryan.
FIFTH DISTRICT—BISHOP PIERCE.		
Indian Mission	Sept. 20	Richlite.
Virginia	Nov. 15	Portsmouth.
North Georgia	Nov. 29	La Grange.
Alabama	Dec. 13	Troy.
SIXTH DISTRICT—BISHOP KAVANAUGH.		
South Georgia	Dec. 13	Albany.
Florida	Jan. 17	Jacksonville.
SEVENTH DISTRICT—BISHOP KEENER.		
Western Virginia	Sept. 27	Parkersburg.
Tennessee	Oct. 18	Franklin.
North Alabama	Nov. 22	La Fayette.
North Carolina	Dec. 6	Raleigh.
German Mission	Dec. 20	New Orleans.
Baltimore	March 8	Charlestown.
EIGHTH DISTRICT—BISHOP M'TYEIRE.		
Kentucky	Sept. 6	Carlisle.
Illinois	Sept. 27	Rushville.
Louisville	Oct. 11	Elizabethtown.
Memphis	Nov. 15	Dyersburg.
North Mississippi	Nov. 29	Corinth.
South Carolina	Dec. 13	Greenville.

Bishop Paine, at his request, and by consent of the General Conference, has been relieved from active duty. Bishop Keener has charge of the Central Mexican mission. Bishop McTyeire has charge of the China mission and the Brazil mission.

Books and Periodicals.

MARTIN'S HISTORY OF LOUISIANA. New edition. James A. Gresham, publisher and bookseller, 26 Camp street, 1882.

A copy has been laid on our table. The original work, a well-known standard, has been faithfully reprolined, with additional matter, consisting of a memoir of the distinguished author: The Act of Purchase of Louisiana from the French; Brief Annals of the Leading events in the History of the State, from 1815 to the beginning of our civil war, with other information of interest to the general reader. The mechanical work is most excellent, equal to similar publications anywhere. The paper is good, the type large and clear, and the binding durable. The history of Louisiana will ever be an interesting chapter in the history of the world. Without a knowledge of it we must be ignorant of many things that have entered into the governmental policy and history of our nation. Honored names connected with her earlier days will never die. Their memories will remain fragrant as the flowers of their adopted State. We commend the valuable work to our readers and hope that the publisher may find many purchasers. Such a volume deserves to be carefully studied.

WORTH LIVING; OR, THE OLD FINCHLEY PLACE. By Lillian F. Wells. 12mo., cloth pp 272, illustrated $1.25. Published by the American Sunday-School Union.

This book can be cordially commended, not only for the interest of the plot, but for its sound sense and its religious teachings. The only life "worth living" is portrayed in winning guise for young readers.

SONGS OF THE MASTER; Select Poems. By the late Frances Ridley Havergal. Philadelphia: American Sunday-School Union.

This beautiful little volume will be highly prized and enjoyed by all lovers of devotional poetry. Miss Havergal was among the most spiritual writers of her day, and thousands have been blessed by her productions.

—The Western World, P. L. Horton & Co., publishers, Indianapolis, Ind. This is a literary journal for the home and farm; devoted to biography, study of human nature and to popular education in the arts, sciences and literature. Subscription for the year, $1 50, as an inducement to take this journal, each subscriber for one year will receive three steel portraits of famous men and women who have succeeded in their life's calling.

—The Art Amateur—A monthly journal devoted to the cultivation of art in the household; June, 1882. Montague Marks, editor and publisher, No. 23 Union Square, New York. For all who have a taste for the beautiful, this magazine will have special attraction. The designs and illustrations are from the best sources, while its literary department is well and tastefully filled.

—The catalogue of Phillips Exeter Academy, Exeter, N. H., has been received. This is an old and honored institution. At the beginning of the fall term in 1882, the academy enters upon the one hundreth year of its work. The centennial celebration is to be a grand occasion.

—Musical Herald, for May, is at hand, published by the Musical Herald Company, Music Hall, Boston, an excellent number. Besides more than a score of literary articles on various themes there are four pieces of music in this number. Subscription $1 50.

—The American Agriculturist, for the farm, garden and house, is out for June in its most attractive dress. It needs no words of commendation. Established in 1842, it still fills a felt want. Price $1 50 a year, Orange Judd Company, 751 Broadway.

—The Season—A lady's illustrated magazine—for June. This is one of the most complete fashion periodicals we have seen. The elegance of its designs for every department of toilette and needle-work can not be surpassed. Sold by all book-dealers.

—Southern Musical Journal, for May, 1882, published by Ludden and Bates, Savannah, Ga. Subscription, $1 a year. This number presents quite an array of music and musical literature. It claims to have one dollars worth of music in each number.

—The Housekeeper, Haywood and Kneekeberg, Minneapolis, Minn., will be certain to please the ladies. The price is 75 cents per year. Brides and ministers wives 30 cents. It is brimful of items of useful and necessary home knowledge.

—Littell's Living Age, June 3, 1882, is on our table. We always welcome this stateliest of all weekly publications. The contents of the present number are inviting.

D. H. HOLMES,

155 CANAL STREET,
15 Bourbon Street, - - - 15 Dauphine Street,
NEW ORLEANS.

House Established in 1842.

Keep at all times a most complete assortment of European and Domestic

DRY GOODS

As the Stock is replenished by weekly arrivals, Purchasers will find it

Advantageous to Call and Examine the Goods.

Samples Sent Throughout the Country, and Orders Promptly Executed.

☞ The BONNET and DRESS-MAKING Departments are placed in most SKILFUL HANDS.

Manager's Department.

☞ *We shall do our best to exclude fraudulent advertisements of every description from the* ADVOCATE, *and trust our friends, in ordering goods from the leading merchants of New Orleans and elsewhere, as represented in our columns, will mention having seen the advertisement in the* ADVOCATE. *We will also take pleasure in attending personally to any commissions for our friends in the country with which we may be favored, while endorsing our advertisers as being worthy of their patronage.*

Send the ADVOCATE to your friend for the next year and you will not regret it.

A Texas paper says: "Previous good character counts for something in this State. A man who was on trial for arson brought forward witnesses to prove that he had neglected two good chances to steal horses; and the jury, decided that 'no such man as that could be guilty of burning a barn.'"

Chronic constipation, chronic dyspepsia, chronic diarrhœa, promptly cured by using Brown's Iron Bitters. It is a complete strengthener of the digestive organs.

This is not bad of an English gentleman, somewhat bald, who entered a hairdresser's shop in Paris to be operated upon, and was thunderstruck to find himself charged ten francs. "Ten francs!" he exclaimed, "for cutting my hair!" "Oh, no, monsieur; not for cutting your hair, but for finding de hair in de soup."

A maiden said to her little nephew, "Now, Johnny, you go to bed early, and always do so, and you'll be rosy cheeked and handsome when you grow up." Johnny thought over this a few minutes and observed, "Well, aunt, you must have set up a good deal when you were young."

Southwestern Co-operative Association, No. 60 Carondelet Street. This commission house has been in business for six years. Its patrons are constantly increasing, and the business has been conducted with general satisfaction. All consignments of cotton, and all products of the soil, will have faithful attention. All orders filled with judgment and care. Tige's J. Carver, Manager.

As he took his seat in the barber's chair he asked the barber if he had the same color he had used on him two days before. Being answered affirmatively, the patient man said: "Then give me chloroform."

"What did you say the conductor's name was?" "Glaser—Mr. Glass." "Oh no; impossible." "Impossible—I say it is." "And why not, pray?" "Because, sir, Glass is a non-conductor." Deafening applause from the scientific passengers.

"Have you," asked the judge of a recently convicted man, "anything to offer the Court before sentence is passed?" "No, your Honor," replied the prisoner, "my lawyer took my last cent."

What are the desirable qualities in a whisker dye? It must be convenient to use, easy to apply, impossible to unfool, elegant in appearance, and cheap in price. Buckingham's Dye for the Whiskers unites in itself all these merits. Try it.

When little Minnie was three years old she asked for some water one night. When it was brought she said: "Papa, can't you get some fresh water? This has dust in it."

FORTY YEARS EXPERIENCE OF AN OLD NURSE.—Mrs. Winslow's Soothing Syrup is the prescription of one of the best female physicians and nurses in the United States, and has been used for forty years with never failing success by millions of mothers for their children. It relieves the child from pain, cures dysentery and diarrhœa, griping in the bowels, and wind-colic. By giving health to the child it rests the mother. Price twenty-five cents a bottle.

"I can not account for it!" exclaimed the defaulting bank cashier.

Toilet art criticism; First lady—"Dear me; I never saw Mrs. Potts look so pale." Second lady—"Nor I; she's probably been out in the rain without an umbrella."

Address all mail matter to NEW ORLEANS CHRISTIAN ADVOCATE, New Orleans.

"Yes," said a lady complacently, "I expect we'll get rich now. My husband has just been appointed one of the receivers of an embarrassed savings bank."

We would call special attention to the card of W. W. Carre. The cabins or cottages they are manufacturing, are specially adapted, to the wants of those who are contemplating putting up houses, tents, etc., at the Seashore Camp Grounds. Do not delay, until the last moment, but send in your orders early, so that everything will be completed before the meeting.

Some people are always looking for the bad; and of course always find it. They insist on carrying the heavy end of the log all through life.

If you are so terribly nervous that every stupid thing you see frightens you, avoid the looking-glass.

A FEW WORDS ON PIANOS.—Mr. P. Werlein, 135 Canal street, New Orleans, is now prepared to offer the greatest bargains in the best pianos manufactured. Owing to the overflow he is over stocked with fine pianos, and also has a large stock of second-hand pianos on hand, which were rented out last winter, that he can sell you at your own price, so to speak, and on such terms as will suit your convenience. The piano-forte, as illustrated in the new Chickering, may now be said to be perfect. These pianos have been known for the past sixty years, but they were never so good as now, and never had a larger sale. The Chickering piano of to-day will wear an indefinite number of years, as they have always done, but the purity of tone and perfection of action is what now constitutes the *Chickering piano* the perfect piano of the world. The Mathushek pianos have patented features which gives them great popularity; they are also considered indestructable. Mason and Hamlin's organs—the organs of greatest reputation, are to be had at this popular house. Whoever needs anything in the music line will consult their interests by writing to P. Werlein, or calling in person. Any representation of goods at this house can be relied upon implicitly. Send there also for your music and musical instruments of every kind, either retail or wholesale.

How very fortunate it is that every one is able to believe that he has more than his share of brains.

THE GREAT JACKSON ROUTE.—Is the favorite to all summer resorts. It has been relaid with steel rails; has adopted the standard gauge with a well ballasted track, and increased speed. They offer the advantages of fast time, through cars, sure connections, and accommodating officers.

History never repents, history evidently never voted in the Eighth ward.—

NEW ADVERTISEMENTS.

TARRANT'S SELTZER APERIENT.

Have Pity on the Stomach. For bear to supersede it with loathsome pills. Don't drench it with sickening potions. All the purgative, corrective and anti-bilious elements necessary for the cure of constipation, dyspepsia, liver complaint and nervous debility are combined in that exhilarating and delicious draught, TARRANT'S SELTZER APERIENT. Mild and reliable purifying, invigorating, alterative. In fact, it is half a dozen sanitary blessings mingled in one cooling, foaming, fermifuge.

SOLD BY ALL DRUGGISTS.

CLEARANCE SALE.

—ALL—

GOODS AT REDUCED PRICES.

And a Large Portion of the

STOCK WILL BE SOLD AT

A SACRIFICE.

A Large Stock of

White and Checked Mattings

At Greatly Reduced Prices.

A Special Bargain.

Heavy Fancy Checked Mattings

at 25 cents, reduced from 35 cents.

J. A. BRASELMAN,

MAGAZINE STREET.

Best in the World!

MADAME GRISWOLD'S

Patent Skirt-supporting Corsets.

Lady Canvassers Wanted Everywhere.

Dr. O. Hendrick, practicing Physician, Surgeon, Gynecologist and Tocologist, New Orleans, La. Office, 651 Canal street. Hours from 10 A. M. to 2 P. M. Residence, 188 Carondelet street—hours from 7 to 10 A. M. and 3 to 5 P. M. Persons from a distance wishing to avail themselves of my professional services will be boarded and treated upon moderate terms.

W. C. SHEPARD & Co.,

AMERICAN CHINA HOUSE,

49 Camp Street, New Orleans

We append a few prices:

The AMERICAN CHINA Dinner, Breakfast and Tea Set comprising 150 pieces, for $12 50.

A real FRENCH CHINA Dinner Set, 115 pieces, for $18.

ENGLISH STONE CHINA Dinner Set, 121 pieces, for $9 50.

ENGLISH STONE CHINA Chamber Set, comprising, 10 pieces, for $1 50.

DECORATED CHAMBER SETS, with different colored bands, 10 pieces, for $1 50.

GLASS GOBLETS, from 50 cents to $1 per dozen.

Particular attention given to Novelties and Specialties pertaining to the

HOUSE FURNISHING DEPARTMENT.

Orders promptly attended to. We have just received a full and complete stock of

HOLIDAY GOODS,

Call and examine before purchasing.

W. C. SHEPARD & CO

DR. BLY'S PATENT ARTIFICIAL LIMBS.—The Best and Cheapest. Satisfaction guaranteed. I keep on hand a large assortment of Trusses, Shoulder Braces, Abdominal Supporters, Elastic Stockings, etc., at moderate prices. Send for pamphlet and price list.

A. McDERMOTT, Manufacturer.
183 Camp St., New Orleans

T. ATKINSON, Jackson, Miss., Pres't. J. T. McMAHAN, Camden, Ark. Sec'y.

Southwestern Co-operative Association,

For the Sale of

Cotton, Sugar, Tobacco,

AND ALL PRODUCTS OF THE SOIL,

And Supplying

All Kinds of Merchandise.

New Orleans Branch,	St. Louis Branch,
60 Carondelet Street	635 North Fifth St.
THOS. J. CARVER, Manager.	WM. MAXWELL, Manager.

Louisville and Nashville Railroad.

The Shortest and Quickest Route to all Eastern Cities.

THROUGH WITHOUT CHANGE TO Nashville, Louisville, Lynchburg, Washington, Cincinnati, Columbus, O., and St. Louis.

ENTIRE TRAINS THROUGH FROM NEW ORLEANS TO LOUISVILLE.

	Leave.	Arrive.
Express	7 00 A. M.	10 07 P. M
Coast Accommodation	3 37 P. M.	9 02 A. M.
Fast Mail	6 42 P. M.	9 22 A. M.
Sunday coast train	7 17 A. M.	9 17 P. M.

ONLY ONE CHANGE OF CARS TO NORTHERN AND EASTERN CITIES.

Ticket office corner St. Charles and Common sts., where Sleeping Car accommodations can be secured.

C. P. ATMORE, General Passenger Agent;
J. H. SMITH, Ticket Agent;
J. T. HARAHAN, Superintendent.

Agricultural.

A PEACH ORCHARD EXPERIENCE.—A correspondent ("J. V.," Oakland county, Mich.) who has now over three hundred peach trees gives an account of his first orchard. We give this essentially as written for two reasons; first, as an encouragement to others, as Oakland county is far from the peach localities of the State, and it shows that even under adverse circumstances his land gave him fair returns. Second, for the purpose of suggesting some points in which the management might have been improved. Mr. V. writes: "Four years ago last spring I planted three hundred peach trees on poor, sandy land, setting them sixteen feet apart each way; all the trees lived. For the first two years I planted corn in the orchard, which gave a fair crop for such land. The third year I planted beans, which was a failure, but that year I had twenty bushels of peaches, which I sold for $2 50 per bushel. This year, the third, I discovered that the borer was injuring the trees, and I dug out of the three hundred trees about seven hundred borers. Last year, the fourth, I did not plant any crop in the orchard, but cultivated the soil and kept it perfectly clean and hunted the curculio. I picked and sold five hundred bushels of choice fruit, which returned me $300 clear, after paying freight and commissions. I made use of about one thousand props, besides several balls of hemp twine, to keep the trees from breaking down. The injury by the borers the third year, the heavy crop of the fourth, followed by the severe winter which we had in Michigan, together caused the death of about half of the three hundred trees." This experience is interesting, and it may be instructive to analyze it, and see what our correspondent made by the operation. Three hundred trees, at sixteen feet apart, occupy less than two acres which would hold three hundred and forty-two trees, but we call the land two acres. We are not told what the returns from the corn were, but it is fair to assume that the two crops and the $40, for the first crop of fruit the third year paid for the trees, their planting and all the cultivation, so that at the beginning of the fourth year the orchard had paid all its expenses. Supposing that all the trees instead of one-half had been killed, the firewood would pay for the clearing the land and give a profit besides. The $60 received for the fourth year's crop gives the handsome showing of a yearly return of $75 per acre for each of the four years, which is probably much more than the land originally cost and much more than what is regarded as an average return in the celebrated peach districts of Delaware and Maryland. This report is a particularly unfavorable one, for it is rare that a peach orchard does not give more than one full crop—yet what could J. V. have done with two acres that would have paid him better? In what respect could our correspondent have done better with his first orchard? He says that the soil was "poor and sandy"—"sandy," so far as it means light, is well for a peach orchard; "poor" is not. While the peach tree should never be put upon low, wet lands, they should have what is considered good corn land. The growing of corn between the rows until the orchard comes into bearing, is regarded as good practice in the great "peninsula" peach district. The second drawback was in neglecting the borer until the third year. Every tree, before planting, should have been carefully examined to see that none had already made an entrance, and every fall and spring thereafter, each tree should have been examined. The excessive crop of the fourth year, and the many props and the stays of twine indicate that the young trees had been allowed to grow at will, without any shortening of the branches to form a compact head. While peach growers differ as to whether it pays to do any "cutting in," as it is called, after the trees fairly come into bearing, all agree that it is desirable to do this upon the younger trees, and cut back in fall or early spring one-half, more or less, of the growth of the previous season. There is another point for peach growers to consider; much time was expended in cutting and adjusting the 1,000 props, and several balls of hemp twine cost something, and time was consumed in applying it. Suppose that these items of expense in time and money had been directed to thinning the fruit when small, would it not have been more profitable? We feel quite sure that it would have been, so far as the future of the trees was concerned. How it would have been in money returns for the fruit we can not say. Of course the winter-killing, which was in many localities very disastrous that winter, could not have been avoided, though it might not have been so extensive had not the trees been exhausted by overbearing. We consider the experience of J. V. encouraging to those who, outside what are regarded as peach districts, would like to experiment in peach culture.—American Agriculturist.

LARGE VS. SMALL POTATOES FOR SEED.—The Elmira Farmers' Club discussed this subject at its late meeting, and the Husbandman says: "In response to the question, What is the difference, except in size, between large potatoes and small ones grown in the same hill, all well matured, of good quality and equal vigor in the eyes? W. A. Armstrong answered: 'There is no difference, except as the large potatoes give more sustenance, and therefore may give greater support to shoots in the early stages of growth. We speak of potatoes for planting as seed, but they are not. In planting we employ root propagation, exactly as if we plant joints of roots to propagate quack grass. In either cases it is only necessary to use a piece of root strong enough to support the shoot until it begins to make roots for itself. A potato as large as a walnut with the shuck off, if well ripened and sound, is, in suitable ground and a favorable season, just as good as a larger one and will give as full yield. By continual collection of small potatoes one would inevitably gather many imperfectly ripened, and from other causes there would be others imperfectly developed, not sound, and therefore not fit for planting. In field culture it is very common to get large crops of large potatoes from small ones planted. Nobody expects a small sound potato to bear all small ones, or even a large proportion of small ones. I remember a year when I had not enough potatoes of full size for planting, and I used, to finish the field, very small potatoes; I dare say the average was scarcely larger than a hickory nut. Fancy varieties were planted in a portion of the field, the seed cut to about three eyes, common market varieties in a large portion, the potatoes cut in halves or quarters and in the remainder the very small potatoes. The crop was good, and there was no perceptible difference in quality or yield in that part where small potatoes had been planted. As a rule, it is better to plant potatoes of a large size simply because there is less risk of getting imperfect seed. The main requirement is a strong, vigorous shoot. Get that, and, if there is no potato at the end of it there may be a good crop from the planting."

VEGETABLE SEEDS.—The following is from the Connecticut Farmer: "As the season has arrived when the selection of seeds should be made an the numerous seed houses, through their catalogues, give ample and explicit instructions of the various varieties of vegetables which go to make a perfect garden, and the treatment and cultivation of the same, no one can make the excuse of being ignorant as to management of the vegetable garden. But many farmers, I am afraid, are apt to neglect the cultivation of the numerous varieties of vegetables with the plea that they have not the time to attend to it, at any rate give it but little thought or attention as to place or size. It should have the best place on the farm, taking in of course its handy proximity to the house, also give it plenty of room; and as I begin to enumerate the different varieties of vegetables that should be found in the vegetable garden, I take it for granted that all the readers of the Farmer have that delicious and toothsome vegetable that gives us the earliest spring supply when our appetites crave and long for a change for something green and refreshing from the garden. I refer to the asparagus bed. Lettuce is one of our earliest vegetable and is very palatable and refreshing; may be sown very early in the open ground, or if one has a cold frame it can be sown in the fall, and thus have a supply the latter part of winter. Radishes may be sown quite early, and by sowing at intervals they can be had for a number of weeks. For early peas, early Philadelphia and little gems; for late, Champion of England. Sweet corn, early Minnesota; second early Crosbys; for late, Evergreen. I find the Savoys the best of all cabbages: for early use the Early Ruhl Savoy, and for Winter Drumhead Savoy. For beans, pole, plant the Cranberry and Dreer improved Lima; bush, Low Limas and Pink Eyes. For tomatoes, Acme and Blount's Champion. Squashes, Summer, Crookneck; Winter, Hubbard and Marble-head. Cauliflower, Henderson's Early Snow-Ball. For parsnips, Long Smooth or Hollow Crown. Peppers, Sweet Mountain. Parsley, Champion Moss curled. Celery, Henderson's Half Dwarf and Boston Market.

BRAHMAS AND PLYMOUTH ROCKS.—A subscriber sends us the following account of his success in crossing Plymouth Rocks with a light Brahmas: Since first subscribing for your paper, nearly two years ago, I have received many valuable hints from its agricultural column, and for the benefit of its other readers would like to give you a little of my experience in "poultry raising." I crossed the Plymouth Rock with light Brahmas and am well satisfied with results, in size of birds and delicacy of flesh. The Brahmas are heavy eaters and will not stray off to hunt their own living as the Leghorns do; but their weight and clumsiness prevents their flying over even board fences, so our gardens are safe. They are such faithful sitters and run with their chicks so long that I mean to use them for turkey hatching next spring. One objection to the Brahma chicks in the very early spring or late fall is their slowness in feathering out after shedding the down. Their bare skins cause them to chill easy, but in the warm weather their rapid growth is surprising. I believe the more the breed is known the more popular it will become, unless among those who merely desire eggs and no flesh; they will no doubt cling to the tiny, but industrious Leghorn.—New York Herald.

James Vick, the well-known florist of Rochester, N. Y., died of pneumonia, in his sixty-fourth year. He was born at Portsmouth, England, but came to this country with his parents in his fifteenth year. During boyhood he was a playmate of Charles Dickens. He was a type-setter by trade, and worked at the case by the side of Horace Greely. At an early period he assumed the managing editorship of the Albany Cultivator, and subsequently of various other rural journals. In 1850 Mr. Vick became engaged in the cultivation of choice flowers, which occupied his attention to the day of his death. He was very widely known throughout the United States and Europe, and was said to be the largest dealer in flower-seeds in the world.

CHOOSING A COW.—The crumply horn is a good indication; a full eye another. He head should be small and short. Avoid the Roman nose; this indicates thin milk, and but little of it. See that she is dished in the face, sunk between the eyes. Notice that she is what stock men call a good handler—soft skin, and loose like the skin of a dog—deep from the loin to the udder, and a very small tail. A cow with these marks never fails to be a good milker. There is more difference in cows than is usually supposed, and but few really good cows are offered in our markets. If a farmer has a "No. one article," he will not sell her unless obliged to do so.

ASPARAGUS.—Mr. Marshall P. Wilder, of Boston (most excellent authority,) says that nobody doubts the importance of manure and pulverization of the soil, or of deep trenching for some crops, but others want breadth rather than depth. Formerly it was thought that asparagus needed a deeply trenched soil, but now a foot of soil, with the manure near the surface, is deemed sufficient, but the roots are set farther apart—say four feet. Mr. Wilder spoke of a farmer near Boston who raises 75,000 cauliflowers a year, and does not believe in chemical fertilizers, but he keeps a stock of 200 animals.

WASHING FRUIT TREES.—The following home-made implement for washing fruit trees will be found excellent. It is not patented: Take a stick (a broken rake handle will do) run a saw cut nine or ten inches down one end, put on a ring to keep it from slipping too far, cut some woolen rags or cloth six inches long, till in your saw cut tight (full as you can), put it in a bench screw or some place to press tight, tie the end fast, then take your bucket, with soap and water, and scrub to your heart's content.

BREEDS OF HOGS.—The Berkshires, imported from England, and the Poland China, an American breed, are thought to be best. But the Chester Whites, Essex, Suffolk, and Durocks or Red Berkshires, are highly esteemed, as of quick growth and good size, according to the Western Agriculturist.

Household.

THE HOUSEWIFE.

Some of the duties that crowd the life
Of patient mother or scolding wife.
Cooking to do and dishes to wash,
Patches to set for Tommy and Josh,
The beds to make and the lamps to fill,
The water to draw, like Jack and Jill,
The stove to black and carpets to sweep,
Watch the baby just learning to creep,
Chilling and making jackets for boys,
Picking up carelessly thrown by toys,
Feeding the cat and chickens and hens,
Dealing out paper, pencils and pens,
Dressing children for school and for church,
Making laws to enforce with a birch,
Tables to set and tile yeast to brew,
Potatoes to boil, cranberries in stew,
Scouring the door-knob, winding the clocks,
Cleaning the silver, darning the socks,
Washing out napkins, doing up shirts,
Letting down tuck in the wee girl's skirts,
Grinding the coffee, beating up cake,
Heating the oven just right to bake,
Washing the windows, scouring the sink,
Scarcely a moment to read or think;
So little time for neighborly calls,
Shut up and hedged in by four square walls,
How can the mind be free to expand
When work is pressing on every hand?

—Watchman, Boston.

SALT FOR THE THROAT.—In these days when diseases of the throat are so universally prevalent, and in so many cases fatal, we feel it our duty to say a word in behalf of a most effectual, if not positive, cure for sore throat.

For many years past, indeed we may say during the whole of a life of more than forty years, we have been subject to sore throat, and more particularly to a dry hacking cough, which is not only distressing to ourselves, but to our friends and those with whom we are brought into business contact.

Last fall we were induced to try what virtue there was in common salt. We commenced by using it three times a day—morning, noon and night. We dissolved a large tablespoonful of pure table salt in about a half small tumbler full of water. With this we gargle the throat more thoroughly just before meal time. The result has been that during the entire winter we were not only free from coughs and colds, but the dry hacking cough has entirely disappeared.

We attribute these satisfactory results solely to the use of salt gargle, and most cordially recommend a trial of it to those who are subject to diseases of the throat.

Many persons who have never tried the salt gargle have the impression that it is unpleasant. Such is not the case. On the contrary, it is pleasant, and after a few day's use no person who loves a nice clean mouth and a first-rate sharpener of the appetite will abandon it.

CARE OF CHILDREN.—Every mother should know that very young children often suffer for the want of fresh, cold water. This they should have every two hours, and more frequently if they become restless and fretful. Fretfulness is generally caused by great thirst. We have recently received a communication from a correspondent, who says: "While making a voyage at sea some years ago, I was greatly disturbed by the incessant crying, or moaning, of a child during the first few days of the journey. The child was about one year old, and very delicate. I suggested to the mother that it wanted water. She said that it never, to her knowledge, tasted water, as she thought it dangerous to give it to children so young. I assured her that she need have no fear, and recommended that it should have water every hour, a little at a time, until it became accustomed to it. This was given it, and during the rest of the voyage (of five or six days) I never saw a better or happier child. I believe the child's health was permanently impaired by the constant thirst that during its short life had been consuming it."—Housekeeper.

LOCKJAW.—A correspondent of the Scientific American says: "Let any one who has an attack of lockjaw take a quantity of turpentine, warm it and pour it on the wound, no matter where the wound is, and relief will follow in less than a minute. Nothing better can be applied to a severe cut or bruise than cold turpentine. It will give certain relief almost instantly. Turpentine is also a sovereign remedy for croup. Saturate and place the flannel on the throat and chest, and in every case three or four drops on a lump of sugar may be taken inwardly.

ITALIAN APRON.—The fashionable Italian apron is easily made. Take a handsome, heavily fringed towel, with deep and bright border; turn one edge down over the other, so that the front is nearly all ornamental work, and put a cord and tassel around the top, or a band of ribbon, only joining the apron to the band for about a quarter of a yard, and buttoning the towel or apron at the back where the sides drop down. Take a towel and fold one end down over another and you'll readily catch the idea.

TO RESTORE BLACK MERINO.—Soak the goods in strong soft soap suds two hours. Then, having dissolved one ounce of extract logwood (which is the amount required for one dress) in a bowl of warm water, add sufficient warm—not hot—water to cover the goods, which are to be taken from the suds without wringing. Allow the goods to stand in the logwood water over night. In the last water, add one pint of sweet milk, which stiffens the goods a little. Iron while quite damp. They will not crock, but will look like new.

Potato flour, or the dried pulp of the potato, is attaining considerable importance in the arts—so much so, in fact, that in Lancashire, England, some 20,000 tons of it are sold annually, and its market value is stated to be much greater than that of wheat flour. The article is extensively used for sizing and other manufacturing purposes; and on being precipitated with acid is converted into starch. After having been calcined it is used with advantage as a dressing for silk.

COLORED STOCKINGS.—When striped stockings are washed and are ready to hang up to dry, turn them wrong side out; this will prevent the color from running on the right side and spoiling the stockings.

IRON RUST.—The common garden sheep's sorrel will remove iron rust. Rub the spot with the juice of the plant, and lay in the sun. Repeat the operation until no stain is seen.

TO TAKE OUT SCORCH.—If a shirt-bosom, or any other article, has been scorched in ironing, lay it where bright sunshine will fall directly on it. It will take it entirely out.—Buckeye Cookery.

Charred corn (limited quantities) fed to hens is a good egg-producer.

Educational.

—The General and Annual Catalogue of theological Seminary at Bangor, Mo. issued this year, reports 592 Alumni since the first session in 1820, and 160 students not graduated. During the past session there were five instructors, namely, professors Talcott, Paine, Sewall, and Hamlin, and Mr. Denio. Dr. Enoch Pond is Professor Emeritus of Ecclesiastical History) and 28 students. The only pecuniary charge made for attendance on the instruction is two dollars a year for incidental expenses.

—Four prizes have just been awarded in the School of Medicine, of Boston University. The first was to Stephen Goodhue Bailey, A. M., for a thesis on "The Germ Theory of Disease." The second was divided between Mrs. Annie Maria Seloe and Miss Annette Thomas Winship for the best anatomical dissections; the third and fourth prizes were awarded Mr. Nathaniel Waldo Emerson and Miss Elizabeth Frances Renwick for physiological provings of drugs.

—The number of candidates examined in music during the last twelve months by the various English examining bodies is unusually large. Trinity College, London, heads the list, with 5,069; the University of Cambridge comes next, with 1,185; the Society of Arts third, with 596; and the University of Oxford last, with 281; the combined total being 7,731 candidates.

—Lucien I. Blake, son of Rev. M. Blake, D. D., of Taunton, has just been appointed as the first beneficiary of the scholarship in Germany, founded by the proceeds of Prof. Tyndall's lectures in this country. Mr. Blake, who is a graduate of Amherst, has already been abroad a year and is studying in Berlin.

—Lombard University, at Galesburg, Ill., has had a very prosperous term. The attendance has been double that of last year. The four new professors and three new departments recently added have greatly increased the popularity of the University. It now has 13 professors, teachers, and lecturers.

—The latest innovation of Governor St. John, of Kansas, is the appointment of a lady, Mrs. Cora M. Downs, of Wyandotte, as one of the regents of the State University. The University is largely attended by female students and there are several women professors in the faculty.

—The trustees of Andover Theological Seminary have employed Dr. Sargent, instructor at the Harvard Gymnasium, to make a physical examination of every student and to lay down a course of appropriate exercises.

—The seminary for young ladies at Nashville, Tenn., under the charge of the proprietor, the Rev. W. E. Ward, is said to be the largest institution of its kind in the South. It was opened in 1865 and has graduated 563 students. The present attendance is 215.

—Four hundred and forty-one students are enrolled in the State Normal School at Winona, Minn. The faculty contains 11 instructors, under the presidency of Irwin Shepard, M. A. There are two vacancies in the faculty to be filled before the fall term.

—The delegates of the National Educational Association who asked Congress last week for national aid for the public schools seemed to be agreed that an appropriation of $15,000,000 would place the Southern schools on a solid foundation for the present, at least.

—The number of students at the University of Geneva, Switzerland, is rapidly increasing, it having now reached 391. Of these, 21 are students of theology, 70 of law, 91 of medicine, 11 of philosophy, and 195 of science and letters.

—The University of Pennsylvania is to have a new department, in the shape of a School of Finance and Economy, which is to be endowed with $150,000 or more by Mr. Joseph Wharton, and to bear his name.

—Mr. Edward Smith, of Enfield, Mass., has given $5,000 to the Mt. Holyoke Seminary, to start a fund, the income of which is to be used to aid indigent students, and he is now endeavoring to raise the fund to $25,000.

—Findlay, Ohio, has been conditionally selected as the site of the college to be organized under the control of the general eldership of the church of God in North America, better known as the Winebrennarian.

—There are more than twenty professorships in the academical department of Yale College and none are fully endowed, the total endowments not being sufficient to provide adequate salaries for four professors.

—The Agricultural College in Michigan is the oldest, and is said to be the most successful, in the country. It was established in 1854, and has graduated 212 students, of whom 86 are general farmers and 8 are fruit culturists.

—The regents of the proposed University of Texas have but $37,000 of the $150,000 necessary to erect the college buildings, and much delay is feared in the completion of the work.

—The first senior class of Colorado University will be graduated this year. It has six members. The whole number of students now in attendance is one hundred and eighteen.

—The offer of the trustees of the Boston Public Library to assist the school committee in the introduction and circulation of good literature among the pupils of the Boston public schools has been formally accepted.

—Illinois last year expended upon her schools the sum of $7,531,941, the teachers of the State receiving $4,587,015 10. The school population of the State is 1,010,851.

—Trinity College, Dublin, has strange to say, nearly three hundred English undergraduates. This is largely due to its special classes for the Indian civil service.

—The city of Charleston, S. C., is said to have done more for itself in behalf of its school-children, without aid from abroad, than any city in the South.

—Central College (Methodist) at Fayette, Mo., has just received a gift of $25,000 from Robert A. Barnes, Esq., of St. Louis.

—During the past two years five ladies have been elected to the office of county superintendent in Nebraska.

—Prof. John Le Conte has resigned his position as president of the University of California. He will remain as professor of physics.

—More hours are spent in the study of history at Harvard, than in that of any other branch of learning.

—The people of Yankton, Dakota, propose to erect on a bluff near that city a Congregational college, to cost $100,000.

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Bayou Goula	8 42	2.47
Donaldsonville	10.10	3.27
St. James	12.45 P. M.	4.56
Vacherie	1.20	4 26
St. John	2.25	4.58
St. Charles	3.52	5.24
Company Canal	5.30	6.02
Gretna	6.04	6 30
Gouldsboro	6.18	6.47
New Orleans, arrive		7.00

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New Orleans, October 15, 1881.

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Christian Advocate.

Marriages.

SPEARS—JONES.—At the Methodist Episcopal Church, Plaquemine-Brulee, La., March 23, 1882, by Rev. J. F. Wynn, Mr. Thomas Speears and Miss Florence Jones, both of St. Landry parish, La.

SHEPHERD—RICHARD.—At the residence of Rev. William Shepherd, April 6, 1882, by Rev. J. F. Wynn, Mr. Seth Shepherd and Miss Honora Richard, both of Vermillion parish, La.

DYSON—CLARK.—At the residence of Dr. B. E. Clark, Plaquemine-Brulee, La. April 27, 1882, Mr. W. W. Dyson and Miss Julia I. Clark, both of St Landry parish, La.

Obituaries.

NORWOOD—PROF. S. S. NORWOOD has fallen asleep in Jesus. His life and influence still live to bless us. The influence of the righteous never die, but gathers power in coming years. No one who knew Bro. Norwood can say the influence he left this side of the grave is not for good. His friends were counted by the thousand. So refined in manners, so polished in intellect, so considerate of every one's feelings, how could any one help loving him? Very, very sad that this life so fraught with hope and usefulness should end untimely. He died in the prime of life and usefulness. His friendship was of the highest type. One thought himself happy to know Sellers Norwood was his friend. He was a true Methodist. He loved the church of his choice. He was a model steward—ever looking after the interest of his pastor. He was, I believe, several times a delegate to the Annual Conference, and very often to the District Conference. He was a most efficient officer.

He was a Christian educator. In this field he achieved his greatest success. He was loved by his pupils. He was a loving son, father and companion. His disease was consumption, and for three years he has been gradually sinking. He was conscious of his change, but he did not dread it, for his faith was in God. He died on the Mississippi river *en route* to Texas to see his mother. In his last hours his heart turned to his mother, and though his loved ones and friends knew he could not live long, they made an effort to gratify his wish to see his mother. Thank God, there is a place of meeting beyond the grave! In the city of God son and mother can meet. His death was peaceful. He went to sleep, and awoke in the beautiful home of the soul. He suffered much, but he bore his sufferings with patience, Christian education, the church, his family and his State have sustained a great loss. When I die I trust Sellers Norwood will be among the first to greet me on the eternal shore of life divine. We cherish his memory. Gone, dear brother, to live with Christ! But you are not forgotten! If you speak of us in heaven, as often as we do of you on earth, our names will be familiar in that bright world! "He is not dead, but sleepeth!"

INMAN W. COOPER.

SWEETMAN—NOAH SWEETMAN'S mortal life ceased in Handsboro, Miss., March, 1882.

While working in a sawmill he was caught in one of the belts and fearfully mangled, only his head and face remaining unharmed. How sad the thought of his being taken away while so young, and so unexpectedly to himself, his relations and friends. From this dispensation of God's providence we should take warning and "be also ready, for in such a time we think not the Son of Man cometh."

Noah was about sixteen years of age, and the joy of his mother's heart. His Father having died several years ago, the support of a widow and other children depended to some extent upon the exertions of Noah. He loved his mother, and, as a consequence, was ready to make any sacrifice for her comfort and happiness. Sister Sweetman is a member of the Methodist Church, and, if the writer remembers well, on one occasion she said to him, that in infancy Noah was dedicated to the Lord in holy baptism. Though he had never been received formally into the church, nor made a public profession of Christianity, yet he was a good boy, and we trust, in his heart, a Christian.

Noah attended Sabbath-school regularly, took quite an interest in the lessons, and was much loved by his teacher and classmates who mourn that he no more occupies his place among them. On last Christmas he received in the Christmas tree a Bible, which, from then to the day of his death, he read most diligently, and we trust the precious word of truth sunk deep into his heart, dispelled the gloom therefrom, and lighted up his soul for heaven. May God comfort those who mourn his death.

M. C. CALLAWAY.

MARKHAM—BRO. GEORGE MARKHAM was born in Goochland county, Va., on the fifth day of March, 1807, and died at his home, near Buckland, Warren county, Miss., on the fourteenth day of March, 1882, aged seventy-five years and nine days.

Bro. Markham came from his native State to Mississippi in 1837, where he lived and died. On the ninth day of November, 1843, he was united in wedlock to Miss A. J. Billingslea, who with three children still survive him—five having preceded him to the home "not made with hands eternal in the heavens."

In 1853 he took upon himself the vows of the Methodist Episcopal Church, South, under the ministry of Rev. Henry J. Harris. Shortly after uniting with the church he was happily and soundly converted to God—the evidences of which were exhibited in a well-defined Christian character, and a life of devotion to the cause of Christ. As a Christian he was exemplary and urbanous; as a husband, affectionate and devoted; as a father, kind, gentle and loving; as a friend and neighbor, warm and genial in his attachments; and as a benefactor, the poor always realized that he was humane and benevolent, and his benefactions were never withheld from the indigent and needy. He was a man of honesty, sobriety and integrity, and in these relations of life he was ever held in the highest esteem by all who knew him. His attachment to the church of his choice was ardent and unselfish, and the door of his house was ever open to the weary itinerant, and his pastor always found a welcome and a home under his hospitable roof.

In his business relations he was honest in that which was least, and so manipulated the transactions of life as to render them subservient to the great end of all human achievement—the salvation of the soul. Even the business transaction of his life were so many acts of religious devotion.

In the life and character of George Markham we have the type of a robust, moral manhood, worthy of emulation, and an evidence of the high sense of honor and integrity which marked the progress of our good old *ante bellum* days. As a man he was a model Christian gentleman, and in his death the church has lost one of its strong supports; but our loss is his eternal gain, and though dead, he yet speaketh. "Mark the perfect man, and behold the upright; for the end of that man is peace."

W. W. HURST.

LYONS—PRISCILLA LYONS, daughter of W. W. and Sarah A. Burton, and affectionate wife of James M. Lyons, was born in St. Landry parish, La., November 3, 1863, and departed this life, May 8, 1882, in the nineteenth year of her age. She united with the Methodist Episcopal Church, South, when only twelve years old, and was happily converted during a protracted meeting held by Rev. R. S. Isbell, the last year of his ministry on this circuit, and was one of the sweetest-spirited Christians in this community. She appreciated the means of grace afforded by the church of her choice. She was cheerful and happy the day before her death, reading the Bible in which she took great delight, and praising God by singing quite a number of the sweet songs of Zion. She was suddenly taken on Monday, the eighth ultimo; gave birth to a sweet little boy about four P. M., and at half-past ten o'clock the same evening, after much suffering, her happy spirit took its departure to that Saviour whom she so dearly loved. She was conscious to the last, warned unconverted loved ones of their danger, and said to her friends, who were weeping around her, "Why do you cry for me?" A short time before her death, after suffering untold agonies, she prayed, "Oh, blessed Jesus, let me die easy," and in a few moments, without a struggle or a groan, and with a sweet smile on her radiant face, she fell asleep in the arms of Jesus.

May husband and other loved ones comply with her dying request, and meet her in the better world.

J. F. WYNN.

RAYBURN—Died in Vernon parish, La., January 27, 1882, MOTHER ELIZABETH RAYBURN. She was born in South Carolina, May 31, 1802, making her at her death seventy-nine years, seven months and twenty-one days old. She was married in the year 1820 to Howell Adams Rayburn, in Monroe county, Miss.; joined the Methodist Episcopal Church in early life, and at her death held her membership at Holly Grove Church. Her husband was a soldier in the war of 1812, and died in the year 1855, leaving her with ten children, five only of which survive. Mother Rayburn was stricken down with paralysis, April 1, 1880, and during all her sickness she seemed to be calm, waiting with patience the hour of death. From the best information the writer can get, with his own personal knowledge, she was a devoted Christian mother in Israel. As a mother she was loving, kind and affectionate; she tried to teach her children to love God, his cause and his people; she was a regular attendant at church as long as she was able to get there, and it seemed to do her soul good to commune with God's people; and with this love for God and the church she was prompted to aid in the same, and notwithstanding she was unable, financially speaking, to do much, she was ever ready to throw in the widow's mite. Well might we expect such a one to die in peace, and get home to heaven!

JOHN FRANKLIN.

GASQUE—LOVE GASQUE was born near Marion Courthouse, S. C., August 12, 1820. He married Miss Susan Rogers in 1843, emigrated to Clark county, Miss., in 1850, and then to Smith county where he has lived ever since. He was one term in the Legislature as representative from Smith county. He joined the Methodist Church about thirty-five years ago, and was especially for the last seventeen years of his life a devoted Christian. He kept up his family altar, and raised religious children. Some three years ago he became paralyzed in his tongue, and at last was paralyzed almost throughout the system, except the arms. For a year or two he could not talk, so as to be understood. He was an intelligent man, and wielded a ready pen, and he thus made known his wants and wishes to others. For months before he died he could take no solid food. He anticipated the end, was ready and willing to depart and to be with Christ; had made every needed arrangement for his wife's future comfort; had even left the more important dates of his life written by his own hand on paper just a few minutes before he died. The last act at the dying moment was to stretch out his hand and bid his faithful wife a last adieu. He died on the seventh of April, 1882, in the sixty-second year of his age.

C. M'DONALD.

DENHAM—Mr. JOSEPH DENHAM was for many years prior to his death a most excellent citizen of the parish of East Baton Rouge, and member of the church of East Baton Rouge circuit at Bethel. His name and memory will long be held in esteem by his brother-members of that church, for he was a character of so much liberality, so generous—though poor—and so gentle withal, that I never heard a single word of reproach attached to his name.

He was born August 14, 1806, and died December 8, 1881. Was a member of the church for thirty years. His brother writes me that when short of means he would lay aside his church money, and remark: "I must not touch that." The preacher, and every church enterprise within his reach, found a ready and hearty supporter in "Uncle Joe Denham," as he was affectionately called. One of the peculiarities of his long illness was that he never suffered any pain, which he attributed directly to the mercy of God. Bro. Denham went "into the valley" and "over the river" sustained by the same Spirit which had been his "ever-present help" since his conversion.

"He has entered into rest, and his works follow him."

H. BRADFORD.

OZLEY—MRS. MARY LOUISA OZLEY was born March 5, 1820, and died in Union parish, La., October 4, 1881. She was the daughter of Washington and Rebecca Harper. She was first married to James P. Crump in 1837, with whom she lived thirteen years, and he died leaving two children, one of whom still lives to mourn her loss. In 1845 she was married to Seborn Ozley, with whom she lived thirty-five years. She was pious from a child up to old age, and was a zealous and useful member of the Methodist Episcopal Church, South. As mother and wife she cheered and comforted her home. She was a Christian given to hospitality. I was her pastor for several years, and found she was missed from her tent at camp meeting by the neighborhood and all the church. She bore her extreme sufferings with Christian fortitude, and was perfectly resigned to the will of the good Lord.

R. PARVIN.

Texas Christian Advocate please copy.

MISCELLANEOUS.

JOS. B. WOLFE & CO.,
Cotton Factors,
59 Carondelet, Street, New Orleans,
And General Agents for
DANIEL PRATT IMPROVED
"Revolving Head Cotton Gin,"
PATENTED JULY 15, 1873,
—AND—
Eclipse Hulling Cotton Gin,
WITH REVOLVING HEAD.
PRICES REDUCED.

THE REVOLVING HEAD GIN has been in use for the past nine seasons, and several improvements have been added. It obviates all friction at the ends of the cotton box, prevents the roll from breaking, and gives a larger yield of lint from the same quantity of seed cotton than any other Gin in use. The Revolving Head lightens the draft and causes the Gin to run faster with less driving power, thus doing a great deal more work within the same time, while economizing steam or animal power, than any other Gin. The seed being ginned very close, the length of the staple is increased, producing cotton, on this account, of a greater market value. This improved value, given by length of staple, with extra production of lint added to increased amount of work done, more than covers the cost of the Gin in every 100 bales ginned. Testimonials sent by mail on application.

SELF-FEEDERS and CONDENSERS with latest improvements also made by the Daniel Pratt Gin Company to work with these Gins. Send for descriptive circulars. JOS. B. WOLFE & CO.,
New Orleans, La.

121, 123, 125 Common St.

WHOLESALE DEALERS IN BOOTS, SHOES, HATS AND TRUNKS.

HALL'S VEGETABLE SICILIAN HAIR RENEWER

Has been in constant use by the public for over twenty years, and is the best preparation ever invented for RESTORING GRAY HAIR TO ITS YOUTHFUL COLOR AND LIFE.

It supplies the natural food and color to the hair glands without stimulating the skin. It will increase and thicken the growth of the hair, prevent its blanching and falling off, and thus AVERT BALDNESS.

It cures Itching, Eruptions and Dandruff. As a HAIR DRESSING it is very desirable, giving the hair a silken softness which all admire. It keeps the head clean, sweet and healthy.

BUCKINGHAM'S DYE FOR THE WHISKERS

Will change the beard to a BROWN or BLACK at discretion. Being in one preparation it is easily applied, and produces a permanent color that will not wash off.

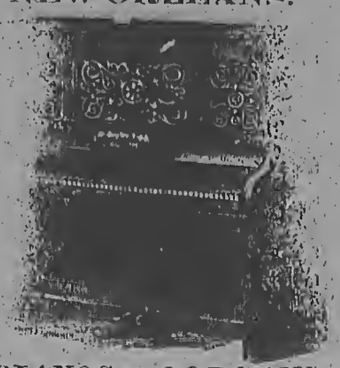
PREPARED BY
R. P. HALL & CO., NASHUA, N. H.
Sold by all Dealers in Medicine.

HARTWELL & CHAMBERS,
Wholesale Grocers
86 TCHOUPITOULAS STREET,
—and—
84 NEW LEVEE,
BETWEEN NATCHEZ AND GRAVIER,
New Orleans.

SWITZERLAND ENDORSES PENNSYLVANIA
Pronouncing THE LANCASTER WATCH
MADE BY LANCASTER WATCH CO., LANCASTER, PA.
"THE BEST WATCH MADE IN AMERICA."
SEND FOR CIRCULAR.
ENGINES (Traction & Portable) Steam, Saw Mill & Plantation. For prices, etc., write THE AULTMAN & TAYLOR CO. Mansfield, O.

MUSICAL INSTRUMENTS.

GRUNEWALD
NEW ORLEANS.



PIANOS and ORGANS
Of all the best MAKERS in the World.
Made expressly to stand in damp climates and and keep in tune, and sold on easy monthly payments at prices to suit all. Do not buy from anyone before getting my figures.
Steinway, Weber, Fleycl, Knabe, Fischer, Bacha Bro's,
are the best and cheapest pianos.
Clough & Warren and Peloubet & Co.
organs, are the best and always give satisfaction.
2ND. Hand Pianos from $50, upward.
2ND. Hand Organs from $25, upward.
MUSIC received daily from all parts of the world and sold at a discount.
CHEAPEST HOUSE in the South.
LARGEST STOCK in the South.
EASIEST TERMS and satisfaction guaranteed.
Musical Instruments of every description for sale at wholesale and retail. Send 3 cent stamp for price lists. Address
L. GRUNEWALD, 127 Canal St. or Grunewald Hall 16-22 Baronne St.

MISCELLANEOUS.

SIXTEENTH ANNUAL STATEMENT
—OF THE—
Factors' and Traders' Insurance Co.
49.....Carondelet Street.....49
NEW ORLEANS, MAY 15, 1882.

The Trustees, in conformity with the charter of the company, publish the following statement of its affairs for the fiscal year ending April 30, 1882:

Premiums for the year—
On fire risks..... $322,140 11
" river..... 111,248 60
" marine..... 51,899 84
$485,288 55
Less—
Unterminated premium of 1881 and 1882.. $76,079 90
Return premiums..... 12,783 70
88,862 70
Net earned premiums..... $396,325 85
Losses paid—
On fire risks..... $63,780 36
" river..... 62,945 80
" marine..... 32,080 15
$158,806 29
Add reinsurances..... 37,678 44
Rebates..... 49 791 35
State and city taxes..... 20,467 52
N. O. Board of Underwriters..... 5,637 89
Gross general expenses..... 44,742 38
317,066 97
Balance..... 79,260 91
Add interest and discount and savings received..... 48,346 30
Net profits..... $127,606 21
Deduct first semi-annual interest, 5 per cent., paid, and second 5 per cent. now due..... 100,000 00
$27,606 21
Reserved for unadjusted and unpaid losses 15,000 00
$12,606 21

The company has the following assets—
Cash on hand..... $89,891 30
Accounts in course of collection..... 89,916 51
Bills receivable on pledges..... 167,973 37
Bills receivable, mortgage notes..... 196,629 23
Bills receivable, premium notes..... 8,216 59
Bank and other stocks, market value..... 130,698 00
City Railroad, Water Works and other stocks, market value..... 148 025 00
U. S. 4 per cents., market value..... 153,065 00
U. S. 6 per cents. currency 1898, market value..... 13,800 00
Real estate..... 102,100 00
Office furniture and fixtures..... 4,500 00
$1,103,028 03

The foregoing is a true and correct transcript from the books of the company.
ED. A. PALFREY, President.
THOS. F. WALKER, Secretary.
STATE OF LOUISIANA,
Parish of Orleans, City of New Orleans.
Sworn to and subscribed before me this 15th day of May, 1882.
EDWARD IVY, Notary Public.

At a meeting of the Trustees, held on the 15th instant, it was resolved to pay on demand a second semi-annual interest of FIVE PER CENT. to the 30th of April, 1882, making ten per cent per annum on the capital stock of the company, and a cash dividend of FIFTEEN PER CENT. to stockholders on the amount ($72,688 50) of the net participating premiums for the year ending the 30th of April, 1882.
ED. A. PALFREY, President.
JNO. CHAFFE, Vice President.
THOS. F. WALKER, Secretary.

TRUSTEES.

JOHN I. NORLE, RICH'D MILLIKEN, B. M. WALMSLEY, T. LYTT LYON, WM. J. BEHAN, CHAS CHAFFE, WM. HARTWELL, A. T. JANIN, HENRY ABRAHAM, A. BRITTIN, JOHN I. ADAMS, CHAS. E. BLACK, JOHN CHAFFE, S. FRIEDLANDER, A. H. MAY, SAMUEL H. HOWD, M. F. ELLERMAN, L. C. JUREY, C. J. LEEDS, A. M. BICKHAM, LOUIS SUSH, G. W. SEN ELL, R. T. BROOKER, G. HOPKINS, GEO. J. PUECH.

Plantation Cabins!
LUMBER LUMBER.

The CELEBRATED CARRE CABINS have been so reduced as to be within reach of all. W. W. CARRE was the originator of these cabins. Send for price lists.
W. W. CARRE,
340, 342, 344, 346 Delord Street,
New Basin, New Orleans, La.

ARTHUR WACKERBARTH. C. H. JOSEPH.
WACKERBARTH & JOSEPH.
MANUFACTURERS
—AND—
Wholesale Dealers in
Tobacco, Cigars, Snuff, Pipes, Etc.
45 MAGAZINE STREET,
New Orleans.

IN POWDERED FORM.
RICH, DELICIOUS, ECONOMICAL, CONVENIENT.
This contains material for 8 Pints Beef, Mock Turtle, Tomato, Ox Tail, Bean, Clam Chowder, Vegetable, Fish, Lobster, Clam and Kidney. A child can prepare them in a few minutes.
BRUNSWICK CLAM FRITTERS.
Nothing but water required. This contains material for 1 Fritters. Ready in 5 minutes.
DEPOT, 55 WARREN STREET, NEW YORK.

MISCELLANEOUS.

ORDERS
—FOR—
Fresh, First-Class Dry Goods, Fancy Goods, Etc.,
—SENT TO—
E. H. ADAMS & BROTHER,
WILL RECEIVE THE
PROMPTEST AND MOST CAREFUL ATTENTION.
AS THEY DO NOT DEAL IN
"Damaged Goods," "Auction Goods," or "Job Lots,"
THEIR PATRONS ARE SURE TO GET GOOD VALUE.
No. 594 Magazine Street, New Orleans.

WHEELER & PIERSON,
(Successors to Darcy & Wheeler and Pierson & Hewes.)
CLOTHING AND FURNISHING GOODS,
Nos. 13 & 15 CAMP STREET, New Orleans.
Black Cloth Suits, $20 to 40. | Business Suits, $12 to $25
6 Shirts for $9 | Collars, $1.50 per Dozen.
Orders from *Clergymen solicited*, and liberal reduction made to them.
Rules for self-measurement sent on application, and goods sent C. O. D.
Plantation Clothing for Country Stores at very low prices in our Wholesale Department up stairs.

No. 56 USE St. Charles St.

WONDERFUL and
SCIENTIFIC
THESE GLASSES ARE CHEMICALLY TREATED IN THE PROCESS OF MANUFACTURE, AND possess the property of keeping your eyes in good condition, as when first you use them. They have been carefully examined and analyzed by American and European scientists, and the MEDICATED GLASSES have no equal, and can, in some cases, restore the sight, if used in time, but in no case can the eye become impaired by their use for the following reasons:
1. The chemicals soften the light to the eye, completely doing away with that tiresome sensation that is usually experienced in using glasses after one or two hours' use.
2. The chemicals make the glasses hard; they retain their polish. Dust or rain will always see through them as bright and clear as at first.
3. The chemicals keep the glasses cool, and the result is that the optic nerves always cool, doing away with any feverish sensation to the eye.
4. With these glasses you can read, write or sew all night, the light having no effect on the eye, without distressing or tiresome sensation, which necessarily improves the eye.

BEWARE OF COUNTERFEITS—NONE GENUINE UNLESS STAMPED.
The MEDICATED GLASSES are all stamped on the frame H. HOUSAH, MEDICATED.
Dealers Supplied Wholesale at Liberal Discount.

ALL EYES SUITED. Persons residing at a distance who may wish to procure these spectacles can send for a circular containing description, prices, etc., and directions for insuring a perfect fit, and have them sent by mail, by addressing

HERC. HOUSAH,
CRESCENT CITY SPECTACLE COMPANY,
56 St. Charles Street, New Orleans.
In writing mention this paper.

THE SOUTHERN BENEVOLENT & MUTUAL RELIEF ASS'N,
NEW ORLEANS, LA.
Hon. H. N. OGDEN..... President.
Hon. JESSIE K. RELL..... Vice President.
JOHN T. HARDIE..... Treasurer.
G. W. TERRELL..... Secretary and General Manager.
SAM'L. LOGAN, M. D..... Medical Examiner.

Read this TABULAR STATEMENT of the TOTAL COST to its members during the last TWO years (2 years, as taken as a sample from the BOOKS of the ASSOCIATION.

FACTS AND FIGURES.

Names of Members.	Age.	Amount of Certificate	Total Amt. Pd. as Cost on the N. S. B. & M. R. A. for 2 years.	Cost on the old Plan for Same Time.	Amount saved in 2 years by Our Plan.
Chas. R. Singleton	63	$5000	$103 10	$615 40	$752 30
Jules Tayes	58	5000	108 10	608 20	529 80
L. H. Gardner	33	2000	10 52	110 20	99 68
Sam'l L. James	46	5000	92 75	396 80	303 05
Hon. Louis Bush	50	5000	152 15	730 00	577 85
Sam'l Logan, M. D	40	5000	95 15	450 80	355 45
Mrs. N. C. Kellis	21	1000	25 10	38 68	13 22
Robert Hardy	28	2000	39 58	85 92	46 34
Wm. Harper	31	2000	10 21	63 10	53 16
R. A. Bridges	27	5000	80 95	209 10	128 45
C. E. Samford	30	2000	35 02	90 80	55 78
Wm. B. FitzHugh	21	2000	33 70	71 72	38 02

The above is the cost for TWO YEARS. ONE HALF of it WILL BE THE COST FOR ONE YEAR. The SAME COMPARATIVE LIGHT COST will apply to EACH and EVERY CENT of the MEMBERS EVERYWHERE and PROVES the CHEAP PLAN OUR ASSOCIATION ALL CLAIMS. Methodist Preacher and others place your DEPOSITS in our Association and hold their Certificates as collateral security for their insurance policies. It will only cost you a few dollars and it may save you thousands. Do it to-day to-morrow it may be too late. For circulars and full particulars, call at the office No. 6 CARONDELET STREET, or write to

G. W. TERRELL, Sec'y and Gen'l Manager.
Our Certificates are Now All Being Paid in Full.

CRESCENT INSURANCE COMPANY.
Incorporated as a Mutual Company in 1849—Reorganized as a Stock Company in 1880.
CASH CAPITAL, - - - - - $100,000.
Has paid nearly NINE MILLIONS for losses Since 1849.
Annual and Term Policies Issued on Desirable Fire Business.
W. R. LYMAN.....President.
CHAS. H. DOLSEN.....Vice President.
CHAS. E. RICE.....Secretary.

TRUSTEES

Sam'l H. Kennedy,	Paul E. Mortimer,
Victor Mayer,	Joseph Bowling,
W. B. Conger,	S. Hornsheim,
George W. Sentell,	Ed. J. Gay,
Alf. Mouton,	Edwd. Nalle,
Charles Newman,	J. J. Reiss
U. Marmont	Louis Prados,
Lucien Delery,	W. W. Swalu,
Charles B. Dolsen,	Harry L. Clush,
Reuben G. Bush,	John Grimmo,
John Calder,	A. H. Steward,
S. C. Coulon,	E. H. Adams,
W. A. Phelps,	Sigmund Katz,
M. Gillis,	N. D. Wallace,
	W. R. Lyman.

See our Agents throughout Louisiana Texas, Mississippi and Arkansas.

MECHANIC'S and TRADER'S
Insurance Company.
11 CARONDELET STREET,
New Orleans, La.
Solicits Fire, River and Marine Risks,
AT LOWEST TARIFF RATES.
GEO. H. FROST, Secretary. LLOYD H. COLEMAN, President.
F. C. GREGORY, Asst. Sec. and Fire Clk. S. M. CRAWFORD, Marine and River Clk.
R. C. SHORTRIDGE, Collector F. ALZOUT, Inspector.

Board of Trustees.

J. H. Allen	H. J. Mullan
J. A. Buckman	Rich. Maxwell
J. D. Britton	Ed. Nalle
Sam. Boyd	F. J. Hildebrand
T. J. Carver	D. L. Bartlett
J. H. Cobb	S. K. Ruse
H. T. Cottam	G. W. Sentell
H. Dudley Coleman	Alex. Shlenker,
J. M. Frankenbush	Wm. Thompson
Ben. Gerson	J. M. Walsh
P. G. Gilbert	Meyer Well
J. Davidson Hill	T. S. Waterman
Chas. Holloway	Fred'k Wing
I. L. Ivoua	Wallace Wood
R. L. Moore	H. J. West

Lloyd H. Coleman.
New Orleans, April 26, 1882.

$72 A WEEK. $12 a day at home easily made. Costly outfit free. Address TRUE & Co. Augusta, Maine

Liverpool and London and Globe
INSURANCE COMPANY.
SOUTHERN DEPARTMENT.
Office, Cor. Carondelet and Gravier Streets.
The capital of the Company is TEN MILLION DOLLARS, to which there must be added the unlimited liability of the proprietors.

STATEMENT OF THE COMPANY.
JANUARY 1, 1881.

Gross fire assets	$12,167,538 44
Fire liabilities, including paid up capital	5,875,957 54
Net surplus	$6,201,580 90

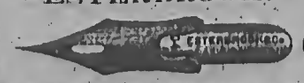
STATEMENT OF THE U. S. BRANCH.
JULY 1, 1881.

Assets	$4,502,248 18
Liabilities	2,550,156 52
Surplus	$2,042,081 66

Fire risks of all kinds respectfully solicited. The Board of Directors is fully empowered to adjust and pay all losses from this city, thus placing the Company on an even footing with the local companies chartered under the State laws.

BOARD OF DIRECTORS.
J. F. SCHRODER, Esq., Chairman, of L. Christ & Co.
NEWTON BUCKNER, Esq., of Buckner & Co.
PERRY NUGENT, Esq., of Nugent & Lallande.
PETER ANDERSON, Esq., of Anderson & Simpson
HENRY V. OGDEN,
Resident Secretary.
JULES P. ROUX, Assistant Resident Secretary.
CLARENCE F. LOW, Deputy Ass't Resident Sec'y.
New Orleans, October 20, 1881. novesm

ASK YOUR STATIONER FOR THE
GENUINE AND ORIGINAL
"ESTERBROOK"
"Falcon Pen, No. 048."
Beware of Imitations!
The Genuine Falcon Pens are stamped "ESTERBROOK."
TAKE NO OTHER



Every Box bears our Signature, thus:
R. Esterbrook & Co.
Esterbrook Steel Pen Co., 26 John St., New York

PRICES CURRENT.

REVISED AND CORRECTED WEEKLY.

ADVOCATE OFFICE,
New Orleans, Monday, June 5, 1882.

Our readers should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher prices must be paid.

SOUTHERN STAPLES.

	To-day.	Sat.
Cotton, ₱ lb.		
Low ordinary	9¼	9¼
Ordinary	10¼	10¼
Good ordinary	11¼	11¼
Low middling	11⅝	11⅝
Middling	12	12
Good middling	12⅜	12⅜
Middling fair	12⅝	12⅝
Sales to-day	1,100 bales.	
Receipts since our last	1,399 bales.	
Receipts previously	1,161,370 bales.	
Sugar, ₱ lb.:		
Fair	—	7⅞
Fully fair	—	8⅛
Prime	—	8⅜
Choice	—	8⅝
Yellow clarified	8¼	8¼
White clarified	8⅝	9⅛
Powdered	—	—
Crushed	—	—
Molasses, in bbls., ₱ gallon:		
Common	45	47
Fair	50	52
Prime	55	58
Choice	—	—
Rice, Louisiana, ₱ lb.:		
Common	0	6¼
Fair	—	7
Prime	—	7⅛
Choice	—	7¼

GROCERIES.

Butter, ₱ lb.:		
Western	18	26
New York	—	—
Coffee, ₱ lb.		
Rio, ordinary	8	8¼
Rio, fair	9¼	9¼
Rio, prime	10½	10¾
Cheese, ₱ lb.		
Western factory	—	—
English dairy	—	—
Candles, ₱ lb.:		
Best brands	—	14
Corn Meal, ₱ bbl.:		
Choice K. D.	4 50	4 55
Flour, ₱ bbl.		
Superfine	—	—
XX	—	—
XXX	5 75	6 00
Choice XX	6 60	6 80
Choice family	—	—
Fish:		
Mackerel, No. 1 in bbls.	8 25	9 00
Half barrels	4 50	5 00
Kits	77	82
Mackerel, No. 2 in bbls	7 40	8 00
Half bbls	4 00	4 50
Kits	70	77
Mackerel, No. 3 in bbls	7 10	7 75
Half bbls.	3 85	4 30
Kits	68	73
Codfish, ₱ lb	—	—
Herring, ₱ box	—	—
Oils, ₱ gallon:		
Coal, in cases	—	—
Coal, in bbls	—	—
Linseed, raw	—	61
Linseed, boiled	—	64
Cotton seed	44	46
Lard	75	92
Soap, ₱ box:		
Magnolia	—	2 55
Olive	—	3 00
Palm	—	—
Castile	—	2 75
Soda, ₱ lb	—	—
Starch, ₱ lb	4	4
Salt, ₱ sack		
Coarse	75	85
Fine	95	1 20

GRAIN AND FEED.

Corn, in sacks, ₱ bushel:		
Yellow	—	—
White	—	1 00
Mixed	—	91
Oats, ₱ bushel:		
Western	—	70
Red rust-proof	46½	47
Bran, ₱ 100 lbs:		
Choice	—	1 25
Hay, ₱ ton:		
Prime	27 00	28 00
Choice	29 00	30 00
Cow Peas, ₱ bushel		
Mixed	2 25	2 50
Clay	2 60	2 67

PROVISIONS.

Bacon, ₱ lb:		
Breakfast	14	14½
Shoulders	—	9¾
Sides, clear rib	—	12¾
Sides, clear	—	13
Hams, sugar-cured	14⅝	15
Mess Pork, ₱ bbl	—	20 75
Dry Salt Meat, ₱ lb:		
Clear ribsides	—	—
Clear sides	—	—
Shoulders	9	9¼
Lard, ₱ lb:		
Choice, in kegs	—	12¾
Choice, in tierces	11¾	12¼

ESCULENTS.

Potatoes, ₱ bbl:		
Irish	—	—
Sweet	3 50	4 50
Onions, ₱ bbl	3 50	4 00
Apples, ₱ bbl	3 50	4 50
Cabbages, ₱ box	—	—
Sour Krout, ₱ bbl	—	—
	5 00	5 00

BALING STUFFS.

Bagging, ₱ yard:		
India	—	—
Jute	—	—
Baling Twine, ₱ lb	—	16
Ties, ₱ bundle		
50 ties and buckles	—	1 50

SUNDRIES.

Poultry, ₱ dozen:		
Grown chickens	—	4 50
Young do	2 50	3 50
Ducks	2 50	3 50
Geese	4 00	4 50
Turkeys	10 00	11 00
Eggs, ₱ dozen:		
Western	18	20
Southe	18	20
Honey:		
Strained, ₱ gallon	1 00	1 10
Comb, ₱ lb	—	—
Pecans, ₱ lb.		
Louisiana	—	—
Texas	—	—
Oranges:		
Louisiana, ₱ bbl	—	—
Foreign, ₱ box	5 00	5 50
Wool, ₱ lb:		
Louisiana	22	23
Texas	—	—
Feathers, ₱ lb.		
Geese	—	—
Hides, ₱ lb.:		
Country green	7	7½
Dry salted	10	11
Dry flint	12½	13
Ox Horns, each	—	6
Tallow, ₱ lb	—	7¼
Cotton Seed, ₱ ton:		
In sacks	—	12 00
Meal	—	27 00
Oil cake	—	29 00
Cooperage, ₱ each:		
Sugar hogsheads	2 50	2 75
Molasses barrels	—	1 35
Half barrels	—	1 05
Kegs	—	75
Oak Staves, per 1200:		
Kegs	—	60 00
Barrels	70 00	75 00
Extra claret	100 00	105 00
Extra hogshead	140 00	145 00
Extra pipes	190 00	200 00
Tobacco:		
Low lugs	—	5½
Medium	—	7¼
Good to fine	—	—
Low leaf	—	—
Medium	8½	9
Good	—	10
Fine	—	—
Selections	—	—

Mr. Walter Mc Pharson, Springfield, Mass., writes: "I have been peculiarly unfortunate in life. My guardian robbed me of the fortune left me by my father, and at the age of 21 I found myself poor in purse and poor in health. I married a young girl whose health soon broke down from overwork and household cares. Our six children gave her great trouble, and were very puny and sickly. My doctor bills were larger than both grocery and dry goods bills together. Last year I brought home a bottle of Brown's Iron Bitters for my wife. She used it and gave it to the children—I also used it myself. Never did I imagine such a miraculous change from ill-health to perfect health possible."

NEWS OF THE WEEK.

DOMESTIC.

VICKSBURG, May 31.—Capt. E. C. Carroll, of this city, is prominently mentioned as the successor of Capt. Eads on the Mississippi River Commission. His appointment would meet with great favor in this valley, where he is well known in connection with river interests.

LOUISVILLE, Miss., May 31.—The army worm has appeared in great numbers in this vicinity and is destroying growing grain.

HELENA, Ark., June 1.—The matters which excite most interest in this section now are the overflowed bottoms, and the condition of the cotton out of the bottoms; which, by the cold weather, has suffered much, the cold weather of the past 36 hours is without precedent in the history of this country, and if all other things were most favorable, and that alone continued, a good crop would be impossible. Relief Commissioner Mangum will receive 5000 rations soon, which will be distributed among the sufferers in the "Old Town" country, beginning four miles below Helena and extending thirty miles south in the country around Laconia, where untold suffering took place by the first flood.

TOMBSTONE, Arizona, June 1.—The bodies of two wood-choppers, Seymour Dey and Harry Curry, were brought here to-day from Dragon mountains, where they were killed yesterday by Indians. An eye-witness states that the men were on a load of hay and were unarmed. The Indians rode up behind and shot them dead, unharnessed the horses and drove them off. There were eight Indians in the party, and they were heading for Sonora, Mexico. They were doubtless from the San Carlos Agency.

VIRGINIA CITY, Nev., June 1.—Yesterday morning a pump column in Alta mine broke, and soon after the bulkhead in the east drift gave way, letting in a heavy rush of water. Six men working in the west drift were cut off. Air was forced into the drift and pumps set to work, but the water has risen in the mine to a height indicating that the men must be drowned.

DONALDSONVILLE, June 4.—Seventy converts were admitted to the Colored Methodist Church this morning. Forty were baptized by sprinkling and thirty in the bayou opposite this town.

BATON ROUGE, June 3.—Mr. John A. Grant, vice president of the Mississippi Valley railroad, left here this evening for New Orleans, accompanied by Mr. Wm. Johnson, of New York. He states that work on the line between here and New Orleans will commence immediately, as a large number of cross-ties are now being cut in the cypress swamps in the vicinity of Manchac. Mr. Grant is loud in his praise of the country through which the new road passes, and says that the road will be completed to this point in less than eighteen months. Surveying parties are now in the field locating a line northward from this parish to Memphis.

DENVER, June 3.—The Tribune's Santa Fe correspondent says advices from Chihuahua report that Gen. Genro, with four hundred Mexican cavalry, surprised a band of renegade Apaches near Bosque de Santiago, May 25, and whipped them unmercifully, killing thirty-seven and capturing ten bucks and the entire camp outfit, including fifty cattle. The Mexicans had nine killed and fourteen wounded. The hostiles are now too badly demoralized to raid again for some time to come.

WASHINGTON, June 4.—Chief Justice Carter and Judges James and Hayner, constituting the Court *in banc*, to-day rendered a decision upon the last motion filed by Mr. Reed in Guiteau's behalf. The Chief Justice delivered the opinion, which was as follows: In the case of Guiteau.—The judges who listened to argument in that case have come to the conclusion that they have exhausted their powers upon it; that they have heard it patiently, fully and fairly, and that a re-argument would bring them to no other conclusion than that which they have already arrived at; and they decline to re-open the case for argument.

BATON ROUGE, June 5.—House bill No. 65, requiring all stores, shops, groceries, saloons and places of public business, which are or may be licensed, to close on Sunday. The provisions of the act do not apply to drug stores, undertakers, markets, bakeries, livery stables, railroads, steamboats, restaurants, and telegraph office, barber shops and to stores open for the purpose of selling burial material. Section 4 of the bill provides that no alcoholic, vinous or malt liquors shall be given, sold, bartered or traded on Sunday. Mr. Dudenhefer moved to indefinitely postpone the bill. The motion was lost. Mr. Heidenhain said that the bill was infringing on the rights of citizens throughout the State. He would oppose the bill. Mr. Dudenhefer said that if the bill was passed it would break up the Democratic party. Mr. Feazel replied that if such a bill would break up the Democratic party, "let her bust." Mr. Lucke moved to strike out the enacting clause. The motion was lost. Two amendments reported by the committee were then adopted. Mr. Aiklus, of Claiborne, offered an amendment allowing provisions for travelers to be sold. The amendment was lost. Mr. St. Clair offered an amendment requiring all plantation stores to be closed. In order to make the law general the amendment was accepted. Mr. Heidenhain offered as a substitute for the whole bill, a resolution instructing the committee on parochial affairs to prepare an act and allow the citizens of every parish to vote for or against local options, if they wished. Judge Seay in speaking on the substitute said, that the Sunday law was not consistent with the sentiments of the age, and that it would split any party that attempted to force it upon the people. Judge Seay said that his sentiments would doubtless offend his pious constituents but he could not help it. Mr. Heidenhain's substitute was then voted upon, and lost.

PETERSBURG, June 5.—Intelligence was received to-night that a storm in Northampton county, N. C., yesterday, completely ruined cotton, wheat, and corn crops. In many instances the hail stones weighed a pound and a quarter. Potters Academy and many other large buildings were completely demolished by the wind. Telegraph poles on the Seaboard and Roanoke road were blown down for a distance of two miles. Two other persons were reported killed in addition to those already published.

FOREIGN.

LONDON, May 31.—London papers print a story that both Mr. Gladstone and Sir Wm. Harcourt have been warned that at the recent Irish meeting in London the hope was expressed that Mr. Gladstone would be assassinated next, and that this expression was received with loud and significant applause.

LONDON, June 1.—The Daily News says: The Plymouth channel squadron has been ordered to leave the Sound at ten o'clock this morning for Gibraltar. This squadron will carry large crews, and will prove a valuable addition to the fleet under command of Vice Admiral F. P. H. Seymour.

A Paris dispatch says: The French Cabinet met yesterday and approved M. Defreycinet's policy as to the necessity of at once forwarding to the English Foreign Office a proposal for the holding of a diplomatic conference at Constantinople, to settle the Egyptian crisis.

ALEXANDRIA, May 31.—Five additional war vessels ordered to Alexandria by the British government left Suda Monday night, with sealed orders, and are expected to arrive here to-morrow.

LONDON, June 1.—A dispatch to the Times from Constantinople says: Representatives of Germany, Austria, Italy and Russia went, on Wednesday, to the Porte and supported the demands made by the English and French ambassadors, advising Turkey to support the Khedive and to summon the disturbers of order in Egypt to Constantinople. A dispatch to the Standard from Alexandria says that publication of this information has had good effect; it is felt that Arabi Pacha can not long withstand the pressure of the powers.

Mr. Forwood, late Mayor of Liverpool, writes to the Times that his experience during the recent Fenian activity convinces him that outrages in Ireland are perpetrated by the hirelings of a small knot of Fenians in America. To suppress these, he says, American co-operation is indispensable. This can only be secured by showing that American conspirators are a distinct organization from Irish Nationalists, and can be dealt with without interfering with the Irish vote. England has a right to ask America to strangle Fenianism in the place of its birth.

BERLIN, May 31.—A telegram received here states that the exclusively Jewish town of Gorki, in the government of Mohelev, Russia, has been almost entirely destroyed by fire.

VIENNA, June 1.—An invitation to the conference at Constantinople to consider the Egyptian question reached the Austrian Cabinet to-day.

STOCKHOLM, Sweden, June 1.—The poor house, in the town of Oesthammer, has been destroyed by fire. Twenty persons were burned to death. The fire was caused by lightning.

MADDALENA, June 3.—During an attack of bronchitis, to which Garibaldi succumbed, he several times inquired if the steamer conveying Dr. Albanesi to Caprera had been sighted, and on being answered in the negative, he seemed disturbed. He also asked for news for his son Manlio, and shortly afterward quietly expired, his features as in sleep. The death chamber is arranged as a mortuary chapel. The body of the deceased general is dressed in a white poncho and the embroidered cap he habitually wore. A body of marines is posted in the chamber as a guard of honor. Garibaldi's will orders that his body be cremated, and the ashes preserved in a porphyry urn, near the tomb of his dead child, at Caprera. The will is dated September 17, 1881, and entrusts the execution of his wishes to his wife. Dr. Albanesi arrived only this morning, the steamer having been delayed owing to a dense fog.

LONDON, June 3.—Brennan, secretary of the Land League, after his release from prison yesterday, addressed a large assemblage in Kilkenny. He said his real jailers were Mr. Gladstone, Mr. Bright, Mr. Chamberlain, and the whole crowd of pseudo humanitarians and renegade Republicans who composed the British Cabinet. He hoped if the eight hundred suspects were called upon for real sacrifices they would be ready, if necessary, to die for their country. They had seen the government acknowledge Michael Davitt as conqueror. Much remained to be done; they must tear up the very roots of landlordism. The Irish residents of Liverpool are arranging for a demonstration in honor of Davitt, to take place on Tuesday next. Davitt and Dillon will sail for New York on the steamer Germanic.

ROME, June 4.—All Liberal journals appear in mourning and publish eulogies of Gen. Garibaldi. The action of the French Chamber of Deputies in adjourning yesterday as a sign of mourning for the deceased general has produced an excellent impression. Recciotti, Garibaldi and Major Canzio have arrived at Caprera. Preparations for the cremation of the remains have been suspended. The doctors are expected to arrive this evening.

MADRID, June 5.—At a meeting of the Society for the Abolition of Slavery a resolution was passed denouncing outrages and cruelties inflicted upon slaves in Cuba, and a Republican deputy said the government was unworthy of support since it has failed to fulfill the promise it made when in opposition.

LONDON, June 5.—A dispatch to the Standard from Rome says: "On hearing of the death of Garibaldi the Pope remained silent awhile, then raising his eyes to heaven he said: "There has gone another figure of revolution; oh, God, be merciful to him."

ORIGIN OF BIBLE SOCIETY.—A young Welsh girl, in 1802, was wont to walk a distance of seven miles weekly for an opportunity of reading the Bible. In one of those weekly journeys she was met by Mr Charles, of Bala, who, on learning the fact, went up to London to ask for Welsh Bibles for distribution. When in conversation with some friends on the subject, one—Joseph Hughes—exclaimed, Why not establish a society for sending Bibles to Wales? But if to Wales, why not to England? If to England why not to Europe? If to Europe, why not to the whole world? This small mustard seed has spread into the British and Foreign Bible Society as it now is; and the simple fact of that little girl's going seven miles a week for a Bible, has led to the wonderful distribution of seventy-six million copies of the word of God, in whole or in part throughout the length and breadth of the world.

ENJOY HEALTH AND BE HAPPY.

For depression of spirits, general debility and ill-health, also as a certain strengthener of every part of the system, nothing equals Brown's Iron Bitters.

The Commencement of the Alabama Conference Female College will open with the Baccalaureate sermon by Rev. Hardie Brown, D. D. of Florence, Ala., to continued through Monday, Tuesday, and close Wednesday, June 21, with the graduating exercises. Our friends are cordially invited to attend these exercises.

CAMP MEETINGS.

SEASHORE CAMP MEETING.—The annual camp meeting for 1882, on Seashore Camp Ground, will commence on Wednesday, July 12, and continue for eight to ten days.

The camp ground is pleasantly situated directly upon the Gulf of Mexico, midway between New Orleans and Mobile, and but a few rods from the Louisville and Nashville railroad. Provisions will be made for the entertainment and accommodation of all, tenters and visitors.

Considerable reduction has been made in the price of tents, cots, boarding, etc.

Comfortable tents can be rented either furnished or unfurnished. Reduced fares have been arranged with the railroads.

The fare from New Orleans to camp-ground, round trip, is fixed at three dollars, and from Mobile round trip, two dollars and thirty-five cents, and tickets will be on sale at the respective depots, July 10-22 inclusive, and be good to return till the twenty-fifth.

Tickets will be furnished at the way-stations at proportionate rates per mile; get your tickets at stations before going into the cars.

The price of freight to and from the camp ground and all stations on the road will be one-half the regular card rates each way, commencing ten days before and continuing to ten days after the camp meeting.

The Mobile and Ohio railroad will furnish tickets at all points between Okalona, Miss., and Mobile, to persons desiring to attend the camp meeting at three cents per mile, on sale from July 10, and continuing good to return to twenty-fifth.

The arrangements with other roads will be included, as we receive replies.

P. HALLAHAN, Secretary. W. H. FOSTER, President.

The Providence Camp Meeting on the Providence circuit Brookhaven district Mississippi Conference, will commence on Friday evening, before the fifth Sabbath in July. Services Friday night and will close Friday morning August 4. The camp ground is fifteen miles east of Hazlehurst near Rockport on Pearl River. The preachers of the district are specially expected to attend. Conveyance from Hazlehurst provided.

A. B. NICHOLSON,
R. F. CRAWFORD, Committee.

The Camp meeting at William's camp ground, Pensacola district Alabama Conference will commence Thursday night, before the first Sunday in July.

S. H. COX, P. E.

Quarterly Conferences.

ALABAMA CONFERENCE.

PENSACOLA DIST.—THIRD ROUND.

Pensacola	June 3, 4
Warrington	17, 18
Milton	24, 25
Powellton	July 1, 2
Stockton	8, 9
Millview	15, 16
Perdido	22
Pollard	23, 24
Selma	29, 30
Monterey	Aug. 5, 6
Monroeville	12, 13
Pepton	16
Evergreen	19, 20
Georgiana	26, 27

Preachers in charge will please notify their official members of the time and place and urge their attendance.

22 S. H. COX, P. E.

MARIANA DIST.—THIRD ROUND.

Cerro Gordo, at Bethlehem	June 3, 4
Herbert, at Damascus	10, 11
Geneva circuit, at Ella	17, 18
Freeport, at Portland	24, 25
Holme's Valley, at New Hope	July 1, 2
Greenwood, at Camelton	8, 9
Mariana, at Mariana	22, 23
Big Creek, at Pond Town	26
Yellow River, at Oak Grove	29, 30
Calhoun	Aug. 12, 13
Chipola, at Dogwood	16
Headland, at New Hope	19, 20

The District Conference, for Mariana district, meets at Camelton, Fla., July 7, at 9 A. M. Opening Thursday night, July 6, 1882.

22 J. S. FRAZER, P. E.

LOUISIANA CONFERENCE.

HOMER DIST.—SECOND ROUND.

Rochester circuit, at Antioch	June 3, 4
Arcadia circuit, at Mt. Lebanon	10, 11
Tulip circuit, at Salem	17, 18
Homer circuit, at Lisbon	24, 25
Sparta circuit	July 1, 2
Webster circuit, Grand Bayou	8, 9
Minden circuit, at Pine Grove	15, 16
Haynesville circuit, at White Hall	22, 23.

The District Conference will convene at Tulip, on Thursday, July 27, at 9 o'clock, A. M.

22 A. A. CORNETT, P. E.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—THIRD ROUND.

Franklington, at Fisher	Jun. 10, 11
Covington, at Hickory Grove	17, 18
Pearlington, at Pearlington	22
East Pascagoula, at Caswell Springs	July 1, 2
Ocean Springs ct., at Orange Grove	7
Moss Point, at Moss Point	8, 9
Handsboro, at Bay St. Louis	22, 23
Whittington	26
Spring Cottage, at Union Academy	29, 30
China Grove, at Hopewell	Aug. 5, 6
Mt. Carmel, at Santee	12, 13
Westville	15
Bethel	17
Enon	19, 20
West Pascagoula	26, 27

The District Conference meets at Pearlington, Friday, June 23, 9 A. M. in the Methodist church. It is expected the recording stewards will be present, with the quarterly conference records.

23 T. S. WEST, P. E.

WOODVILLE DIST.—THIRD ROUND.

Clinton, at Clinton	July 8,
St. Helena, at Centre	15, 16
Punchatoula, at Wesley Chapel, Wednesday	19
Amite City, at Tangipahoa	22, 23
Amite Circuit, at Sharon	29, 30
East Feliciana, at Pine Grove	Aug. 5, 6
Jackson, at Jackson	12, 13
Bayou Sara	Wednesday 16
Pipkins and Port Hudson	19, 20
East Baton Rouge	Wednesday 23
Livingstone	26, 27
Wilkinson	26, 27
Woodville	Sep. 2, 3
North Wilkinson	9, 10

The District Conference, of the Woodville district, Mississippi Conference, will convene at Clinton, La., on Thursday, July 6, '82, at 9 A. M. Opening sermon by Rev. B. Jones.

22 D. A. LITTLE, P. E.

DISTRICT CONFERENCES.

The Seashore District Conference will meet at Pearlington, Miss., June 23, 1882. It will be best for those who come on the L. and N. R. R. to take an early morning train to Lookout Station, which is 30 miles from New Orleans. These trains pass the station at about 7:40 to 8:50, A. M., one from New Orleans, and two from East Coast. The mail boat Rice Farmer connects with those trains and leaves for Pearlington after the last one passes. The boat returns to Lookout and connects with a train from New Orleans, about 5 P. M., then leaves again for Pearlington. It would be well for all to be here at the opening of the Conference.

J. W. GANNELL, P. C.

The time of holding the Alexandria District Conference, at Big Cane, is changed from June 29 to September 14, 1882, on account of the overflow.

F. G. HOCUTT, P. E.

The District Conference, Brandon District, Mississippi Conference, will meet at Morton, July 6, at 9 A. M. I hope the pastors will leave written reports. Bro. C. McDonald will preach the opening sermon.

J. M. GANN, P. E.

To the Preachers of the Woodville District, Mississippi Conference:

DEAR BRETHREN: It is important that I should have the names of the members of the District Conference to be held in Clinton.

By promptly sending names of members in your respective charges, you will conver a favor on

Yours Fraternally, C. A. POWELL.

DEAR BRETHREN.—Please come to our help in the way of subscriptions and remittances.

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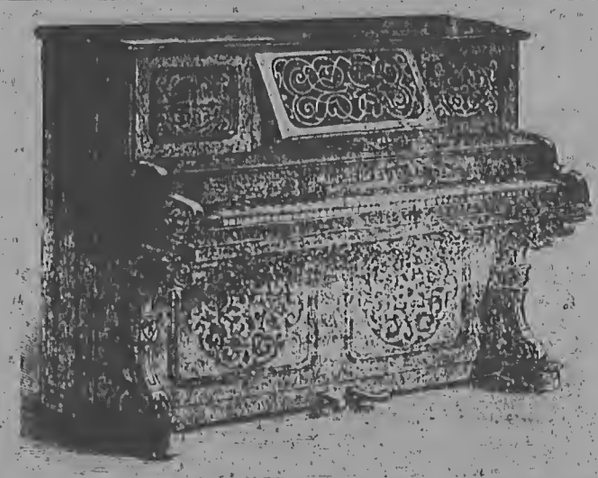

A FEW WORDS ON PIANOS.

Very few people actually know what pianos to buy. Many say they prefer an imported piano because their mothers and grandmothers used to have one of the same make. What was considered a fine piano a hundred years ago, would be called a tin pan now; what suited our ancestors would not suit our daughters. Music more than all other arts is progressive, and the difference between the spinnet on which Mozart, and even Beethoven, played is, in comparison with the concert piano, say the 1 hickering of to-day as great as between the mail coach of our forefathers and a Pullman palace car of to-day. While European makers adhere to their old forms and scales, American manufacturers improve year by year. American pianos alone have improved and reached a state of perfection, that cannot be excelled. The Americans obtain durability by their iron plates and bass volume of tone by overstringing, light touch by improved mechanism of action, vibration by enlarging sounding board. If a European piano has a valuable feature, American makers adopt it. There is no patent or copy right on them. Take for instance, the CHICKERING pianos of today, and compare them with those made fifty or sixty years ago; this progress is very clearly illustrated, so have the MATHUSHEK pianos patentist features which no other pianos possess. Their pin block is of iron, the holes are bushed with maple, and the pins are inserted into the maple, which gives them the solidity of iron, and keeps them in tune four times as long as many other pianos. Therefore it is not advisable for people to buy French pianos on which the government receives about $100.00 in duties, if a better toned, better looking and more durable piano can be bought for $100.00 less. I have no prejudice against foreign manufacture, and sold my last large consignment of imported pianos, but that was at a time when American manufacturers made only square pianos. Since I am in business, I have always striven to keep good, reliable at the first class pianos and sell them as low as possible. By this policy, and fair dealing, I have built up my business, retaining with pride to the thousand families I have supplied with music.

Respectfully,

PHILIP WERLEIN, 135 Canal Street.

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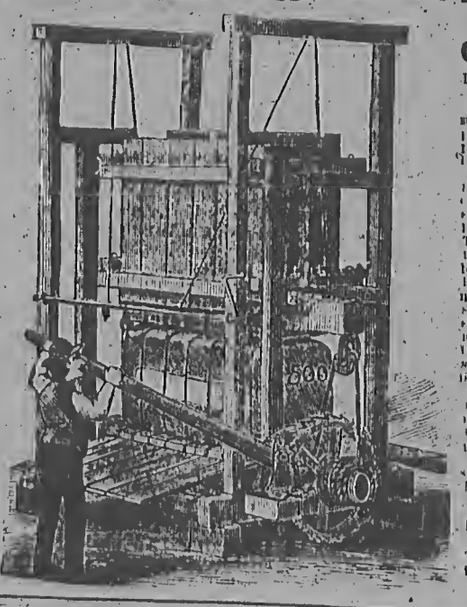

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BROTHER BARTHOLOMEW.

Bartholomew, working-time,
Struck his musing and dropt his tools
Empty-handed—cared for rhyme
As for theses of the schools,
Cared or losing, for weal or woe,
Such a poet, long ago.

Sat, his book on his knees,
Thoughts were wandering far, I wis
Beyond chantry, beyond
Beyond cloister, beyond
Beyond ruined rich stained windows high
That sailed o'er the morning sky.

Hear in the chapel-aisle,
Still and knelt with the rest
Wings of the evening hymn
Soar and float off to the night's fair breast,
Quiet to kiss the starry host
Bright as the tongue of Pentecost.

Scrivener, and nothing more;
Fellow a cell can hold!
Worthy to shore,
Open to Nicholas old,
Below, with dispassionate content,
Of the culprit's banishment.

Bartholomew went his way,
Quietly wrote in his sunny cell,
Traveled from day to day,
Pages covered, the walls as well,
Better and better monk instead
Glass-dweller," the prior said.

How died (as mortals must?)
Went free from the rocket through
They took from the dark and dust
And counters many a song,
Poet born Britain to far Cathay
Hard hard cases—and passed away.

Verses full and fine,
Old Greek-loveliness
Like vision, half divine
Bedtherefrom in excess,
Every metal stanza told
And labor manifold.

Came out and stood beside
Shrew's taper-lighted cider,
Gone his lords haughty-dyed;
Time and weather doth he appear—
Scrivener now he's dead!"
Monk's worker!" the prior said.

—Boston Courier.

China and Her People.

BY REV. J. W. LAMBUTH.

(Seventh Letter.)

Dear Young Friends: I promised to tell you something more of the Buddhists and Taourts in their worship of idols and demons. These seem to know of but two worlds; the world of light, which is Heaven, and the world of darkness, where the spirits of men dwell. By reason of idolatry and gross superstition their minds and hearts are developed in darkness, doubt and fear, and knowing no way of escape. They think the world of spirits is like this world in which they live, according to their views the spirits of the dead must have money with which to purchase the necessaries of life, and this money must be furnished to them by their friends in this world. Small square pieces of paper are prepared and formed in the shape and size of their lumps of silver called "cycee," and covered over with tin-foil or an imitation of gold leaf. This they burn before the idol, at the grave, and in the temple, and they believe it is transmuted into pure silver which passes through the smoke into the next world, and in such a form as to be used by the spirits of the dead. They also provide clothes and other articles made of paper, which when burned is transferred to their friends in the unseen world. Houses, bridges, cooking utensils and servants, all made of paper and straw, with the name of the party for whom they are intended stamped upon them as well as the name of the donor, and while the donor is bowing and prostrating himself before these articles, fire is applied and all consumed. Before sending their offerings are drawn up and signed, in the presence of witnesses, stipulating that this property, on its arrival in Hades, shall be duly made over to the individuals specified in the agreement. Thus the poor heathen in their blindness "make a covenant with the grave." Provisions of rice, fruit and vegetables are provided, and the vessels tempting them appear to be overflowing; but, when examined closely, the bottom of each vessel is found filled with paper, leaves or straw.

As soon as the spirits of the departed have taken all they wish, the rabble, who have been spectators, rush in and take what is left. In this way the heathen feed, pay and devote the spirits of their departed friends and relations. These people, who are supposed to be civilized and learned, often display absurdity in their religious practices which children in our own Christian land would not be guilty of. There is nothing vile nor cruel in their religious observances such as is found in India; but a childishness which we would hardly have looked for among the Chinese who, in all the daily battles of life, manifest such shrewdness and intelligence. How true that passage of God's word is: "The world by wisdom knew not God."

One of the favorite doctrines of Buddha is, that all things originated in nothing and must revert to nothing. Hewn with the worshippers of Buddha annihilation is the summit of bliss, and nirvana and nonentity the grand ultimate aim of all who worship Buddha. Those who are devoted to the worship of Buddha are not supposed to have any joys or sorrows, hopes or fears, sense or emotion, and are to live without speaking, looking, hearing or feeling, until they enter this state of annihilation. Buddha is represented as nothing, and in order to rise to a perfect state of happiness, those who worship him must be gradually absorbed into nothing. One of the emperors of the present dynasty styled Buddhist priests "the drones of society," and I am sure he could not have given them a more appropriate name. They are from the lowest grade of society, and are hated by the educated class. Their degraded state, and the dilapidated state of the temples, would naturally lead us to conclude the speedy destruction of the whole system, and this should encourage all Christians to make every effort to send them the gospel of Christ.

As I have before said, the religious ceremonies of Buddhists are very much like those of the Roman Catholics. The celibacy, the shorn head, professed poverty, seclusion in temples, and their peculiar style of dress. The use of relics in their worship; their belief in purgatory, with the possibility of praying souls out of its fires; the offering up of prayers in a strange language, with their incessant repetitions; their pretending to work miracles; the similarity of their altar pieces, and the very title of some of their gods and goddesses. The Buddhists talk about the retributions of a future life, and they profess to exercise great compassion both toward man and beast. Yet, in denying a first principle and a last end; in contradicting the existence of an ever-living God, and denying eternal retribution; in deriving all things from nothing, and again making all things revert to nothing, and thus by these means obtain perfect happiness; by such reasoning the people of China have been deluded, and have been left in total spiritual darkness and utter confusion, without any hope of escape.

Confucianism is a system of morality, Laouism is a system of materialism, and Buddhism a system of metaphysics. These three religions resemble each other in their atheism. The Confucianists derive their diagrams or mystical numbers from the extreme point or nullity. The Laouists talk of myriads of concentrations producing emptiness, and the Buddhist system is founded on nonentity. No first cause characterizes either of these sects, and a supreme or self-existent God is not recognized by either. "Gods many and lords many" are adopted by all. The heathen discovers a god in everything, and yet none are eternal. Their temples, houses, streets, roads, hills, rivers, boats, carriages and ships are all full of these imaginary gods, and many of them are visible. Every room, niche, corner, door and window is covered with charms, amulets, and emblems of idolatry; so that while they acknowledge no good, their gods are innumerable, and they find it their greatest burthen to support and worship them.

As I said before, the followers of Laontze are very superstitious. They are supposed to have intercourse with and control over demons. The high priest is thought to be immortal and ruler over hades. In the absence of his handwriting, others of the fraternity issue charms, and large sums of money are realized by the sale of these strange looking scratchings upon small bits of yellow paper. They persuade the people that evil spirits are not to be terrified by the charms issued last year, and that new ones must be made each year. They look upon death as peculiary unclean, and that it brings with it many evil influences which can only be expelled by sacrifices and the prayers of the priests. Very often people will expel a sick person from their house, lest they die there and bring misfortune into the family. Death is also attended with great expense, for the priests will not expel a ghost from any house without being well paid for it. On the third day of the third moon the priests of this sect pass over burning charcoal with bare feet, for by this action they think they please their gods and receive power to overcome all evil spirits. Many are injured by the fire, but they pretend not to be harmed. They believe in persons being possessed with evil spirits, and that through them they can communicate with the spirits of the dead. A priest, in order to induce the spirit to take possession of the body of a man, will go through various motions, occasionally striking the floor with a sword. He then approaches a person who is sitting in a very thoughtful mood, blows a horn over his head, rings a bell, and goes through many strange motions of the body, until the man begins to move his fingers, head and arms, then his knees, legs and whole body is set in motion until worked into a great excitement, and he becomes like a madman. Just as he is about to fall he is caught by those standing near, and they listen attentively to what he has to say. They do this when one is ill, and they wish to procure some infallible remedy. On one occasion three skeins of thread and half an ounce of carpenter's chips were to be boiled down in a pint of water, and a tea-cup full given occasionally. After making this known, the man sank down in a swoon and was carried out.

They worship many imaginary incarnations of eternal reason and rulers in the invisible world. Among them are the "three pure ones," the "pearly emperor and supreme ruler," the god of the north, and the god of fire, with genii and inferior gods without number.

Will write again in a few days and tell you something about the introduction of Christianity into China.

SHANGHAI, CHINA, April 12, 1882.

Greeting.

BY JOSEPH B. FOOTRELL, D. D.

MR. EDITOR: Bishop Keener was with me at Bowling Green after the General Conference, having come up on Saturday, and having gone out ten miles over one of the roughest roads in Kentucky to fill an engagement with my presiding elder in the presidency of our District Conference. The Bishop came into town on Sunday afternoon, and at night, to a full house, preached on "The light of the knowledge of the glory of God in the face of Jesus Christ," as "God, who commanded the light to shine out of darkness, hath shined into our hearts, to give it." Weary and fagged out, physically, as was the Bishop, his sentences were like pile-driving, sending down deeper and deeper the protective doctrines, precepts, and maxims of revelation into conviction of the soul. Emerson said Tom Carlyle's conversation reminded him of the strokes of a trip-hammer with an eolian attachment. The poetical in the nature of Bishop Keener, in attachment with a marvelous philosophical and logical blending of mind, is similar to this. The day and two nights we had him as guest at the parsonage was largely made up, or filled up, with talk that indemnifies for a great deal of the dodge off from perpendicular talk by others who seem to substitute caution for prudence. Commend me to the man who confronts me, and who fears not to be confronted—the man who fully invests himself in his word, and, by his impulsive utterance, invites me to a partnership. It is only thus we experience reciprocal abatements and pass into qualified assurance of what is to us truth and life. How delightful would it be for this home to be smitten by each of our Bishops in turn. The Bishop told me you would likely be chosen to edit the ADVOCATE, and these lines are to welcome you, most heartily, to the honored tripod from which three have been *taken down*. Is this treason? Well, make the least, not the most of it. The election of Dr. Granberry to the work of Bishop, as compared to what he was doing in his ministry at Vanderbilt, seems to me to be as if one were to pull up an apple-tree from an orchard and transplant it among the oaks and chestnut trees of the forest. I observed when I made this criticism at Nashville a shadow passed athwart some brows, as though there was a lurking element of treason therein. But it may be yet discovered that some things are exaggerated in this world, and that others are minified or *parvified*, proportionately, if this latter be the better word. *Parvens*. We must take blessings with encumbrances ever. Our episcopacy is a blessing. But in order to its integrity, in order to its symmetry, that which renders it mechanical and automatic in its working hath need to be eliminated. I mean the pastoral limitation law, from operation of which a sufficient number of the brotherhood is exempt, so that at capital points they take root and grow to the measure requisite for episcopal placement finally. What an emasculation of ministerial manhood by operation of the arbitrary limitation, by which there is invited and fostered an endless twaddle of personal criticism of the ministers of the Lord Jesus. But it is as well to endeavor by whistling to have a milepost dance a hornpipe as to get an average churchman to hear you in opposition to the *fetish* of his people, however hungry his ear may be to catch the slightest criticism of the grotesque absurdities of other orders. Such as have honored the itinerant law by the observance, more than by a breach thereof, are clearest in their views of the mighty hindrance of arbitrary displacement to the solidarity and solidification of our beloved Methodism. With our genial theology we ought to have swept Calvinistic obstructions from the land. But it is God's world, and we will not fret. Possibly there is developing in the matrix of our Methodist Zion the church of the future that will sweep past us, despite all the ugly words we may hurl at it, quite as far as Methodism passed to the van despite the rocks thrown at Wesley by "the church." Rotten eggs at "cranky" heads then. Rotten words at the names of "cranks" now and in the near future? The ear of the public is quick to catch the notes of the bird of paradise. The moles, and bats, and owls prefer a concert of frogs. Puddles are quite as prolific of tadpoles, on their way to the dignity of reverent frogships, as running streams are with fishes to make alive the wave! No, not quite! Yet are they more easily taken, and are more available to statistics. God has wonderfully typed all things. There may be actual uses, for aught I know, that instilles the making of ticks and fleas, of tadpoles and frogs, yea, and of snakes also. But one thing we do not know: the real value of all these is found in their typical significence. They enable us in discourse of philosophical thought to flash light all along the line by varied simile, type and comparison. Leave it to one of us, and we would say that there are many people who ought never to have been. But here they are, almost in the likeness of human beings, and we have no right to call them owls, or frogs or asses, be their solemn dignity what it may. Grace enables us to cultivate our respectfulness, and it is "amazing grace" that qualifies us to "honor all men." I find it easy to "love the brotherhood." That is abstract. A brother is in the concrete! One is food: Another is fertilizer. Bury the thought of him at the root of purposed, perfect patience, and it will be as the dead rat at the root of my cherry tree just out there. That is the way to eat dead rats: pass them through the economy of nature into cherries, grapes and peaches. Hath not grace an economy as perfect as is that of motherly nature? What vile thing may she not, does she not, work up into flowers whose fragrance and odor are triumphs? It may, after all, transpire that God hath a method of love more ample, more comprehending, and more attestive of sufficiency than the philosophy of any of us can in time allow; and it were well for the wisest and the most authoritative to allow for a widening and a sweetening, ever by means of much (that we would have otherwise), rather than despite therof.

It was painful to meet some one who had not grown an ounce or an inch in twenty years. Some people seem to be well pickled; others well preserved. Then, there is a kind of odorless dry-rot. And will you please to tell me just what there is not? It may be that in the universe there is the embodiment of every possible conception of the Divine mind—phenomenal expression thereof. A frown upon the brow of nature, or upon human brow, hath honest expression. A smile hath its own sweet power. But that hybrid!—that cross between a frown and a smile! A grin! Why was it possible for the human face even to be susceptible of that distortion?—for the human soul ever to realize that whereof the grin is exponential? Is there not a beyond wherein all these are to disappear? And may not our experiences through all of these be qualification for the fruition of life and beauty and communion? "The whole creation groaneth and travaileth in pain." "The creature was made subject to vanity by reason of One who knoweth well what he doeth."

BOWLING GREEN, KY.

Brother Lafferty at the General Conference.

The following excerpts from the editorial correspondence of the Richmond Christian Advocate will spice our General Conference reading:

The hospitality of Nashville was without stint. The entertainment of three hundred delegates for nearly a month at tables that resembled a daily banquet cost a large sum. This session taxed the generous Methodists in that city from twenty to forty thousand dollars. The General Conference will never receive a more profuse and hearty welcome. I have suffered many things in the way of initial gout at certain festal displays on mahogony in Virginia; but a week at Fite's, in Nashville, would have developed calcareous formations in every joint. Haygood had to dine at an interior tavern occasionally to assuage himself. Judge Whitworth's dishes would have been his death. That ex- (extraordinary) Bishop, after a chief meal at Judge East's, was more than ever bent on escape from that winding sheet to usefulness—a banquet cloth. It was said that a dinner at Dr. Young's was like a visit to the land of the Lotus—a wish to linger there forever.

There was a strong vote to hold the next session of the Conference in Nashville—in fact, for evermore.

There came to me a good fortune. I attended the Conference during the day. In the afternoon I took my siesta from the Vanderbilt grounds, looking down on the city from this breezy and leavy plateau. "Galus, my host," was a familiar of other days—Mr. Leech, the Secretary of the Faculty. There is a certain and "eternal fitness" that the same person who held confidential relations to Gen. Robert E. Lee at Lexington should serve in a kindred office to the Bismarck of the Church at Nashville. The great bishop and the captain had much in common. The church and the army had like and mighty spirits.

I had witnessed one afternoon the excitement and fever of an election for Bishops. I knew no better time, when dusk came on, to turn to something beyond and better. Prof. Humphreys, of the Vanderbilt, accompanied me to the observatory, and turned the glass towards the heavens. The stars were calm and unruffled by the count of tellers. The great spaces seemed room enough for us all without jostling. The clapping of hands as the candidates reached the goal sounded so strangely now when the eye was scanning the measureless distances where the eternal silences reign, and the vast spheres that never knew there was an earth. How those majestic orbs and their mute grandeur rebuke our little ambitions!

There were surprises when the vote for Bishops and the great offices was called out. The face of one man, who had fixed his heart upon a "connectional" honor, I shall never forget. It was the image of despair. The crack of doom could not have so stunned him. At the White Sulphur I once saw twenty toy-balloons let go together, and when they were bounding upward towards the empyrean a fellow fired both barrels of a shot-gun at them. The collapse was sudden and complete. I sat at dinner and heard one of the wilted men attempt to explain why he bursted so soon in his flight. It was pitiful. How greater and higher was Haygood obeying a superior duty!

There was absence of the usual fraternal and oratorical demonstrations. Letters were sent in place of delegates. This was well. The subject has been worn to a frazzle. Surely Methodists ought to love and respect each other without these periodical platitudes on brotherliness. It is high time we begin to work together.

While the Conference was sitting in the lecture-room the members of the Woman's Missionary Society were in session in the auditorium. I ventured a few moments among these blessed bonnets. I have had some experience with deliberate bodies. Business men in council are the smoothest assembly in the world. The old politicians come next preachers next, and women last. The saints in ribbons, now and then, would get into a tangle and trouble. Dr. Young was a sort of extempore chaplain, and went up to lead in prayer, till the sisters were in composure. It was clear that legislation is not the forte of the gentler sex. I must say that the company of devout women, day by day, in McKendree, was the most beautiful vision I had at the General Conference. There were many faces there that shone with the mellow radiance of life-long piety and good works. I thank God I saw them.

The Methodist Church is not careful of "days and new moons." Dr. Kelley, in announcing Dr. Summers's death, said it was on Ascension Day. Bishop Keener proceeded, as "an appropriate subject," to preach on the Ascension. It was not even the week of Ascension!

A Sunday-school teacher was endeavoring to impress upon her class the minuteness with which Providence watches over us, and quoted the text which says that the very hairs of our heads are numbered. 'Did you say, teacher, that the hairs of my head were all numbered?' asked a sharp little fellow in the class. 'Yes, my dear,' she replied. 'Well, then,' said he, pulling out a hair and presenting it, 'what's the number of that one?'"

"A little boy who had committed a fault was punished, and then sent to his room to ask forgiveness of God. His offense was that he had got into a passion. Anxious to hear what his prayer would be, his mother followed him to the door of his room, where she heard him in lisping accents asking the Lord to make him a better boy, so that he would never be angry *again*; and then, with child-like simplicity, he added: 'And, Lord, make ma's temper better, too.'"

"'Papa, can I eat a little currant tart?' said a little girl one day at dinner. 'No, my child,' he replied, 'I have already said you have had enough.' 'Well, then, papa, why do we so often sing that favorite hymn of yours, where it is said, 'Feed me till I want no more?' inquired she."

"A little fellow wanted his parents to take him to church with them. They said he must wait until he was older. 'Well' was the shrewd suggestion, in response, 'you'd better take me now; for when I get bigger I may not want to go.'"

"'Look here, my boy,' said a stern parent, 'you are telling me a falsehood. I can read it in your face.' 'Why, pa, you can't read a line without your spectacles,' was the matter of fact rejoinder."

"A little girl having been reproached with disobedience, and breaking the commandments of God, sighed, and said to her mother, 'O, mamma, those commandments break awfully easy.'"

Good Words.

The love of Christ is deep as well as bright
He leaned down so low to raise so high.
None lie so low, save those who will not heed,
But in the darkness they may find his hand,
And hear the calm, profound, pathetic voice,
Come unto me. Deep was Gethsemane,
And Calvary dark; did I not love thee? Come.

CHARLES KINGSLEY ON PRAYER. Knowing and believing a great deal of the advanced physical science of Darwin's school, I still can say I do not believe in the existence of law. "Laws of nature," "laws impressed," or "properties impressed on matter," are to me, after analysis of their meaning, mere jargon. Nothing exists but will. All physical laws and phenomena are but the manifestations of that will—one orderly, utterly wise, utterly benevolent. In Him, "the Father," I can trust, in spite of the horrible things I see, in spite of the fact that my own prayers are not answered. I believe that he makes all things work together for the good of the human race, and of me, among the rest, as long as I obey his will. I believe that he will answer my prayer, not according to the letter, but according to the spirit of it; that if I desire good, I shall find good, though not the good which I long for. And "law," and "necessity" I look upon as phantoms of my own imagination, always ready to reappear, but always certain, likewise, to vanish again before one sound blow of careful logic or of practical life.

—How is it going to happen that ministers shall be found preaching a more vital kind of sermon? By the removal of the causes which lead them to prepare the less vital kind. And those causes may be summed up in this: a lack of nearness to Christ and to their brother, and of spiritual contact with their Lord and with their neighbor. Give either of these, and it will help the other. Give both, and the sermons will be vital.

—Dr. Guthrie, the famous Scotch preacher, remarked, in advanced life: "They say I am growing old because my hair is silvered and there are crow's feet on my forehead, and my step is not so firm and elastic as of yore. But they are mistaken. That is not I. The brow is wrinkled, but the brow is not I. This is the house in which I live. But I am young, younger than ever I was before."

—"There is no greater mistake," said Dr. Bushnell, "than to suppose that Christians can impress the world by agreeing with it. No; it is not conformity that we want; it is not being able to beat the world in its own way; but it is to stand apart and *above* it, and to produce the impression of a holy and separate life—this only can give a true Christian power."

—Religion is as necessary to reason as reason is to religion; the one can not exist without the other. A reasoning being would lose his reason in attempting to account for the phenomena of nature, had he not a Supreme Being to refer to. If there had been no God, mankind would have been obliged to imagine one.—Washington.

—Like flakes of snow that fall seemingly unperceived upon the earth, the seemingly unimportant events of life succeed one another. As the snow gathers together, so are our habits formed. No single flake that is added to the pile produces a sensible change: no single action creates, however it may exhibit a man's character.—Jeremy Taylor.

—Endeavor to be always patient of the faults and imperfections of others; for thou hast many faults and imperfections of thy own, that require a reciprocation of forbearance. If thou art not able to make thyself that which thou wishest to be, how canst thou expect to mold another in conformity to thy will?—Thomas a Kempis.

—As the ice upon the mountains, when the warm breath of the summer sun breathes upon it, melts, and divides into drops, each of which reflects an image of the sun; so life, on the smile of God's love, divides itself into separate forms, each bearing in it and reflecting an image of God's love.—H. W. Longfellow.

—Thus a certain wise man replied to one, who said, "Such and such thoughts have come into my mind," by saying, "Let them go again." And another wise oracle said, "Thou canst not prevent the birds from flying above thy head, but thou canst prevent their building their nests in thy hair."—Martin Luther.

—No man truly prays against sin who does not pray against temptation. No man truly hates sin who does not hate temptation, when known as temptation. To guard against temptation is the supreme wisdom; and Christ puts that wisdom into the prayer he framed for his people.—Christian Index.

—It is possible to be too submissive. Submissiveness may degenerate into spinelessness. We ought to be unmeasurably sure that the ills that threaten us are coming upon us by the will of God before we submit to them.—Washington Gladden.

—The best name by which we can think of God is Father. It is a loving, deep, sweet, heart-touching name; for the name of father, is in its nature, full of inborn sweetness and comfort.—Martin Luther.

Christian Advocate.

THURSDAY, JUNE 15, 1882.

For the New Orleans Christian Advocate.

THOMAS O. SUMMERS, D. D., LL. D.

BY C. G. M.

"Let us talk about heaven."

Now fit the subject and the place,
To talk of heaven and God's free grace,
To prize the Scriptures true,
I've lived my threescore years and ten,
I've preached the gospel unto men,
The things that made me new.

I feel the power of saving grace
While sinking now in death's embrace
My task on earth is done.
I'll talk of heaven, oh! glorious place,
Where I shall see my Saviour's face,
And worship at his throne.

Even now I see his grand throne shine!
What glorious prospects, bathed in light,
Stand out on every hand!
Could I tell you, dear Fitzgerald,
What splendid things I now behold,
You could not understand.

Eye hath not heard, nor ear beheld,
What now I hear and now behold,
For us God hath in store.
I stand upon Mount Pisgah, where
I see the landscapes "over there,"
Upon the other shore.

Oh! Doctor Summers, grand old man!
When shall we see thy like again,
To wear thy mantle here?
To take the place thou best filled,
And from them all such work distilled—
Oh! may the new appear.

The church is poorer far to-day,
Since Doctor Summers past away,
To make still richer heaven?
To take his place at God's right hand,
And with the blood-washed there to stand,
Who've had their sins forgiven.

ATLANTA, ALA., June 1, 1882.

Notes and Incidents from Rambles About London.

These Exeter Hall May meetings are held on a large scale, and all large societies try to secure at least one of their meetings in that vast and equally celebrated audience-room. But as all can not be thus accommodated, many of these are held in April and in other places. The Wesleyans held their first opening meeting, April 27, in the Wesleyan Centenary Mission Hall. Another on Saturday, in Exeter Hall, with a breakfast; but the greatest day of all was May 1, in Exeter Hall. The president of the Conference, Mr. Osborne, was to preach the missionary sermon at the opening meeting on Thursday, at eleven. Here was a query. I had promised to go to Mr. Parker's, at the temple, at twelve. I went to the Mission Hall, and remained forty-five minutes, and expected to hear the text at least, and allow myself ten minutes to reach the temple. But, alas! this long-drawn litany, liturgy, or what they call it, had to be gone through with—a dry, unwelcomed performance certainly. Although I waited patiently, or perhaps otherwise, the long forty-five minutes, but no text yet and no telling when there would be. So I escaped further penalty, and heard a grand sermon from that truly great man at the temple. The Methodist papers are dealing out some hard and heavy blows against this almost intolerable burlesque liturgy doings as it is used in the London Methodist Chapels. It seems to kill all spirituality wherever it is used, and how can it be otherwise. One of these writers calls it the *scratches* of Methodism. Wesley has said that no one can read and pray at the same time. A great many will not come until this dried up, formal ceremony is over. It makes a great division in London Methodism. The eager, hungering multitude, that desire the simple truth, have no sympathy or use for it, as may be seen by the pressing thousands that every Sunday go to hear Spurgeon and crowd the Salvation Army rooms. I went to hear Newman Hall, and I must say I was very much disappointed. I thought it strange at first that the church was not near full, and the architect who planned the building must certainly have studied to make it one of the worst sounding places in the world, and succeeded to perfection. The inside finish is very much after the same order of Dr. Clapp's Church, corner St. Charles and Julia streets, which, for sound, is well known to be beyond all patient endurance. Here, too, the long-drawn Sing Sing litany torture is performed. I can not conceive what sort of a spiritual sermon can be expected from a preacher who has to go into three pulpits to say his prayers, and then quite a ceremony over changing his light *summer* dress for a black one, and his sermon written and mostly read. His name as a popular preacher does not rank very high in London.

Exeter Hall, on Monday, May 1, was crowded long before the appointed hour for the anniversary of the Wesleyan Missionary Society, where everyone is admitted by free tickets, obtained at the Centenary Mission Rooms. I had secured one some days before, and was there an hour before the time, but it was difficult to get admittance. There were many returned missionary speakers present from many distant fields. The meeting continued from eleven till near five. There were some fine telling speeches. How strangely this sort of wild hand-clapping sounds to a visitor, among a gathering of thousands, and is but too evidently often started by one or two inconsiderate ones, and then followed up by the crowd, as if it were a sort of side-way exercise that must be put through, while very many are greatly puzzled to see what was said to bring it forth. It looks very much, at some meetings I have attended, as if the speaker could make a convenient pause at times, and look for it, and there is always some ready to begin it. There are times when a proper demonstration may be very proper, but otherwise it is a great annoyance. The speakers report good progress in many places. They have at last, after years of severe trial, found an open door among the Coreans. I shall say but little of the many able speeches, as you will read them in the London Methodist papers. Particular mention was made of Ceylon as a glorious result of Dr. Coke's first mission to India in 1813. Although he died on the way, yet the work went on. The speaker said that the native churches of Ceylon were beautiful examples of successful planting. They have become rooted in the soil. They grow and flourish without foreign support, and bring forth much fruit unto God. They have a vigorous membership and a faithful native ministry, and carry out an enthusiastic principle of self-extension. They have 3,800 members and probationers, and 16,000 children in their various mission schools.

The missionary collections for the present year is on a very extensive scale, while it appears the appropriations have been much more extensive by going $100,000 in debt. This is to be regretted; but the ever-expanding field and the increasing demand seemed to make it a necessity. Mr. McArthur, ex-Lord Mayor, is a very active, zealous worker, and liberal withal. He said I hold a paper in my hand with the written statement that many would far more willingly give for aggressive work than for the payment of the debt, and that there is $100,000 ready for aggressive purposes, but is only available when the debt is paid. Mr. Wm. Arthur, *the tongue of fire man*, then spoke, and he certainly can say more in a few words than any other man I have seen. Some one said just now he would rather pay for aggressive work than pay for the debt. That is what we have been telling the committee. I hold that the business of a committee is not to incur debt, but to properly lay out the money intrusted to them. But still, after all, this debt is only aggression anticipated. They have been aggressing, and they did aggressive work before the time; that is all. It was every bit of it aggressive work; the whole debt was incurred through aggression. The proposed amount was quickly raised, and the audience was called upon to sing the doxology. The next most important gathering at Exeter Hall was the British and Foreign Bible Society. It would seem a pity that public buildings were not made large enough to contain all who wish to attend, without this admittance by free tickets. But they are not, and, if they were, they could not hear the speakers. So I suppose there is no help for it. Lord Shaftsbury presided; wonderful man. How many long years he has been full of all good works! It is not too much to say that no other name in London stands so high as that of Lord Shaftsbury; first and foremost in everything for the advancement of true Christianity. He seems ready for every call, for every cause, and for every denomination, and has or is to preside over thirteen of these Exeter Hall meetings, and, although quite advanced in years, his head is not much gray, and bids fair to live and work for many years to lead on the conquering host to greater conquest. I have often been accompanied in my London rambles by a Methodist friend; yea, more; a nephew, who very much in place just now happens to be a Methodist, and in passing old Marylebone Church, which has not been used since 1815, and in looking through the iron railings, among many ancient tombs, there stood an obelisk monument over Charles Wesley's grave, in which is buried his wife and one son, with their names, dates and ages, also some beautiful verses of his own poetic genius. Charles Wesley, that almost angelic man, would not consent to be buried at City Road Chapel, because it had not been consecrated; and yet who shall say that it is not the most consecrated spot on earth. The monument is in good preservation, and kept so by the preachers of the British Conference. My photo friend proposed to come up some day and take a picture of the monument, and also the front of City Road Chapel. I, of course, quickly agreed to this. It has been done, and a nice package made up for New Orleans. Charles Wesley lived near this place for many years, in Cavendish street. He was so much respected in the neighborhood that when the authorities made some changes and improvements in the streets they, in respect for him, called it Wesley street, and the name is marked very plain on the wall on both sides of the street. But on our way up here from the city, in passing up a narrow street, I saw Moravian Chapel marked on the entrance of an alley about eight feet wide. I looked about for the name of the street which we had come, and, without thinking of such a thing, here we were close to Wesley's little Moravian Chapel, 33 Fetter Lane.

After being admitted through a sort of private entrance, and then through a long passage, a door opened into the chapel, very small, but kept in nice order, and used for regular worship, just as it was when Wesley preached in it, and met good old Peter Bohler there, one hundred and forty years ago. A gentleman directed me through the long passage, and said he was engaged just then, and I could look around as long as I desired; but after awhile he came and gave me many items about the Moravian brethren. He said they were not a greater number now than in Wesley's time, and perhaps not so many. They had extended mission fields abroad years ago, but not so much now. Peter Bohler, Wesley's great spiritual instructor, preached his last sermon in this little chapel forty years after his first acquaintance with Wesley, who was at that time struggling through the darkness into the light, and of whom Bohler wrote: John Wesley is a good-natured man; he knew he did not properly believe in the Saviour, and was willing to be taught. His brother, Charles, is at present very much distressed in his mind, but does not know how he shall begin to be acquainted with the Saviour. Our way of believing in a present Saviour looks so easy to Englishmen that they can not reconcile themselves to it. If it were more intricate they would sooner find their way into it. Forty years later Bohler returned from America, and preached again in his little chapel; but seven days after he died suddenly, while sitting in his chair, and was buried at Chelsad. An unpretending stone reads: "Peter Bohler, a Bishop of the United Fratrum, departed April 27, 1775, aged sixty-two."

Last Sunday morning, while on my way to Spurgeon's Chapel, having an hour to spare, and passing along Lombard street, I went into All Hallow's Church. I asked an old lady present if John Wesley ever preached there. Yes; it was in that pulpit he preached his first extempore sermon, and I can show it to you as a preserved record of the church. I went into the pulpit, and stood on the same spot where that matchless man seemed to put a veto forever on all sermon reading. She took me to another part, and there, hanging on the wall in a glass frame, it reads that Mr. John Wesley preached in this church on the last Sunday in 1783, and, while putting on his gown in the vestry, said to one present: I remember preaching here fifty years ago, and as I was going up the pulpit stairs I discovered I had come without a sermon. I returned to the vestry under much confusion and agitation. A woman standing near noticed my concern, and said: Pray, sir, what is the matter? I said: I have not brought a sermon with me. She put her hand on my shoulder and said: Is *that all?* Can not you trust God for one sermon. It had such an effect on me that I went into the pulpit and preached extempore, with great freedom to myself and acceptance to the people, and have never since taken a written sermon into the pulpit. Near the altar are two old English Bibles, bearing date of 1618, spread open and kept in a glass case. They were torn away from the pillar where they were chained while the old church was on fire, it being one of the eighty-nine that was burned in the great fire of 1666, and the same chain is still fastened to the Bible, and hangs down over the open leaf; and near to this is the tomb of Miles Coverdale, the first translator of the whole Bible into English, in 1535.

EDWARD NOTLEE.

LONDON, May 12, 1882.

Colportage Sketches—No. 28.

BY A. M. JONES.

THE MAN DANCE.

It was a July day, 1881, and excessively warm. While Charley, hot and tired from hours of severe travel over rocks, hills, and through small fertile valleys, stood in a beautiful, limpid, mountain stream, quenching his thirst, faint, feeble strains of music were heard in the distance. Ascending the bank, making a turn in the road, and passing a cluster of undergrowth, the enigma was explained, and a *scene* for an artist spread out before me. Wagons, buggies, oxen, mules, horses, colts, dogs, and people, old and young, were arrayed in the style of a grand modern pic-nic. The first thing that attracted my attention was the *dance*, which seemed to be in full blast. The drive, of a hundred yards, gave a little time for reflection, and I resolved, if not repulsed, to say something to the thoughtless multitude of the God whom I serve, and exhibit before them a few copies of the Bible. Stopping just before coming to the crowd, I asked a young man the privilege of an introduction to the leaders of the occasion. Soon a gentleman in middle life and an old man of at least seventy summers approached my buggy, and expressed themselves as being glad to see me. After a few pleasant, commonplace remarks, I explained the nature of my work, and asked the favor of making a Bible speech of ten minutes, and showing my books. To this they readily consented, and returned to publish what was going to take place. By this time every eye, except those of the *dancers*, was turned upon me. I rested and waited for the set to close, but the mind and the eyes were by no means unemployed. It was a *bran dance*, and the first I ever had the misfortune to witness. Where the appellation came from, whether appropriate or not, when and by whom first applied to the violent exercise of dancing in the woods, I do not know. By considerable labor the plot of ground had been made smooth and level, freed from rocks and roots, but was destitute of either sawdust or bran. The dancers danced upon the naked dirt, without anything to protect their *delicate feet* and snow-white skirts from the dust, which, so very dry, rose at the least movement, and mounted higher and still higher at every jump. While looking upon that scene, disgusting to the extreme, men and women laboring together in the performance of such violent gesticulations, amidst a fog of dust, and under heat to the pressure of ninety-nine degrees, the thought occurred to my mind that the washer-women, for purifying those clothes the next week, ought to have double wages. It was, I suppose, a square dance, or at least the dancers, the men and women, danced square up to each other, face to face, joined hands, turned, backed, wheeled, and made for each other again. All these various movements, especially on the part of some, were accompanied by the most violent exertions. When the music ceased, and they began to apply both handkerchiefs and fans, their red faces, profusely covered with perspiration and dust, presented more of a sad than laughable picture. *What complete nonsense and folly!* Having been formally introduced, I occupied ten minutes of their precious time in explaining my mission, exhibiting the Bibles, urging upon them the necessity of each one owning a copy, and the importance of daily reading the sacred Scriptures. I have before me to-day the youth and beauty, the age and wisdom of this community, engaged in a scene of revelry and mirth. The Bible, the word of God, the book of books, which I hold in my hand, will teach you a more excellent way. It will impart to you a higher, holier, nobler, purer and more lasting pleasure than that of dancing between these two hills in an atmosphere so still that there is not a leaf moving in the forest, and heat so intense that the thermometer, at this hour, is not less than ninety-nine degrees. I am a Methodist preacher, and you never saw one who was not opposed to dancing. If you will dance, however, in this terrible heat, dance on, but in my opinion the young man who has no Bible is not even a fit dancing companion. If I were a marrying man that lady who does not appreciate the Bible high enough to have a copy of her own would never be led to the hymenial altar by me. A word to young ladies, and I have done. I have found almost four thousand homes destitute of the word of life. My advice is never marry a man, if twenty-two years old, who does not have a Bible. He may be good-looking, clever and industrious, but the very fact of having no Bible indicates some deficiency of character. Such a man may keep you in some little hut for twenty years, and never brighten your home by bringing into it a copy of the sacred Scriptures. Then to wed such a one, you had better be an old maid, and preserve the state of "single blessedness" all your life. Having concluded my speech, and disposed of a half dozen or more copies, I bid them adieu. Before out of sight the music began again, and another set was on the *dirt*. Some good may have been accomplished by that day's work. I must not fail to inform the reader that the fiddler was a woman, and the young men made up a purse and presented her a Bible worth *thirty cents*.

Having related the above adventure to a young gentleman, some weeks afterward, he said:

"I dance, but would not, under any circumstances, engage in an indecent scene like that."

"Why not? *Dancing is done up.*"

"It does not look well to dance in the woods, and the best class of young ladies wont do it. Besides that, the ground is not suitable for the round dance, and I have but little use for the square dance any way."

"Why don't you like the square dance?"

"It is so lame and tasteless."

"I have often heard of the round dance, but never saw it performed. Will you explain the difference?"

"In the square dance you never touch the lady at all, except her hand occasionally, but in the round dance you are in close contact with her all the time. A man having once danced the round dance will never take pleasure in the square dance again. I sometimes dance the square dance now, but it is always dull and without animation. I would not give a cent for it."

"Do you like the round dance?"

"Yes; could dance it all night."

"I mean no harm by the question, but will you be so kind as to tell me the position of the parties while engaged in this pleasant exercise?"

"I have no objection to doing so, but I know what you will say. You preachers all think such as that a great sin. I place my arm around the lady's waist, she her's around mine, and with her head, or the side of her face, against my bosom, we, keeping time to the music, go round and round. This is about the best description I can give."

"It seems to me that is more of a hug than a dance."

"No, sir, there's no hug about it."

"See here; tell me the truth. When a young man has a lady in that position is he not tempted to give her a slight pressure?"

"That is altogether owing to his partner. If she is fully initiated, and an old hand at it, she will not object. But if she is just learning the round dance he had better be prudent. When ladies become accustomed to the round dance they enjoy it as much as men."

"Honestly, do you think it proper for men and women to dance together in such style?"

"I don't know as to that, but you will never break it up. Men will dance the round dance as long as they can get ladies to dance with them."

"In all candor, if you have told me the truth, and I suppose you have, this abominable dance ought to be stopped. It ought to be frowned upon by all good people, and discarded from every class of society. While human nature remains as it is now, if such dancing is practiced at all, it should be confined to married men and married women, and that every man should be strictly required to dance with his own wife. Old Simon was right. The revival meeting in the colored church had been going on for some time, and the excitement was intense. While Simon was shouting in one part of the room he glanced toward the altar, and saw Peter, the pastor of the church, in an ecstasy of joy, throw his arms around his wife, and heard him exclaim: 'Bless de Lord; ligion makes us so happy.' Seeing his life companion in the arms of another, he made his way, as best he could, through the promiscuous crowd, and, with some little energy, placed his hand upon the pastor's shoulder, and rather sharply said: 'Brudder Peter, Brudder Peter, in dis meetin' let ebry man hug his own wife.' If people will dance such dances let every man dance with his own wife."

Of course I intended no offense by alluding to the colored revival, yet my young friend became excited, and with animation affirmed that there was no similarity whatever between the *round dance* and a set of ignorant, shouting negroes. I advised him to read "The Dance of Death."

Entire Consecration.

MR. EDITOR: That "man can not serve God and mammon" is an affirmation of Christ verified in the lives of a host of individuals who are members of his church—individuals who, for a season, ran well in the Christian race, but finally suffered the deceitfulness of riches to choke the good word of God in the heart, so that it brought no fruit to perfection. The mind was not in them which was in Christ Jesus, who walked not after the flesh, but after the spirit. Nor were they like-minded as the first Christians at Jerusalem, who fully consecrated themselves and their substance to Christ and his blessed cause. These Christians sold their possessions, and brought the price thereof and laid it at the apostles' feet, and distribution was made, according to their several necessities, so that no man lacked any thing. I do not say we should imitate the example of the early Christians, so far as the community of goods is concerned; yet it is obvious from this text, as well as other texts of Scripture, that our obligation to do good of every possible sort, and as far as possible to all men, is not a whit less than was theirs. "The poor," said Christ, "ye have with you always;" and as long as there is one poor son of Adam's race who actually needs our help, and we have it in our power to do him good, we are duty bound as Christians to minister unto his necessities. If we should fail in the performance of this plain scriptural duty, as a natural consequence, we suffer loss in our souls. There can be no wrong in gaining wealth, if in so doing we violate neither our conscience nor the word of God; yea, rather it is our duty to gain all we can in an honest way. Nor is it in saving what we have gained that we are found guilty *before God*; but rather in "laying up treasure." "Gain all you can, save all you can, and give all you can," is the direction of Mr. Wesley, which, if followed by those who profess to love Christ, would result in a more rapid spread of scriptural holiness over these lands.

"He who hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Hence, we see, it is not the possession of this world's good that drives out the love of God from the soul; but a lack of compassion for the poor and needy, manifested in a failure on our part to contribute to their necessities when in our power to do so. Not only should we consecrate our substance, but also our time, talents and labors; yea, we should "present our bodies a living sacrifice to God." For this is indeed our reasonable service, since "we are not our own, but bought with a price," and it is our duty to "glorify God in our bodies and spirits which are his." I know there are many opposers of the doctrine of entire consecration, even in the church of God. The worldly-minded, the avaricious, the unself-denying church members would forever obliterate that important truth: "Without holiness no man shall see the Lord;" but it can not be done. Firm as a rock doth God's truth stand. "Heaven and earth shall pass away, but the word of the Lord endureth forever." This blessed doctrine, though opposed by many who possess very little either of the form or power of godliness, will meet with the hearty approval of all the pure in heart—"those who love the Lord Jesus Christ in sincerity." Our missionaries to foreign lands are now much more encouraged than ever before in their work and labor of love for the heathen. "The light of the glorious gospel of the Son of God" is penetrating the dark abodes of heathenism, and, from the "signs of the times," it would seem that this is indeed the "set time to favor Zion—the acceptable year of the Lord." The fields are now white unto harvest. The laborers are not in abundance, and the means wherewith to carry on this "good-begun work" are scant. If the church of God possessed the zeal which should characterize her under such circumstances, the lovers of Christ would rally around the cross of Calvary and pour into the Lord's treasury so much of the wealth which is now corrupting in the coffers of the rich, as would be adequate to the demands of the occasion. The church must possess such a zeal and devotion before the kingdoms of this world will become the kingdoms of our God and his Christ. The church that first comes up to this standard of entire consecration to Christ and his cause will be a "Goshen in the land of darkness." The great design of Christianity is to unite man to his neighbor, and all to God. Until this design is accomplished, there will be "wasting, violence and destruction within our borders." But when the love of God shall have been shed abroad in the hearts of all the members of his church, and they shall have consecrated themselves fully, with all they have and are, to him and his service, then shall appear the dawn of a new day upon a people whom the Lord delighteth to honor, "whose sun shall not go down, neither shall their moon withdraw itself; for the Lord shall be their everlasting light, and the days of their mourning shall be ended."

M. CLAYTON CALLAWAY.

BYRAM, MISS., May 19, 1882.

Visiting Committee.

The commencement exercises of the East Mississippi Female College, located at Meridian, began on the twenty-fourth, and closed on the night of the thirty-first ultimo.

In the absence of the chairman of the visiting committee, Rev. C. B. Galloway, we deem it our duty, as members of the committee, to report that, in our judgment, the entire exercises gave almost universal satisfaction. Without entering into details we would state, the gratification of the members of the Conference, and all who are interested in the prosperity of the college, that the examination of the classes gave evidence of thorough teaching, worthy of the arts of special cramming for such an occasion. And we are pleased to say that the scholars, especially the graduating class, gave evidence of severe training and unusual proficiency. The impromptu compositions of the class were exceedingly happy and gratifying.

We feel disposed to congratulate President Adkisson and professors on the proud distinction which they have attained; the high grade of excellence and the solid standard of learning which they have brought this Conference institution, and which will, ought to, attract a largely-increased patronage.

The commencement sermon by Rev. R. S. Woodward, presiding elder of the Vicksburg district, received the highest encomiums, and abounded in superior flights of eloquence.

The address before the literary societies by Maj. J. J. Hood, of Forrest, Miss., was pronounced by the best judges, as to thought and matter, to be vastly superior to addresses on such occasions.

The address before the *alumnæ* by the Rev. J. W. Harmon on "The beggars and beggaries of human life," showing up the foibles, as well as the mock power of woman for good, gave birth to comments *pro* and *con*.

The address of the Rev. Dr. E. Starr, of Selma, Ala., and member of the Alabama Conference, before the graduates won golden opinions from all classes, and, from the congratulations the eloquent speaker received, we should suppose that he was highly gratified with his reception among strangers.

The following degrees were conferred on the young ladies of the class of 1882:

Proficiency in the schools of grammar and *belles lettres*: Misses Mattie Massingale and Callie Morris, Lyman, Miss.

Proficiency in the degree of English literature: Misses Julia Rothwell and Nettie Collins, Meridian, Miss.; Misses Addie Miller and Clara Rushing, Walnut Grove, Miss.; Miss Allie Williams, Waynesboro, Miss.; Miss Sallie Lyle, Selma, Ala.

The Board of Trustees elected Rev. J. A. Godfrey, presiding elder of the Meridian district, to fill the vacancy in the board caused by the death of Rev. Dr. W. E. M. Linfield.

In conclusion, we congratulate the members of the Mississippi Annual Conference in having the supervision of a female college of such high grade, from whence may issue the daughters of preachers, laymen, and citizens generally with diplomas in hand, which are not only marks of distinction, but true standards of learning. An education that compasses both head and heart.

J. W. HARMON, for Committee.

FINDING ONE'S PLACE.—A good many people spend all their life hunting for the place in this world which they were intended to fill. They never settle down to anything with any sort of restful or contented feeling. What they are doing now is not by any means the work that is suited to their abilities. They have a sunny idea of a very noble life which they would like to reach, in which their powers would find free scope, and where they could make a very bright subject. But in their present position they cannot be much of anything, and there is little use to try. Their life is a humdrum and cross routine, and they can accomplish nothing really worthy and beautiful. So they go on discontented with their own lot and sighing for another; and while they sigh the years glide away and soon they will come to an end, to find they have missed every opportunity of doing anything worthy of an immortal being in the passage to eternity. The truth is, one's vocation is never some far-off possibility. It is always the simple round of duties that the passing hour brings. No day is commonplace if we only had eyes to see its splendor. There is no duty that comes to our hand but that brings to us the possibility of kingly service.—S. S. Times.

Christian Advocate.

THURSDAY, JUNE 15, 1882.

"O, REAPER OF LIFE'S HARVEST!"

O! reapers of life's harvest,
Why stand with rusted blade
Until the night draws round thee,
And day begins to fade?
Why stand ye idle, waiting
For reapers more to come?
The golden morn is passing—
Why sit ye idle, dumb?

Thrust in your sharpened sickle
And gather in the grain:
The night is fast approaching,
And soon will come again.
The Master calls for reapers,
And shall he call in vain?
Shall sheaves lie there ungathered?
And waste upon the plain?

Mount up the heights of wisdom
And crush each error low;
Keep back no words of knowledge
That human hearts shall know.
Be faithful to thy mission,
In service of thy Lord,
And then a golden chaplet
Shall be thy just reward.

Christians for the World—Not of it.

BY THEODORE L. CUYLER, D. D.

There was a prodigious significance in that intercessory prayer of our Lord on the eve of his sufferings: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." The preservation of the world from moral ruin depended on the preservation of the church of God. "Ye are my witnesses," said the Master. The followers of Christ were to be his representatives: the visibility of Christ on earth was to be in the persons, in the acts and lives of those whom he had redeemed to be a peculiar people, zealous in good works. They were to be a wholesome leaven, penetrating the whole mass of humanity; they were to be the salt of the earth, preserving society from putrefaction by the savor of pure godliness. "Let your lights shine!" To "shine" means something more than the possession of a renewed heart or the enjoyment of an inward peace. It signifies the luminous reflection of Christ in character and conduct.

This world can not afford to have Christians degenerate or become demoralized. No city can afford to have its gas apparatus so damaged as to leave its streets in darkness; or its sanitary system so neglected as to leave it a prey to typhoid fevers or cholera. Divine grace is imparted in order to purify its possessor; and he, in turn, is to do his part to purify the community. If he fails, the community is the loser. We, who profess to call ourselves Christians, ought to know that the world expects us to stand for righteousness, and never to compromise; to act as disinfectants and to maintain our savor; to hold them up, and not to be dragged down by them. If all the Christianity in existence were to become bankrupt in character, even the scoffers themselves would be frightened. Sneer as they may, they expect us to stand by our colors. Our desertion of God and of the right would not only disgrace us, it would alarm even the ungodly. "If this world is so laden with the Christian religion," said the shrewd Franklin, "what would it be without it."

A personal incident will illustrate this secret reliance which the people of the world have upon the people of God. A young man, who was a professed Christian, was seeking to win the heart and hand of a young lady of wealth and fashion. His suit did not prosper, and one day she said to him: "you know that you are a church member, and I am a gay girl, very fond of what you call the pleasures of the world." This led him to suspect that his religion was the obstacle to his success in winning her consent to marry him. He accordingly applied to the officers of his church which must have been very loose in its joints for a release from his membership. They granted it. "Now," said he to her, when he met her again, "the barrier is removed. I have withdrawn from my church and I do not make any profession to be a Christian." The honest-hearted girl turned on him with disgust and horror, and said to him: "Mr——, you know that I have led a frivolous life, and I feel too weak to resist temptations. I determined that I never would marry any man who was not strong enough to stand firm himself and to hold me up also. I said what I did *just to try you*, and, if you have not principle enough to stick to your faith, you have not principle enough to be my husband. Let me never see you again."

Whether this incident be actual or not, the lesson it teaches is beyond dispute. The world expects Christians to stand by their colors; when we desert them, we not only dishonor our Master and ourselves, but we disappoint the world. Christ's followers never will save the world by secularizing itself or surrendering its strict principles of loyalty to whatever is right and pure and holy. Conformity to the world will never convert it. "Come out and be ye separate," saith the Lord, "and I touch no unclean thing." Even if the world could succeed in bringing the church down to its own standard of opinion and practice, it would only work its own moral destruction. It would extinguish the lighthouses which illuminate its own channels; it would destroy the spiritual heaven which Christ has ordained and prepared to save human society from corruption.

The demand of this time is not to lower the claims of God, but to elevate them; not to weaken the authority of divine inspiration, but to reinforce it; not to unloose obligations to Bible creeds, but to tighten; not to accommodate Christianity to the thought and fashion of the times, but to keep it stoutly and steadily up to its primitive standards. Not only must we stand fast to the faith once delivered to the saints, but to the practices enjoined in God's word. The church of this day is in no danger of excessive Puritanism. The peril is in the opposite direction. Conformity to the world is weakening the backbone of the church, thus far diminishing its power to lift the world up toward God. "If thou wouldst pull a man out of a pit," said quaint old Philip Henry, "thou must have a good foothold, or else he will pull thee in."

In no direction should Christians make their testimony more emphatic than in the line of righteous living. The sin of modern civilization has been well described as "making more of *condition* than it does of *character*." The very essence of Bible religion is to make character everything and conduct the test and evidence of character. By their fruits ye shall know them; make the tree good and the fruits shall be like it. This is the core of Christ's practical teachings. He "gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people." The Revised Version has it that he might purify unto himself a people for his own possession." The gist of this is that Christ owns us, and not the world. Our first duty is to him and really this is the most effectual way of serving them. Our loyalty to Christ is to be the world's salvation. The moment we betray him we betray them and empty ourselves of all reforming and regenerating power. When the salt has lost its savor, it is thenceforth good for nothing, but to be cast out and trodden under foot of men. When a Christian so conducts himself as to be despised by his unconverted neighbors, he inflicts upon them an incalculable injury. He confirms them in unbelief. He brings Christianity into contempt. He poisons the well from which they ought to draw good influences. "Ye are my witnesses," said our loving Lord and Master; but what if the witnesses *speak falsely*?

In whatever direction we apply it the fact remains clear that society needs a strict, pure, honest, self-denying, godly-minded church. Our politics need a chloride of lime; and Christian citizens ought to engage in civil affairs not to become tainted themselves, but to purify civil life. To a right-minded Christian a ballot is a trust, and public office is a stewardship for God. The most grevious calamity that could happen to this country would be a divorce of practical Christianity from its politics. Conscience is more to this republic than all its army, or navy, or millions of Government bonds.

In commerce and trade Christianity has its indispensable place, and God's people their sphere of usefulness. The Golden Rule is the true Christian's yardstick; commerce becomes a cheat if it is disused or broken. When a church member defaults or runs swindler, he repeats the sin of Judas. Christ is betrayed, and men's faith in Bible integrity is so far shattered. A Christian merchant, manufacturer, or mechanic has a call to serve Christ and save his fellow-men as much as any gospel minister. Every office of heaven has its place.

Social life with increase of wealth has a trend toward demoralization. Luxury enervates. Popular amusements become sensualized and offer their temptations to the church. Be ye not conformed to the world applies to the stage, the ball-room, the wine cup, and to everything that would turn God's world into a "vanity fair." Conformity to the world amounts in the end to more than the corruption of Christ's church. It puts out the light which Christ kindled; it destroys the very leaven which he has prepared to purify and sweeten, and save a "world lying in wickedness."—Independent.

The Altar in the Home.

We have regarded it as deserving of comment that those converted from heathenism promptly establish family worship in their homes. Whether it is universally so we cannot affirm; yet from facts that have come to our notice we are safe in inferring that it is. The circumstances that naturally render it certain, or even probable in some cases seem to obtain in all, and hence there is likely to be the same result in all. Chief of these circumstances is the habit of worship. Idol worship, in some form, we understand to be universal among the heathen; and, being dictated by superstition it takes possession of the minds, and hearts, and is as scrupulously maintained as anything they do. Regeneration alone can dissolve the bonds of superstition's worship; and, as the Christian religion also requires worship, it might be expected that the result would be a turning from the false to the one living and true God. The habit is continued. The worshiping element in human nature remains, and under the new condition of allegiance to God it is simply corrected and properly directed. The following illustrates the statement made above, and we have in mind another instance of the same kind.

"Cannibalism is declared to be now extinct in the Fiji Islands. Within the last fifteen years not less than 65,000 cannibals have been won to a nominal Christian faith, and not less than 2000 have professed faith in Christ. Scarcely a house in Fiji, it is said, is without religious worship. It would be difficult to find a parallel to this in the history of modern missions.

"Now, while it is a misfortune to have begun a heathen, we can not but regard with peculiar interest the advantage that a habit of worship gives those of them that are converted. They are made ready by it for obedience to the commandment to worship God, and through which obedience many and great blessings are assured to them. They have something to learn concerning true worship, but have not the habit of worship to acquire, which it is difficult both to establish and to sustain. The latter is thoroughly wrought into their lives and fixed in their homes so that the young would scarcely recognize a home as complete without it.

What shall we say of Christian lands and nominally Christian homes that are without a recognition of God corresponding to the above? It is an evidence of Christian civilization, or what? Does it come through fear of superstition or imitation of the heathen? Or is it an evidence of prevailing godlessness? Paul speaks with apparent sorrow of those that are "without God"—atheists strictly rendered—those who are not within his loving recognition and do not have him as an object of supreme devotion. And one of the prophets utters this imprecation: "Pour out thy fury upon the heathen, and upon the families that call not on thy name." Notice the association, as also the seeming reference of the non-worshiping habit to families that are not heathen.

We believe that a neglect of family worship is not only a sin, but is such a sad dereliction of duty as results in domestic loss and real demoralization. Such worship, if in the morning, properly opens the day and fits us to carry its burdens, and escape its snares; while without it we go to our toils without the Great Supporter's assurance of aid, and expose ourselves to the world's and temptations without conscious guardianship from him whose perogative it is to succor us. And alas, for the children who grow up without being able to refer with gratitude to the delightful associations of family worship and parents who gave them example, precept, benediction and the benefit of invocation of the Divine favor, in the dear old home!—Journal and Messenger.

Religious Intelligence.

MISSIONARY.

—The one hundred and eighty-first meeting of the Society for Propagating the Gospel in Foreign Parts, took place at St. James' Hall, April 28, the Archbishop of Canterbury in the chair. Its receipts for the year were 134,978*l*. The number of ordained missionaries on their list was 594; of these 163 were laboring in Asia, 130 in Africa, 48 in Australasia, 252 in America and the West Indies and 1 in Europe. There were also, in the various missions, mostly natives, 183 catechists and lay teachers and about 300 students in colleges abroad. It was hoped that during the year 1882 an English bishop would be sent to Japan, whose sphere of work would be defined so as to avoid interference with the Bishop of the American church and his clergy. The principle on which the sister churches should work in heathen countries had been clearly laid down by the Lambeth Conference of 1878, and by this the society desired to abide. It had proposed that a Bishop for Japan should be selected by the Archbishop of Canterbury, and that his stipend should all be provided by the two great missionary societies. To this proposal the Church Missionary Society had consented.

—The Methodist Episcopal Church, South, has established a mission in China, and founded high schools, with a college in contemplation to consummate their plans. Dr. Allen, the President, writes of the wonderful success of this institution in the following terms: "We have been forced to accept 400 pupils, and yet there are very many applicants for whom we can find no place. But the truly marvelous part of the whole is the class of boys and young men who apply and their eagerness to get in, the crowning marvel being that while no tuition, as such, is charged, the subscriptions of the pupils for every one subscribes, and the friends of the enterprise, already suffice for two years. There never was anything like this ever seen or heard of in China before. I had expected to open two high school with some 150 boys to each the first year, but in less than four months from the first announcement of our plans we are compelled to accept 200 each, with full 100 more on the reserve or expectant list."

—At the instance of the Bombay Missionary Conference, a petition to Parliament has been signed by 338 missionaries in India protesting against the opium traffic. The petition declares that the Indian Government "is responsible for the increased consumption of the drug in India itself and the disastrous results in Burmah and China; that all attempts to justify the traffic in opium, on the ground of its being necessary as a means of raising revenue for the Indian Government, seem to imply the setting aside of moral obligation and the adoption of the degrading principle that everything is legitimate which appears to promote self-interest; and that China's pretense by the existing treaty with England from showing the sincerity of its declared desire to abolish the opium trade and this treaty can no longer be justified." Parliament is asked to take steps to reduce the area of the opium-producing district.

—Missionaries Milne and Correa, of the Methodist Mission in Montevideo, South America, have ascended the River Parana to Cuyaba, in the heart of Brazil, a distance of 2,072 miles from Montevideo. Superintendent Wood writes: "In some places they encountered hindrances and hardships, but in most places found great facilities for evangelizing those interior regions. They set at work in Paraguay a native of that country, who was converted in Uruguay and now returns full of zeal to labor for the conversion of his countrymen. He hopes to reach the illiterate aboriginal Indians, as their language the Guarani is his vernacular and he knows their mode of life and habits of thought. He is to live on what he can get, together with a small allowance from the American Bible Society in connection with the sale of books.

—One of the most interesting and encouraging facts stated by Dr. Christlieb, in his work on "Foreign Missions" is that of the existence of foreign Missionary Societies formed among the churches gathered out of Paganism. He speaks of them as "certain self-supporting, newly established native Christian societies, which are sending out missionaries, daughter-societies of England and America; like the native Missionary Society in Madagascar, a daughter of the London Society aided by the Palace congregation; the Hawaiian Evangelical Society, a daughter of the American Board in Boston; and lately, a grand-daughter of the same, the Missionary Society in Ponape in the Caroline Archipelago." That is the Divine way, and every real Christian will follow in it.

—Five probationers were received at the Methodist Episcopal Church in Peking, China, by Rev. G. R. Davis, on Sunday, Jan. 15. Among the number was the teacher of our Boys' School who seems likely to become a very useful man in the Mission. One person was at the same time taken into full membership in the Church. Bro. Davis finds on return to his old field that the work has been enlarged on every hand. The schools are larger and more efficient the chapels well attended and the work in our country stations rapidly growing.

—Catholic missionaries have been trying to proselyte the Christians of Krishnagar district, India, who are attached to the Church Missionary Society. When asked by these Christians why they did not go to the perishing heathen, the priests replied: "We do not go to the heathen, for we think they may possibly be saved by the light of reason; but we are sure that you, as Protestants, must perish, and so we come to you."

—At the Southern Baptist Convention the receipts for home missions were reported at about $100,000; those for foreign missions at $89,011. A resolution was adopted providing for the appointment of a committee to confer with other Baptists, with the sole purpose of cumbining and co-operating for the production of a new translation of the Bible in different languages.

—On May 2, the Church Missionary Society held its anniversary meeting, the Earl of Chichester in the chair. Its total contributions were £242,919. This society has its missionaries in West, East and Central Africa, in Palestine, Persia, India, Ceylon, China, Japan, Northwest America and North Pacific.

—The General Executive Association of the Woman's Missionary Society made the following appropriations: For China, $16,745; for Brazil, $12,500; for Mexican Border, $6,000; for Central Mexico, $1,200; for contingencies, $2,-000.

—Rev. N. J. Plumb, who is again established at Foochow, takes charge of the Biblical Institute. This and the Boys' High School and the Preparatory Course at present constitute the working department of the college, all in harmonious operation.

—Rev. E. H. Bickersteth, Vicar of Christ Church, Hampstead, England, has given the Church Missionary Society £1,000 to begin a mission among the Bheels, a hill tribe in Central India.

—In the last four years the number of baptized native Christians connected with the Church of England in the Diocese of Madras, India, has risen from 79,917 to 101,216. There are, besides, 38,000 catechumens. The increase is 27 per cent.

—According to the latest statistics on the subject, there are at the present time 310 Protestant missionary agents in China. Reckoning the population of China at 350,000,000, a ratio is found of one missionary agent for a population of 1,129,032.

—The Lucknow Witness says: "The debts of the Methodist Churches in Shahjehanpore, Lucknow and Cawnpore have been recently cleared off. We are always glad to record such pleasant incidents."

—In Western Africa, within the last forty years, 120 missionaries have fallen at their posts; but the value of their labors is seen in the 30,000 converts to Christianity in that region.

MISCELLANEOUS.

—The familiar formula, *in quorumdam infidelium*, is no longer to be used in connection with ecclesiastical titles in Christian countries. It has been objected to by the "populations of certain Christian cities which may be schismatic but not infidel." The decree issued from the Vatican says:

"Where it be requisite or desirable to distinguish by some common appellative Bishops or sees, *non*-residential, from those Bishops or sees which are residential, in lieu of denominating such *in partibus infidelium*, they may be styled, in general, as has been hitherto frequently the usage: *Episcopi seu Ecclesiæ Titulares*."

—Roman Catholic missionaries have been trying to proselyte the Christians of Krishnagar district, India, who are attached to the Church Missionary Society. When asked why they did not go to the perishing heathen, the priests replied: "We do not go to the heathen, for we think they may possibly be saved by the light of reason; but we are sure that you, as Protestants, must perish, and so we come to you."

—The British and Foreign Bible Society continues to be remarkably prosperous. Since its organization it has circulated 91,000,000 copies of the Scriptures in 216 languages and dialects. The Earl of Shaftesbury, who is in great demand as chairman in May anniversaries, is president of the society.

—A committee has been appointed by the Welsh Bishops, to consider the expediency of revising the Welsh New Testament according to the Greek text adopted in the English revision. The present Welsh version was not translated from the original, but from the English version, and, therefore, is not regarded as sufficiently idiomatic.

—The Vicar of North Allerton has an admiration for the Salvation Army. By special invitation, fifty members of the Army attended holy communion at the parish church Sunday morning. They walked through the town, singing their hymns, and were preceded by the standard-bearer, with the colors.

—The Reformed Episcopal Church has been in existence eight years, beginning with nine clergymen, including Bishop Cummins, and twenty laymen. It now has 110 clergymen and about 7,000 communicants. It has church property valued at $945,000, exclusive of incumbrances.

—It is suggested that an itinerant ministry will use bicycles in the future. A bicycle manufacturer writes to the Western Christian Advocate: "At this very moment I hear in the riding school above me, the rumbling of eight bicycles, each bearing pupillary propellant Methodist minister."

—Christ Church Cathedral, Canterbury, New Zealand, has been consecrated, four Bishops and many other clergymen assisting. The corner-stone was laid in 1864. The cost of the building is about $300,000. The nave is 110 feet long and the width of nave and aisle 68 feet.

—The General Synod of the French Protestant Church, at its recent session, appointed a commission to consider all the existing French translations of the Bible, with a view either to the adoption of one or the recommendation that an entirely new version be undertaken.

—In Russia Sunday is the favorite shopping day of all classes. Although the evil of this has been pointed out by most foreign writers in Russia, and by many native ones, it is only of late years that public feeling has been awakened to the matter.

—Of the $51,728.71 received from the sale of Bibles during the month of March by the American Bible Society, $11,378.01 came from New York, $3,800 from Massachusetts, $3,640.45 from Japan, and $8,206.19 from Turkey.

—Dr. Thomas M. Maguire has become professor of moral philosophy in Dublin University. He is the first Roman Catholic to hold this post. Religious tests formerly barred positions in the University to all but Episcopalians.

—A sect called the "New Israel" has risen among the Jews of Russia. It abandons circumcision, abstinence from certain viands, changes the Sabbath from the seventh to the first day, and abolishes usury.

—Pastor John Bost, the eminent Protestant philanthropist, is dead. In Laforce, where he lived, he had originated nine benevolent institutions now containing three hundred and ninety-two inmates.

—Of the population (1,677,478) of Greece, according to the census of 1879, the Orthodox Church has 1,625,689. Christians of other denominations number only 14,677 and there are 3,392 non-Christians.

—Rev. G. Huberi, a Baptist minister in Norway, has been sentenced to pay a heavy fine for having baptized a young person, both of whose parents were already members of the Baptist Church.

—The subscription list opened in this country for an American memorial window in honor of Dean Stanley at Westminster has been filled up, more than $5,000 having been subscribed.

—Nearly one-third of the whole number of Nez Perces Indians are church members belonging to churches located in Kamiah and Lapwai, in the presbytery of Idaho.

—There are 324 Baptist Churches, with about 20,000 members, in Florida, connected with which are 600 Sabbath-schools, with 5,000 teachers and scholars.

—The Reformed Episcopalian, of Chicago, has been consolidated with the Episcopal Recorder and Covenant published in Philadelphia.

—The first Welsh Church in Ohio was founded in 1803. At present there are in the state forty churches with 3,000 members.

—The sale of Bibles has recently been very large in Bulgaria, and there are signs, it is said, of deep religious interest.

Our Young People.

A MOTTO FOR LIFE.

Without haste! without rest!
Bind the motto to thy breast.
Bear it with thee as a spell.
Storm and sunshine guard it well.
Heed not flowers that round thee bloom,
Bear it onward to the tomb.

Haste not! let no thoughtless deed
Mar for aye the spirit's speed!
Ponder well, and know the right
Onward, then, with all thy might.
Haste not, years can ne'er atone
For one reckless action done.

Rest not! life is sweeping by
Go and dare before you die.
Something mighty and sublime
Leave behind to conquer time.
Glorious 'tis to live for aye,
When these forms have passed away.

Haste not! Rest not! Calmly wait!
Meekly bear the storms of fate!
Duty be thy polar guide;
Do the right, whate'er betide!
Haste not! Rest not! Conflicts past
God shall crown thy work at last.

From the German of Goethe.

From Enon, Mississippi.

MR. EDITOR: I have never seen anything from the young people at this place, and I thought I would tell the little folks how we raised money to buy books for our Sabbath-school. Our pastor, Bro. L. Carley, appointed a number of little children, myself being one of the number, to take up collections for that purpose; in one week we succeeded in getting the required amount. Our pastor is teaching a daily school at this place, and we are well pleased with him.

BERNELLA J. DEARMAN.

Grandpa's Mistake.

Tessie was learning to add. Dreadful work she made of it sometimes, and, when she was all mixed up, she would declare that she hated numbers with all her might.

Grandpa made a great pet of Tessie, and was always trying to help her out of her troubles.

One night he heard Tessie wailing—not over the addition table this time, but over the fact that she had so little money. Her church subscription was due—she gave two cents a week to the building fund of the new church. She belonged to the Children's Band of Foreign Missions, and gave ten cents a month to that. She belonged to the Home Mission Band, and gave ten cents a month to that; altogether, her hands were full. Just now was a new call.

A birthday present to Miss Keith, our own missionary—that was the way all the children of the band spoke of the lady out in New Mexico, who sent them letters. Tessie wanted to give it, but some bright-colored dolls had been too much for her, and her money was all gone? No wonder Tessie wailed:

"What's all this?" said grandpa, looking over his glasses. Tessie, with the tears still shining on her lashes, explained. Grandpa never could endure tears in her eyes. His hand went into his pocket.

"See here," he said, "seems to me I wasn't to give you any more money for a week; but there is no law against your earning some. We'll make a bargain. If you count what I've got in my hand, and get it right the first time, you may have it for your dear Miss Keith."

Joyfully Tessie agreed to this. So the small handful of pennies was passed over from grandpa's hand to hers, and she commenced her task.

"Only one count, remember," said grandpa. So her lips moved slowly and carefully. At last she looked up.

"Grandpa, there's $5 19!"

"What! what!" said grandpa. "Why, Tessie, how could you make such a blunder as that? Let me see."

"It is true," said Tessie, with a laugh.

"Look, grandpa! There's five cents, and five cents, that makes ten cents."

"Ay," said grandpa.

"And there's nine bright pennies, and they make nineteen cents."

"Just so," said grandpa.

"And then there is this very bright penny, made of gold, and it says 'five dollars' on it, and that makes $5 19."

"O ho!" said grandpa, "I've caught you now; it's a new cent, and nothing more."

But Tessie declared that it was made of gold; it was exactly like one that papa showed her only yesterday, and had just the same letters on it, and papa told her it was $5.

"Let me see," said grandpa, and he took the shining penny in his hand, and turned it over, and looked at it through his glasses, and said, "Bless my heart! Well, well; grandpa is caught this time, sure enough! It can't be helped; I'll stick to my bargain. You counted right, Tessie; the money is yours."

Thus it happened that Tessie Warren gave $5 19 toward Miss Keith's birthday present.—The Pansy.

Roy's Mistake.

Roy's papa bought a live duck. He carried it home in the evening. He was afraid the duck would go away, so he put it in a box. Roy called the duck his own.

When Roy opened his bright eyes next morning and looked out of the window, he saw snow on the ground. He clapped his hands and shouted, "Oh jolly, aint I glad!" He dressed himself and hurried to ask his mamma for his new sled and mittens.

His papa had just bought him a new sled for a birthday present. It was blue, with silver stripes all around it, and in the middle "Roy" was printed in large gilt letters.

His mamma told him he could not go out until he had eaten his breakfast. He was not hungry at all, and he could not eat much breakfast.

Then his mamma told him he might go out with his sled for an hour. She gave him his new mittens to wear. His grandmamma knit them for him.

Then Roy went and asked his little friend Eva to go with him. Eva's mamma said she might go. Roy drew Eva on his sled. They heard a duck crying, "Quack, quack, quack!"

Then Roy remembered his duck. He had been so pleased at seeing the snow that he had not thought of it before. Eva told him he must give his duck water to drink, or it would die. Roy took a long string from his pocket, and tied one end around one of the duck's legs, holding the other end in his hand. He led ducky towards the river near by.

She saw the big water and was in a great hurry to reach it. She waddled very fast, and the children laughed to see. Not stopping to drink, but gliding into the water, the duck swam gaily away.

Roy had not expected this, and before he thought of it the string was pulled out of his hand. His own duck was gone on the water.

"Quack, quack, quack!" said the duck. "good-by." Her acquaintance with Roy had been so short that she felt no sorrow at parting. But, Roy, how he cried! How he ran to tell his papa what had happened!

Roy's papa came to look for the pet duck. By-and-by she was found among some bushes leaning over the river bank. The string had become tangled, and it held her fast. She would have starved there if the cord had not been cut.

How glad Roy was now. Eva was glad, too. "Quack, quack!" said the duck. "Who so glad as I!"

Then Roy's papa explained to him that leading a duck to water was not just the thing—that it was a mistake. Roy saw that it was, indeed. He would not do it again. It had nearly spoiled his first day with his sled and playmate. But it was all right now for Roy and his duck and his playmate and their play.—The Watchman.

Among the Rifle-Pits.

Fifty yards in front of the abatis the pickets were stationed. When first the siege began, picketing was dangerous business. Both armies were bent on fight, and picketing meant simply sharp-shooting. As a consequence, at first the pickets were posted only at night, so that from midnight to midnight the poor fellows lay in their rifle-pits under a broiling July sun, with no protection from the intolerable heat, excepting the scrimpy shade of a little pine-brush erected overhead, or in front of the pit as a screen. There the picket lay, flat on his face, picking off the enemy's men whenever he could catch sight of a head or even so much as a hand; and right glad would he be of it, when the long-awaited relief came at length, if he had no wounds to show.

But later on, as the siege progressed, this murderous state of affairs gradually disappeared. Neither side found it pleasant, nor profitable, and nothing was gained by it. It decided nothing, and only wasted powder and ball. And so, gradually, the pickets on both sides began to be on quite friendly terms. It was no unusual thing to see a Johnny picket—who would be posted scarcely a hundred yards away, so near were the lines—lay down his gun, wave a piece of white paper as a signal of truce, walk out, into the neutral ground between the picket-lines, and meet one of our own pickets, who, also dropping his gun, would go out to inquire what Johnny might want to-day.

"Well, Yank, I want some coffee, and I'll trade tobacco for it."

"Has any of you fellows back there some coffee to trade for tobacco? 'Johnny Picket,' here, wants some coffee."

"Or, maybe he wanted to trade papers, a Richmond Enquirer for a New York Herald or Tribune," even up and no odds. Or, he only wanted to talk about the news of the day, how "we'uns whipped you'uns up the valley the other day;" or how, "it we had Stonewall Jackson yet, we'd be in Washington before winter;" or maybe heavily wished to have a friendly game of cards!

There was a certain chivalrous etiquette developed through this social intercourse of deadly enemy, and it was really admirable. Seldom was there breach of confidence on either side. It would have gone hard with the comrade who should have ventured to shoot down a man in gray who had left his gun and come out of his pit under the sacred protection of a piece of white paper. If disagreement ever occurred in bartering, or high words arose in discussion, shots were never fired until the notice had been given. And I find mentioned in one of my old army letters that a general fire along our entire front grew out of some ill-agreement on the picket-line, about trading coffee for tobacco. The two pickets couldn't agree, jumped into their pits, and began firing, the one calling out: "Look out, Yank, here comes your tobacco." Bang!

And the other replying: "All right, Johnny, here comes your coffee." Bang!—St. Nicholas.

Scent of Dogs.

Dogs not only smell odors in an occasional way, but they likewise extract a recognizable odor from almost everything, as Prof. Croom Robertson also suggests. Anacharsis knows me, when I am dressed in clothes he never saw before, by his nose alone. Let me get myself up in a theatrical costume, and cover my face with a mask, yet he will recognize me at once by some, to us, undiscoverable perfume. Moreover, he will recognize the same odor as clinging to my clothes after they have been taken off. If I shy a pebble on the beach, he can pick out that identical pebble by scent amongst a thousand others. Even the very ground on which I have trodden retains for him some faint memento of my presence for hours afterwards. The bloodhound can track a human scent a week old, which argues a delicacy of nose almost incredible to human nostrils. Similarly, too, if you watch Anacharsis at this moment, you will see that he runs up and down the path, sniffing away at every stick, stone, and plant, as though he got a separate and distinguished scent out of every one of them. And so he must, no doubt; for if even the earth keeps a perfume of the person who has walked over it hours before, surely every object about us must have some faint smell or other, either of itself or of objects which have touched it. When we remember that a single grain of musk will scent hundreds of handkerchiefs so as to be recognizable even by our defective organs of smell, there is nothing extravagant in the idea that passing creatures may leave traces, discoverable by keener senses, on all the pebbles or straws which lie across the road. Thus the smells which make up half of the dog's picture of the universe are probably just as continuous and distinct as the sights which make up the whole picture in our own case, which will doubtless coalesce with the other half in the canine mind. The keen instinct which dogs possess in this direction is akin to our reasoning faculties.

GOOD COMPANY.

"I'll Try" is a soldier,
"I Will" is a king;
Be sure they are near
When the school-bells ring.

When school-days are over,
And boys are men,
"I'll Try" and "I Will"
Are good friends then.

—Harper's Young People.

Christian Advocate.

ORGAN OF THE MISSISSIPPI AND LOUISIANA CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, Editor.

Corresponding Editors:

REV. J. W. RUSH. REV. W. L. C. HUNNICUTT
REV. C. W. CARTER, D. D. REV. J. T. SAWYER.

THURSDAY, JUNE 15, 1882.

The Texas Advocate has a talented correspondent, who spells the *lub* after this fashion: "*Gnashville.*" Is it irony or ignorance?

The parish of Cameron, in this State, has not a single liquor saloon. They have low taxes, cash in the treasury, an empty jail and a pure Sabbath. See the law of cause and effect.

Methodist Episcopal Church *Junior* is the name suggested for us by the Northern Christian Advocate. Junior to whom or what? Bro. Warren had better wipe his spectacles, and read again the report of the Cape May Commission, received by the Northern and Southern General Conferences.

President Arthur, ex-Senator Conkling and other friends went on a Sunday afternoon fishing excursion to the trout ponds of Long Island recently. Rather an ugly example of Sabbath breaking for our Chief Magistrate to set the youth of the land. It deserves public and universal condemnation.

Rev. Dr. Fitzgerald, the accomplished editor of the Nashville Advocate, has been confined to his bed since the adjournment of the General Conference. We know something of his trials and labors on that Daily Advocate, and was not surprised that his overtaxed strength at length gave way. We pray for his speedy restoration to health and to the columns his genius adorns.

At the recent Baptist anniversaries in New York a California brother presented, for the use of the presiding officer, a magnificent gavel, made of oak from Florida, holly from Mississippi, granite from Maine, mahogany from Nevada, cedar from Alaska, laurel, maple and redwood from California. It was ornamented with silver from California and Nevada. Quite a timely and tasteful symbol.

The General Conference adopted, with great enthusiasm, the committees report on Centenary of American Methodism, proposing to raise during the year 1884 a thanksgiving fund of two millions of dollars, to be applied equally to the cause of education, foreign missions and church extension. What a noble and fitting thank-offering that would be! And if gifts approximate blessings and ability the amount will be easily raised.

There is an educational "boom" in Texas. The State Board of Education propose the establishment of sixteen normal schools. The Lone Star is an empire in herself, and does things on a grand scale, but just why sixteen schools of this class should be established in a single State we fail to see. A smaller number, well officered and largely attended, will do better work. Skilled teachers for sixteen normal schools would skim the colleges of as many States.

Our missionary treasury needs help, and brethren would render timely relief by forwarding their collections immediately. Three young men have been accepted by the Board for the foreign field, but can not go for want of means. God has called them to *go*, and us to *send*. Will we do it? Shall His cause be stayed on our account? We pray not. Considering the present emergency, let the foreign mission collection take precedence. These waiting soldiers must be hurried to the front. Dr. Kelley will be rejoiced to acknowledge all remittances. He is sitting by an empty treasury with a heavy, waiting heart.

These Arctic expeditions ought to stop. They have wasted precious life and immense treasure for no appreciable good. Further sacrifices are not now demanded. If discovered, the North Pole would not be a very valuable piece of property, nor contribute ought to scientific progress. We rather relish Jules Verne's satirizing the Arctic craze. Since the first expedition, there has been in it more sentiment than science any way. The return of Lieut. Danenhower and three other survivors of the Jeanette expedition to New York, some days ago, closes another, and we hope the final, chapter of American Polar exploits. The reunion with friends and relatives was very affecting. One brave man was brought back in a crazed condition, and carried immediately to an asylum of safety. It is said Mr. James Gordon Bennet will care for the families of the deceased.

Presbyterian Fraternity.

Our Presbyterian brethren, North and South, have been shaking hands by telegraph for several years. But now closer relations have been established, and fraternal salutations are to be exchanged through accredited representatives. Since 1870 efforts have been periodically made to effect this desired result, but heretofore have failed. In the meantime, a sentiment in favor has constantly grown on both sides the line. The reconciliation of all differences between two great churches will rejoice the heart of evangelical Christianity. But in the discussion and negotiations which preceded, and the final action had by the two assemblies, we must admit that our Southern neighbor conceded a great deal to his Northern brother. And this necessitates our epitomizing a short chapter of Presbyterian history. At the beginning of the war the Northern Assembly adopted resolutions of extreme loyalty, denouncing most vigorously the rebellion, and bringing grave accusations against the Southern church, using such words as "heresy," "blasphemy," "schismatical sect," and the "sinful revilings of that church." They further said the church had no alternative, consistent with duty, but to accept the renunciation of these sinful men, testify against them, and keep her skirts clear of her sinful doings." These certainly were very peppery words. After the war, up to 1870, there were no communications between the churches. In that year the Northern Assembly telegraphed overtures for the establishment of fraternal relations. This the Southern Assembly declined, until they had retracted the language which impeached their principles and character, and strongly charged their Northern brethren with political complications. In 1876 the Northern Assembly made another attempt to effect a reconciliation, with a like result. In 1878 greetings were exchanged by telegraph, and similar messages in that way have been annually sent. This year the Southern Assembly, at Atlanta, took the initative, and, after several days' earnest debate, passed the following, which was telegraphed immediately to the Northern Assembly at Springfield, Ill.:

In order to remove all difficulties in the way of that full, formal, and fraternal correspondence, which on our part, we are prepared to accept we adopt the following minutes, viz:

That while receding from no principle we do hereby declare our regret for, and withdrawal of all expressions of our Assembly which may be regarded as reflecting upon, or offensive to, the General Assembly of the Presbyterian church in the United States of America.

Resolved, That a copy of this paper be sent by telegraph to the General Assembly, now in session at Springfield, Illinois, for their prayerful consideration, and *mutatis mutandis*, for their reciprocal concurrence, as affording a basis for the exchange of delegates forthwith.

To this the Northern Assembly replied as follows:

While receding from no principle, we do hereby declare our regret for, and withdrawal of, all expressions of our Assembly which may be regarded as reflecting upon, offensive to, the General Assembly of the Presbyterian church in the United States, and we renew the expressions of our warm fraternal regard for all who compose its communion, and our readiness to exchange delegates forthwith.

But before that minute was adopted, the following resolution was passed, not to be included in the message, but to define the Assembly's position:

Resolved, That, in the action now to be taken, we disclaim any reference to the acts of preceding Assemblies concerning loyalty and rebellion, but we refer only to those of schism, heresy, and blasphemy.

Now we have the history of the case. The Northern brethren made no specific retraction of anything, but adopted an explanatory resolution, which may involve an immense reservation. We do not say our brethren of the Southern Assembly should have acted otherwise. They have exercised a large charity, creditable to their high Christian character. Though they may have lost somewhat in the mere strife of words, they have gained in broad catholicity. The following were appointed fraternal delegates to attend the respective Assemblies next year. From the Southern Church: Rev. William Brown, D. D., Rev. T. A. Hoyt, D. D., and Hon. B. M. Esler. From the Northern Assembly: Rev. S. J. Niccolls, D. D., Rev. Edwin F. Hatfield, D. D.; and Hon. S. M. Moore.

Perils of Young Converts.

We are entering the protracted and camp meeting season. Special services will be held in the churches, special agencies and methods employed, and an unusual solicitude manifested for the conversion of sinners. These occasions, memorable in our history, do not indicate a spasmodic concern for souls, but rather a spiritual strategy that concentrates all available forces for a decisive battle. Though some have made them an apology for a year's lethargy, they have wrought grand results in our Methodism, and are not to be lightly esteemed. In country places, especially, they are a useful if not a necessary agency. Already many ingatherings are reported, and a large increase is expected. To see so many turning to Christ thrills the church with a great joy. Her doxologies are sung with fuller voice and louder chorus. But when the meeting is over, and the strain and temptations of every-day life ensue, lamentations often succeed hallelujahs. It is a grand thing to see souls converted, but grander still for them to continue in the right way. The latter requires constant prayer and sleepless watching and ceaseless struggle. Scarcely has the young Christian confessed his Lord before the bitter struggle begins, which ends only when this warfare is accomplished at the grave. It requires more wisdom and pastoral care to hold and rightly train these converts, than tact and eloquence and zeal in convincing and shepherding them. Some of the perils to which young converts are exposed will be indicated, hoping thereby to assist the anxious pastor in his delicate and difficult ministry.

1. *Spiritual reaction.* This is sure to follow the physical and mental strain of a meeting. The first hour of conversion is eventful and exceptional—resplendent with the aurora of a new life. Everything wears a transfigured glory. Praise is its normal expression and Hermon its supernal throne. Of that ecstatic hour many have sung with Charles Wesley:

> "I rode upon the sky, freely justified I,
> Nor did envy Elijah his seat"

But the soul does not abide continually in that altitude, nor do songs perpetually dwell on human tongues. From those heights we descend. There comes a reaction, and with it depression. Then faith is put upon trial, and principle tested in a furnace heated seven times hot—the devil's desperate chance. And the young Christian who comes safely through this trial, without the smell of fire on his garments, has gained a great victory, and made a long step forward. But just here he needs brotherly counsel and sympathy. An hour of prayer spent with him at this time is better far than weeks in after life.

2. *Former associations.* The friends of other days are a temptation to the young Christian. With his new life they have no sympathy; for his professions, ridicule and sneer. To ignore these associations entirely is impossible, while to mingle with them unharmed demands strength and spiritual wisdom beyond his years and experience. Here is opportunity for church nurture. This babe in Christ must be nursed and fed. Every older member should feel a special interest in the new convert, and manifest it. Indifference and coldness in the church often chills the zeal and freezes the very life of young faith. How many children have forsaken or been spiritually buried from their church homes for lack of sympathy and nurture! This work the pastor can not do. It rests upon the conscience and care of the church.

3. *Having nothing to do.* The young convert must be put to work. His first few months in the church will fix his status and promise as a Christian. The early Methodists required the young brother "to take up his cross" at once. He was asked to lead in prayer, and undertake all proper service. That was a good rule. Doubtless it saved many to years of great usefulness and honor who otherwise would have lapsed into sin and death. Work is a necessary expression of life. We must work these new recruits if they are to be developed into true greatness of soul. An inactive army loses by desertion. So the church. We need an improved social life, and some unaccomplished enterprise, always before us, to tax the time and zeal of every member. If all the warm, glowing, vigorous young hearts that shall be brought into the church within the next few months can be wisely trained, we will have an accretion of power that will shake the empires of sin for a full generation. Our effort, therefore, should be to *gather in* and *carefully train.*

The Sabbath.

Mark ii, 27. The Sabbath is one-seventh of our lives, nearly one-sixth of each year. It is a divine institution, as old as the creation, and a commemorative proof of it. There are Scriptural indications of its existence and observance from Adam to Moses. The fourth command of the first table of the Decalogue commands us to remember the Sabbath day to keep it holy. Under the Mosaic system it was commemorative of the deliverance of Israel from Egyptian bondage. "Remember that thou wast a servant in the land of Egypt, and that the Lord, thy God, brought thee out thence through a mighty hand and an outstretched arm; therefore the Lord, thy God, commanded thee to keep the Sabbath day." Under the Christian dispensation the Sabbath is commemorative of the resurrection of Christ from the dead on the first day of the week, and therefore called the "Lord's day." The example of Christ, of the inspired apostles, and the usage of the early church under their ministry, is deemed, among Christians, as sufficient for this change of the Sabbath from the last to the first day of the week.

We regard the obligation to keep the Sabbath as perpetually binding, because it, in common with each of the ten commandments, is essential to the maintenance of the highest ideal of civil and social order, because this command, like all the ten, was engraven on stone, not written on parchment, as the ceremonial laws and civil laws, peculiar to the Jewish civil state. This engraving on stone was, no doubt, intended to symbolize the everlasting perpetuity of this command, and because Christ came "not to destroy, but to fulfill the law."

The Sabbath was made for man. It is God's gracious gift to a working and weary world, a bright reminiscence of the peace and rest of Eden, and a sample and pledge of the blessed eternal Sabbath above. It is for "man"—all nationalities and all conditions. It divides the periods of labor and rest into proper divisions. The French, during the insane reign of infidelity, substituted the tenth for the seventh as a day of rest, but it was found, on testing, that nine consecutive days' labor was too great a strain upon the attention and the muscles. The advantage of a fixed Sabbath is obvious. All can work and all rest together; this prevents confusion and loss. The Sabbath promotes cleanliness by putting off the toil-stained clothes of the working days. It promotes health, elevates the character, and cheers the heart with repose and domestic joys. It is meant to be a protection of the laboring poor against the greed of covetousness, remorseless capital, and the oppression of soulless corporations, who, without such a restraint, would work the poor laborer to exhaustion and premature death.

There is no loss by Sunday rest. For example: All draught animals last longer, do more and better work who have a weekly rest. Cattle driven to market get there in better condition, and command more money when rested a seventh part of their time. Operatives in factories where fine goods are produced, and close attention and nice handling are required, do better work in the first part of the week, before the muscles weary or the attention flags. Clerks who rest on Sunday do more and better work than those who take no rest. Physiologists say that the rest of the night does not quite restore the balance of the disturbed circulation of the laboring man; he needs the rest of Sunday.

Our present civilization is doing great wrong to vast classes of laborers. Steam, which has enabled us to travel with the speed of wings, and enables a man in the six working days to reach Mexico, California or Canada, and the electric wire to send and receive messages from the ends of the earth in two or three days, have done away, for the most part, with the excuse for Sunday inland travel. But the strange perversity of human nature has turned this boon into a tyrannical master, which compels millions to toil seven days in the week, and to make a reluctant and compulsory gift of nearly two months' labor to rich and soulless corporations.

A vast deal of oppression and wrong is inflicted on multitudes whose lot in life compels them to accept the hard conditions we impose. There is no need that one of the thousands of the retail groceries should be kept open on Sundays. In other cities these are closed, and these people live as well as we, and the grocers sell as much as ours, and yet have one day in seven for rest, for home-life, and, if they wish, for worship. Our unwillingness to go to market on Saturday evening, our unwillingness to put ourselves to the slightest trouble to avoid Sunday marketing, keeps all the market people in fourteen public markets, and many private markets, at work three hundred and sixty-five days in each year—no let up, no holiday, but the veriest slaves to our cruel and inexorable demands. These victimized people sell no more nor make a cent more by all this additional fifty-two days' labor.

We must be amused, but at the cost of other people's liberty, rest and health. All railroad employees, theatrical and operatic people and musicians must all be at work for us. We must flock to Sunday resorts, must be waited on and served by those we deprive of rest. We must have grand and fashionable Sunday dinners, and the mistress of the house and the servants must have the most laborious and anxious day of the week. We must have Monday morning papers, although no legislative bodies or courts are at work on Sunday, no banks open, and no great transactions in any kind of values; in short, no need of such a paper; but poor men, Sunday evening and night, must be getting ready this paper for our entertainment.

Our mode of keeping the Sabbath in all kinds of revelry and amusements makes it a day of special temptations to the young and weak, makes parental authority difficult to exercise, and keeps capital, and the best people, from coming to invest, and settle among us.

Man, as a moral and immortal being, needs the respite of Sunday from care and toil, for instruction, meditation and worship. No better rest for a toil and care-worn mind can be imagined than the spiritual and elevating exercises of the house of God. It is as great a transition and change as we can make—a blessed rest to the mind from the materialities of life.

The Sunday rest is the only day in which thousands can have any home-life. The imperative conditions of their lot allow no other day for the repose and sweet association of home. What a joy to them is the weekly rest, and what a beautiful prophecy of the endless rest and glorified associations of heaven. Will we not, as a people, do all we can, as far as may be possible, to relieve all classes of laborers from Sunday work.

W.

Centenary College.

The commencement exercises of this institution were opened on Sunday, June 4, by a sermon from Rev. C. W. Carter, and were closed on Wednesday, the seventh. The exercises, from beginning to end, were highly interesting. The recitations, on Monday evening, of pupils selected from the preparatory department were creditable to themselves, and reflected the skill and patience of Prof. Norsworthy. The Alumni Association held its annual meeting on Tuesday, elected officers for the year, and resolved that each member would endeavor to raise the sum of $100 by the time of the next meeting, which sum should go toward endowing a professorship in the college, to be called the "Alumni Professorship." Charles Kilbourn, Esq., Waterproof, La., son of Judge J. G. Kilbourn, of Clinton, La., read before the association a poem of considerable merit.

On Tuesday evening the exhibition of the literary societies, followed by an address from Judge Kilbourne, gave the large audience as much as it could well take in. The speeches of the young gentlemen evinced the advantages derived from a careful training in literary debates, and Judge Kilbourne's anatomy of "the schoolmaster and his work" was simply inimitable. Wednesday was given exclusively to the graduating class, five in number. Of these two received the degree of B. A., and three the degree of B. S. Their names are: R. H. McGimsey, Alexandria, La.; R. B. Paine, Jackson, La.; S. J. Davies, J. M. Davies, St. Mary, La.; J. H. Fore, Texas, La. The speeches of these graduates were on interesting topics, were well conceived, and expressed in forcible and climate language. On account of the illness of President Andrews, the graduates and the audience were deprived of the usual baccalaureate address. The music for the whole occasion was furnished by young gentlemen from Woodville, Miss., and was more than good. They delighted the audience with an artistic rendition of some of those old popular melodies which will never die. The benediction was pronounced by Rev. C. Keener, and thus closed another successful commencement of Centenary College.

During the past session good and true and faithful work has been done at this institution. The classes are all moving along in regular succession and proper order. This writer affirms—and he knows what he says—that the grade of scholarship in Centenary College is very much higher than it was in *ante bellum* times. There is a thoroughness of work which was never known before. I quote from the report of the "Committee on the State of the College," made to the Board of Trustees: "The administration of the affairs of the college during the past year has been characterized by wisdom, and the work performed by the faculty bears marks of great fidelity and skill. Your committee record with pleasure the encouraging increase in the number of graduates. We have been shown the examination papers of the several classes, and have carefully looked into the methods of instruction and discipline, and believe that the work done in this institution compares favorably in quality with that done in any other institution in the land. Your committee feel that too great a meed of praise can not be awarded the faculty who have, during so many years of financial depression, stood at the post of duty, ever holding aloft the banner of liberal culture and high Christian training. It is with deep regret that we are again forced to record the miserable pittance with which an ungenerous patronage has met the rare and truly excellent labors of these accomplished men."

From all that was seen and heard, this writer records the fact that, notwithstanding so many discouragements, he believes this college has at last begun to go up. Doubt and despair will yet end in a complete success. A shade of sadness was cast upon the college and the town by the resignation of President Andrews. The Board of Trustees adopted the following resolutions:

"*Resolved*, That the Board of Trustees of Centenary College have received with deep regret the resignation of President Andrews; that in looking back upon the administration thus brought to a close, and in recalling the adverse circumstances under which the work of the college has been done, we feel that to have maintained, under such conditions, even the form of college organization would have been well. But when we consider that the college has not only maintained its existence, but has done active and aggressive Christian work in the cause of education, and has, to a pre-eminent degree, exemplified the true character of the work of Christian educators, we feel justified in pronouncing the administration a great success."

The Board of Trustees, in order to gain time to meet the emergency thus suddenly brought before them, elected Prof. D. M. Rush president *pro tem.*, and directed its chairman to call a meeting of the board for Wednesday, July 5 next, in their room in the college building. The purpose of this meeting is to elect a permanent president for the college, and it is hoped that every member will be on hand.

No Choice as to the Manner of Dying.

BY REV. DR. DEEMS.

According to a man's temperament will be his preferences in all things, even in the matter of dying, as to the place and method. Generally there seems to be a desire that death might not be instant. Thousands have repeated the petition of the Episcopal prayer book, "From sudden death, good Lord, deliver us." Is it a good prayer? To a Christian is sudden death a thing so undesirable that it should be classed with pestilence, famine, battle and murder, as it is in the litany? Is it more desirable to feel one's powers wasting through long years, the old ties loosening office by office vacated, one association after another dissolved, until our life becomes a weariness to ourselves and a burden to others?

For my own part I have long thought and often said that I should prefer to live fully in perfect play of all my powers, and busier than ever ready to go, but quite as ready to stay and then, in a moment, leap the narrow dividing stream from the banks of this island of mortal life to the banks of the continent of the life everlasting. To a Christian in full power it must be glorious to have *the lighting flash* fling the doors of immortality open. And yet it is not becoming that any of us should be fondly dwelling on such pictures.

It may be that God intends us to long racking pain that we may be made perfect through suffering, that we may be monumental of that divine grace which is sufficient for us. He may assemble about our bed crowds of great and small, because there is some lesson which our death shall have special power to teach. Perhaps He will cut us off so that none of our most intimate friends shall know anything about our latter end, as when men fall in the *melee* of battle and are hurriedly buried in trenches crowded with unrecognized corpses, or drop overboard at sea, or are lost in Arctic explorations, in which cases the lives of the departed stand out sharply cut and without the shadow of death. Of friends who have so gone, we have recollections simply of their lives when those friends were in the usual business of their position, jocund and gay, or strong and full. There is no memory of weakness connected with such a life.

But the choice, thank God! *is not with us.* "Whether we live, we live unto the Lord; or whether we die, we die unto the Lord." We have this assurance, that the very moment in which any Christian's life shall close will be that which shall give his whole earthly existence its greatest capability of benefiting the race and promoting among men the knowledge of the Lord our Saviour. No Christian can desire more. Every Christian is sure that he shall not have less. "No man dieth unto himself." Not by himself, not for himself, not to himself. The Christian dies "unto the Lord." His death consecrates his whole life with all its influence to the Lord whom he has served. He leaves that life and that influence to work for his Lord when he has gone, and then he goes to be "forever with the Lord," enjoying the double immortality of perpetual influence on earth and everlasting work and happiness in heaven.

Divine assistance will be withheld when it becomes a nurse for pride.

Among the Editors.

Richmond Christian Advocate.

What did the Lord Jesus commend in the poor widow? She did her best, she did it thoughtfully and heartily, she did it of her own accord, and she did it in the fear and love of God. These were the qualities of the act which promoted Christ to express his gratification. The spirit of genuine self-sacrifice was in the gift. Only two mites, a very small amount by commercial reckoning, and the least which could be legally received in such offerings, but these two mites were relatively to her a costly contribution. Likely enough, it was her day's subsistence, and, if so, it was that much blood taken from her heart and given to God. Whether this were the fact or not, it is obvious that there was a great soul in the gift. The two mites did not contain much money, and yet they had room, and very ample room, for a large soul. It was this self-denying soul that the Lord saw and honored with an emphasis instant and divine. Heavy with grief, worn and well-nigh exhausted by the sharp collisions of the day, he was yet too human not to feel such an act of heroic fidelity to duty, and too godlike not to accent it by a specialty of approbation. It was like him to do this thing. For the moment, the gathering shadow of death passed from his brow. Ingratitude, persecution, obloquy, rejection, crucifixion, were all forgotten. A poor widow turned his darkened tide of thought towards the sunshine that struggled through the gloom settling down on Jerusalem. A single beam in that dismal hour, but a true beam of heavenly light, and most welcome just then under the pressure of loneliness and sorrow.

Texas Christian Advocate.

We were conversing with one of that class of stewards who never fail to be in their place at Quarterly Conference, and who feels as deep an interest in the success of the church as the pastor himself, when he remarked: "It is a strange thing that a member of the church worth thirty or forty thousand dollars thinks he has done his duty after he has given five or ten dollars to support the ministry, when he has boys growing up exposed to all the perils and temptations which threaten young men the present day."—He then spoke of the influence of the gospel in restraining crime, and in so elevating society and developing moral sentiment, that property and life is safer in a religious community than anywhere else. He referred to the safeguards which it gathers around boys and young men, shielding them from lives of vice and crime; and yet, he said, men who live under its benefits often refuse to give it their support. He mentioned one case of a man of property who had refused to support the ministry. The result was that the appointment was abandoned in his neighborhood, and his sons had grown up without the moral and restraining influences of the gospel. Already that father has spent more than half of his fortune in the effort to keep his sons out of the penitentiary. Our friend, the steward, thought it would have been wiser for that father to have sustained the gospel and raised his sons under its gracious influence.

Dr. Ross Before the Cumberland Assembly.

The General Assembly of the Cumberland Presbyterian Church has lately closed an interesting and harmonious session at Huntsville, Ala. The most important work before them was the revision of their Confession of Faith which was satisfactorily accomplished. An episode of unusual interest occurred during the session. Dr. F. A. Ross, a resident of Huntsville, and for many years pastor, and possibly now emeritus pastor of the Presbyterian Church in that place, was introduced to the Assembly and made a speech, an account of which we publish below from the St. Louis Observer. The venerable doctor is quite old—having passed his fourscore years—but is still active with voice and pen. He has been a Titan in theological controversy, nor has his right hand yet lost its cunning. But his words to the Cumberland brethren strike us as rather singular from a true blue Presbyterian, whether New or Old:

Upon invitation, Dr. F. A. Ross, of the place, addressed the house. After congratulating the assembly upon its harmony and fine spirit as well as the good preaching and the fraternal feeling shown him, he proceeded to talk in a humorous way of some of the relations between the old and New Schools. The Old School held that election and reprobation were logically one, while the New School held them to be two doctrines. The tie which bound the two schools he called "alkaline," used in order to mix the Old School water with the New School oil. He had never adopted the doctrine of reprobation, and congratulated the Cumberland Presbyterian Church upon the rejection of the doctrine of predestination, whereby it struck the center of the theological target, and placed itself in the advanced thought of the age. He spoke upon the work of revision in progress, saying that when done ours would be the best confession of faith in the world. A vote of thanks was tendered Dr. Ross.

We are always glad to publish such intelligence as the following from Rev. W. R. Sims, Brandon, Miss. Parsonage building has been at a premium for several years in Mississippi:

The cap-stone of our parsonage enterprise was laid, so to speak, on last Sunday morning in church Conference. A statement of the entire matter being laid before the church, it was ascertained that there was a balance due of about $80. Upon a call by the pastor, this amount was promptly raised, in subscriptions which will all be paid on presentation.

We have also done more than one hundred dollars worth of fencing on the place since purchasing, besides various other improvements, all of which are paid for.

So we sit down to-day in comfortable occupation of our parsonage home, a house with six rooms, in good repair, surrounded by the conveniences of an excellent orchard, a fine garden, a spacious lawn, neat out-buildings, and an inexhaustible supply of cold spring water at our door.

Thanking God for his goodness to us on this wise, the church is also grateful to Sister S. P. Gunn, who first gave us one hundred dollars, and whose liberality has abounded yet more and more; to Sister E. W. Purnell for her generous contribution of one hundred dollars; to a young man (who is not, but ought to be, a member of the church) for his noble gift of a handsome $25 cooking stove and kitchen outfit; and to divers others—all of whom may the Lord bless and richly reward.

June 6, 1882.

—Rev. Dr. C. K. Marshall, of Vicksburg, will preach the commencement sermon at the University of Mississippi.

—The commencement exercises of the Louisiana State University at Baton Rouge, will begin July 2, with a sermon by Rev. W. C. Black, of Natchez.

—Rev. Dr. W. M. Patterson and family, with Rev. Mr. Freeman, a new missionary recruit, left on Sunday afternoon last for Mexico on the City of Merida. Bro. Freeman preached at the Carondelet Street Church on Sunday morning at eleven o'clock. Dr. Patterson addressed the Sunday-school in words that will not soon be forgotten. May our missionary friends have a prosperous journey back to their loved employ.

A Snake Story.

We clip this from the Texas Messenger, and think it best to append the editor's note:

BRO. WELLS:—One of my stewards (R. J. Pearce) has just returned from Granbury, Hood county, where he saw a snake twenty-one inches long that a man vomited from his stomach. The snake was alive when he threw it up. It was pulled from his mouth and killed by his wife. The man is a drinking character, and is supposed to have swallowed it while drinking from a branch or tank, when under the influence of liquor. This is a *real snake* and a *true story*. The snake is preserved in alcohol and kept on exhibition at a drug store in Granbury. We have often heard of snakes getting into men's boots but never before into a man's stomach. Let the drunkard take warning. J. J. DAVIS.

[Bro. Davis will be believed in Texas, but for distant readers we may say, he is a member of the Northwest Texas Annual Conference in good standing. His reputation for veracity is unquestioned.—Editor.]

The Rev. H. Urquhart, sending his Quarterly Conference appointments, writes as follows under date of June 9, concerning a faithful man called to his reward:

Have just heard of the death of Rev. J. E. Foust, in charge of Livingston and Eutaw. It is said he died suddenly on the seventh instant at home, and have heard none of the particulars. He has been much troubled of late of pain in the chest and left arm, but he had been told it was muscular rheumatism. It turned out to be, as many of his friends suspected, heart disease. I can not say much just now. He was a good man, an able and fearless preacher, and much beloved by those best acquainted with him. He is the fifth who has fallen in our Conference this year.

In the seven States of Georgia, Alabama, Tennessee, Mississippi, Louisiana and the two Carolina's, there has been an increase of three hundred and sixty-one thousand in the number of cotton-spindles during the past year, representing a capital of nearly ten million dollars. On this fact the New York Herald remarks:

If the South is wise there can be little doubt that the great cotton factories of the country will, in less than a quarter of a century, be on the other side of Mason and Dixon's line.

FIRST APPEAL.—We have this day taken charge of the Mission Rooms. Our first line to the public is an appeal—an *earnest* appeal to all preachers in charge. Please lift your collections for Foreign Missions at once, and send the money to the Treasurer at Nashville. Drafts are coming in every day, and we have no money to meet them. Our appropriations to the various mission fields were made in good faith, but we are unable to pay unless collections are forthcoming. Next Sunday will be a good time to make an appeal to your congregations.

R. A. YOUNG, Sec.
O. C. KELLEY, Treas.

Mr. T. H. Smithies, of London, the excellent editor of the "British Workman," in a recent address on "The duty of Christians toward the makers and sellers of drink," stated that a son of a wealthy brewer told him that among the twelve or fourteen brewers in the city where he was brought up, without one exception, either a partner, a son, a daughter, a son-in-law or a daughter-in-law had been cut down by gambling or by drink. "Next to the drunkards, who suffered fearfully," said Mr. Smithies, "I firmly believe that those who make and sell the drink suffer most."

Plan of Episcopal Visitations for 1882.

Conference.	Date.	Place.
FIRST DISTRICT—BISHOP HARGROVE.		
Denver	August 9	Trinidad.
Montana	August 30	Butte.
Columbia	Sept. 20	Walla Walla.
Pacific	Oct. 11	San Francisco.
Los Angeles	Nov. 1	San Luis Obispo.
SECOND DISTRICT—BISHOP GRANBERY.		
Missouri	Sept. 6	Plattsburg.
Western	Sept. 20	Wyandotte.
Southwest Missouri	Sept. 27	Nevada.
St. Louis	Oct. 25	Farmington.
Arkansas	Nov. 15	Bentonville.
THIRD DISTRICT—BISHOP WILSON.		
Holston	Oct. 4	Asheville.
Little Rock	Nov. 22	Hope.
White River	Nov. 29	Forest City.
Mississippi	Dec. 13	Crystal Springs.
Louisiana	Jan. 10	Mansfield.
FOURTH DISTRICT—BISHOP PARKER.		
West Texas	Oct. 18	Seguin.
Northwest Texas	Nov. 1	Cleburne.
North Texas	Nov. 15	Gainesville.
East Texas	Nov. 29	Henderson.
Texas	Dec. 13	Bryan.
FIFTH DISTRICT—BISHOP PIERCE.		
Indian Mission	Sept. 20	Richlite.
Virginia	Nov. 15	Portsmouth.
North Georgia	Nov. 29	La Grange.
Alabama	Dec. 13	Troy.
SIXTH DISTRICT—BISHOP KAVANAUGH.		
South Georgia	Dec. 13	Albany.
Florida	Jan. 17	Jacksonville.
SEVENTH DISTRICT—BISHOP KEENER.		
Western Virginia	Sept. 27	Parkersburg.
Tennessee	Oct. 18	Franklin.
North Alabama	Nov. 22	La Fayette.
North Carolina	Dec. 6	Raleigh.
German Mission	Dec. 20	New Orleans.
Baltimore	March 9	Charlestown.
EIGHTH DISTRICT—BISHOP MCTYEIRE.		
Kentucky	Sept. 6	Carlisle.
Illinois	Sept. 27	Rushville.
Louisville	Oct. 11	Elizabethtown.
Memphis	Nov. 15	Dyersburg.
North Mississippi	Nov. 29	Corinth.
South Carolina	Dec. 13	Greenville.

Bishop Paine, at his request, and by consent of the General Conference, has been relieved from active duty. Bishop Keener has charge of the Central Mexican mission. Bishop McTyeire has charge of the China mission and the Brazil mission.

Missionary Assessments for 1882-3.

Alabama Conference	$3,500
Arkansas	3,000
Baltimore	12,000
Columbia	425
Denver	500
East Texas	1,500
Florida	2,100
German Mission	1,000
Holston	6,850
Illinois	1,250
Indian Mission	500
Kentucky	6,850
Little Rock	4,500
Los Angeles	250
Louisiana	6,850
Louisville	10,000
Memphis	10,000
Mississippi	6,850
Missouri	5,000
Montana	250
North Alabama	5,000
North Carolina	12,000
North Georgia	12,000
North Mississippi	5,250
North Texas	4,000
Northwest Texas	4,250
Pacific	2,275
South Carolina	5,000
South Georgia	5,000
Southwest Missouri	4,500
St. Louis	4,750
Tennessee	11,000
Texas	2,500
Virginia	12,500
Western	850
Western Virginia	2,000
West Texas	1,500
White River	2,500
Total	$204,500

POSTOFFICE ADDRESS.—My address is 871 Carondelet street, corner Constantinople street, New Orleans; or to the care of the NEW ORLEANS CHRISTIAN ADVOCATE, 112 Camp street, New Orleans.

LINUS PARKER.

MALICE.—When I say one "ought not to bear malice," and then do all manners of evils to mine adversary, how shall I be able by words to win him, while by my deeds I am frightening him away! Let us catch them then by our mode of life; and by their souls let us build up the church, and of these let us amass our wealth. There is nothing to weigh against a soul, not even the whole world.—Chrysostom.

Books and Periodicals.

THE CREATION AND THE SCRIPTURE. By Gilbert Chichester Morrell, M. D. G. P. Putnam's Sons, New York.

We are indebted to Eyrich, 150 Canal street, New Orleans, for this volume. The author, Dr. Morrell, was a resident of Omaha and died there September 29, 1881. After his death this book was found in manuscript among his papers, and is now given to the world in its present form. Our appreciation of its contents is evidenced by the fact that we read it quite half through at the first sitting. The style is polished and vigorous, sometimes reaching the highest eloquence. We commenced marking the most striking passages, but soon discovered our copy would be defaced on every page. With the doctrine we do not agree. The author belongs to the advanced school of liberal thinkers. He rejects the verbal inspiration of the Old and New Testaments and sets aside all the creeds of christendom, orthodox and heterodox. He asserts without proving, antagonism between the sacred writers and exalts the facts of science above the statements of Scripture. He scouts the idea of a special providence or the virtue of prayer for physical and temporal blessings. A few extracts will give our readers a clearer idea of its style and teaching.

"Men organized as a church may show more religion than the unorganized masses outside of such bodies, but this gives the church no authority to adopt a shibboleth of membership and forbid all access to Christ except by its use of a password."

"The broken law exacts the penalty, and there is no vicarious atonement in this life, whatever a trusting faith may hope for in a life to come."

The book may be valuable to many students of the Bible, and will be read with eagerness by all who appreciate fine writing.

WANDERING IN SOUTH AMERICA. By Charles Waterton, with one hundred illustrations. Edited by Rev. J. G. Wood. London: MacMillan & Co.

A vast deal of information, historical, geographical and miscellaneous is given in this volume. Incidents are graphically related and illustrations are profuse and excellent.

—We have received the Proceedings of the National Association for the Protection of the Insane and the Prevention of Insanity. Published by G. P. Putnam's Sons, New York. The papers read by eminent specialists are of great value even to laymen. The statistics of insanity in the United States make a sad revelation. This is our greatest charity and demands most liberal support.

—The Vanderbilt Observer, for June, is on our table. This number is of special interest as it contains full reports of the commencement exercises. The Observer does credit to the young journalists.

—The Southern Methodist Publishing House has our thanks for a bound copy of the General Conference Daily Advocate.

Personal and Other.

—The widow of President Tyler, who has recently been voted a pension of $5,000, has been for some time living quietly at Sherwood Forest, her Virginia home, on the James River; but will probably live in Washington after this. She was thought until late years to be in good circumstances; but her property in New York depreciated astonishingly and melted away; until this pension became a necessity to her. Her only living daughter is a lovely young girl, having been still in her babyhood when her father died, twenty years ago. Mrs. Tyler is a wonderfully preserved woman. Her vigor and sprightliness are unimpaired. She is remarkably handsome and her teeth are as white and faultless as thirty years ago.—New York Independent.

—Victor Hugo's capacity for persistent daily work is unimpaired. He gets up before six every morning, and every day adds to the number of his unfinished verses. "I have more to do than I have done," he said to a friend, not long ago. "It might be thought that age weakens the intellect; my intellect, on the contrary, seems to grow stronger and does not rest. It seems to me that as I advance my horizon grows wider, and so I shall pass away without having finished my task. I should require several lives still to write all that my mind conceives. I shall never finish. I am resigned on that point."

—Mr. Longfellow's titles were: Master of Arts, from Bowdoin; Doctor of Laws, Harvard, 1859; Cambridge, England, 1868, and Bowdoin, 1874; Doctor of Common Law, Oxford, 1869. He was professor of French, Spanish, Italian, and German, as well as librarian in Bowdoin; in Harvard he was professor of French, Spanish, and Belles Lettres. He was a member of the American Antiquarian and of the Maine and Massachusetts historical societies; a member of the Historical and Geographical Society of Brazil; a member of the Royal Spanish Academy at Madrid; and a member of the Academy of Sciences at St. Petersburg.—New York Independent.

—Joseph Cook is making a sensation in Bombay. In five lectures he has drawn the whole native city around him until the largest hall could be filled ten times over. The Free Church Monthly (Scotland) says: "Our Bombay brethren, writing independently, declare that no such effect has ever been produced by a public speaker in India, and anticipate much good fruit from this noble defense and exposition of Christ's teaching in the face of the false philosophies and faiths of the East."

—John P. Howard, who gave $50,000 to the University of Vermont, has signified his intention of erecting in University Park a colossal bronze statue of Lafayette, who laid the corner-stone of the old university building on the occasion of his visit to Burlington, Vt., in June, 1825.

—A full-blooded negro was among the Chinamen who lately arrived in Denver; but he wore the clothes, spoke only the language, and had all the ways of his Chinese companions. He had lived twenty-seven years in China, having been captured in youth by pirates.

—Prince Bismarck has founded two patrimonies for his sons. One, with which the title of prince is connected, is to go to Count Herbert; the other, consisting of the Pomeranian domains, with the office of Chief Master of the Hunts attached to it, will fall to Count Wilhelm.

—Dr. Schliemann has now free scope for his explorations. The firman which he lately obtained permits him to search the whole Troas. He intends to investigate closely the environs of Balli-Dagh, where ancient Troy was situated, according to Le Chevalier's theory.

—The Khedive of Egypt has lately conferred an honor upon Dr. Warren Bey, an American physician practicing in Paris, by making him a commander of the Order of Osmanie. This is in recognition of Dr. Bey's professional services in Cairo.

—Mrs. Ida Greeley Smith, the elder surviving daughter of Horace Greeley, died at her home in Chappaqua, N. Y., April 11, aged thirty years. Her three young children and her sister Gabrielle are the only descendants of Mr. Greeley remaining alive.

—The Hon. Alexander H. Stephens was invited a few months ago to visit the Senate Chamber, in Washington, and declined, saying that he had never crossed the threshold, and never intended to until he had official business in that room.

—Mrs. Johnson, of Baltimore, is mentioned among the visitors at Nice this season. She was the niece and heiress of the late President Buchanan and, as Miss Harriet Lane, did the honors at the White House during his Presidency.

—One of the most munificent of modern bequests to hospitals has fallen to the Royal National Hospital for consumption, at Ventnor, Isle of Wight. By the will of the late Mr. John Jones, of Piccadilly, London, it will receive nearly $1,000,000.

—A daughter of the late President Johnson is managing a farm near Albany, Texas. She is very successful with her undertaking and is comfortable future is already assured the two grandchildren of Lincoln's successor.

—Mr. Yulee, of Florida, and Mr. Cilley, of New Hampshire, are the two oldest ex-United States Senators now living. The latter is in his ninety-second year and is reported to be dangerously ill.

—Seventeen hundred dollars is about the sum that was spent in liquors for the use of Senators and Representatives on the road from Washington to Cleveland to bury the dead Garfield and charged to the treasury.

—On Longfellow's seventy-fifth birthday it was estimated that 325,550 volumes of his poetical works had been sold. Not less than 30,000 copies of his books are sold annually in Great Britain and Ireland.

Manager's Department.

We shall do our best to exclude fraudulent advertisements of every description from the ADVOCATE, *and trust our friends, in ordering goods from the leading merchants of New Orleans and elsewhere, as represented in our columns, will mention having seen the advertisement in the* ADVOCATE. *We will also take pleasure in attending personally to any commissions for our friends in the country with which we may be favored, while endorsing our advertisers as being worthy of their patronage.*

"Hearts like doors can open with ease
To very tiny keys.
And don't forget that some are these—
"I thank you sir" and—"If you please."

"Then let us watch these little things,
And so respect each other;
That not a word or look or tone
May wound a friend or brother."

A FEW WORDS ON PIANOS.—Mr. P. Werlein, 135 Canal street, New Orleans, is now prepared to offer the greatest bargains in the best pianos manufactured. Owing to the overflow he is over stocked with fine pianos, and also has a large stock of second-hand pianos on hand, which were rented out last winter, that he can sell you at your own price, so to speak, and on such terms as will suit your convenience. The piano-forte, as illustrated in the new Chickering, may now be said to be perfect. These pianos have been known for the past sixty years, but they were never so good as now, and never had a larger sale. The Chickering piano of to-day will wear an indefinite number of years, as they have always done, but the purity of tone and perfection of action is what now constitutes the *Chickering piano* the perfect piano of the world. The Mathushek pianos have patented features which gives them great popularity; they are also considered indestructible. Mason and Hamlin's organs, the organs of greatest reputation, are to be had at this popular house. Whoever needs anything in the music line will consult their interests by writing to P. Werlein, or calling in person. Any representation of goods at this house can be relied upon implicitly. Send there also for your music and musical instruments of every kind, either retail or wholesale.

Spilkins has hit upon a happy expedient for popularizing science in the family circle. For instance, at the breakfast table he remarks: "Mrs. Spilkins, will you be kind enough to regulate by steam with the embodiments of solar influences shed upon the surface of Chinese soil, also, if you please, two spoonfuls of crystallized sunshine from Jamaica, or, "Herodotus, my son, pass me the solid form of sunshine absorbed by the pastures of Orange County." With a dictionary and geography at each plate the idea works to a charm.

CONSUMPTION CURED.—Since 1870 Dr. Sherar has each year sent from this office the means of relief and cure to thousands afflicted with disease. The correspondence necessitated by this work becoming too heavy for him, I came to his aid. He now feels constrained to relinquish it entirely, and has placed in my hands the formula of that simple vegetable remedy discovered by an East India missionary, and found so effective for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Diseases; also all Nervous Complaints. Its remarkable curative powers have been proven in many thousand cases, and actuated by the desire to relieve suffering humanity, I gladly assure the duty of making it known to others. Address me, with stamp, naming this paper and I will mail you, free of charge, the recipe of this wonderful remedy, with full directions for its preparation and use, printed in German, French or English. W. A. Noyes, 149 Power's Block, Rochester, N. Y.

Two sparks from London once encountered upon a decent looking shepherd in Argyleshire, and accosted him with: "You have a fine view here—you can see a great way." "Yu aye, yu-aye, a ferry great way." "Ah, you can see America here, I suppose?" "Farrar than that." "How is that?" "Gu list wab tule the mists gang away, and you'll see the ocean."

Send the ADVOCATE to your friend for the next year and you will not regret it.

A priest chanced once to hear, unperceived, a fierce verbal onslaught by one market-woman on another, in the course of which every effort of rhetoric was made to provoke retaliation, but without effect. "Go on, go on," at last said the matron attacked; "ye know I'll not answer ye, because I've been to confession this morning, and I'm in a state of grace. But wait till I get out of it!"

THE GREAT JACKSON ROUTE.—Is the favorite to all summer resorts. It has been relaid with steel rails; has adopted the standard gauge with a well ballasted track, and increased speed. They offer the advantages of fast time, through cars, sure connections, and accommodating officers.

"That bed is not long enough for me," said a very tall, grim old Englishman, upon being ushered into his bedroom by an Irish waiter at one of our hotels. "Faith, sir, you'll find it is plenty long, sir, when you get into it," was the reply, "for then there'll be two feet more added to it."

Esthetics is the science of the beautiful. The need of specific for promoting personal aesthetics is due to J. C. Ayer & Co., whose incomparable Hair Vigor is a universal beautifier of the hair. Harmless, effective, agreeable, it has taken rank among the indispensable articles of the toilet. To scanty locks it gives luxuriance; and withered hair it clothes with the hue of youth.

A traveler, being at a coffee-house with some gentlemen, was largely drawing on the credulity of the company. "Where did you say all these wonders happened, sir?" asked a gentleman present. "I really can't exactly say," replied the traveler, "but it was somewhere in Europe—Russia I think." "Rabbish father think Italy," retorted his opponent.

Nervous debility, melancholy, catarrh of the bladder, leucorrhœa, etc., are quickly cured by Brown's Iron Bitters.

A polite philosopher thanked a lady who had been singing to a party for an hour by saying, "Madame, you have wasted your time charmingly."

Southwestern Co-operative Association, No. 60 Carondelet Street. This commission house has been in business for six years. Its interests are constantly increasing, and the business has been conducted with general satisfaction. All consignments of cotton, and all products of the soil, will have faithful attention. All orders filled with judgment and care. Thos. J. Carver, Manager.

"He took two drops of thought and bear them into a bushel of bubbles," was the description given of a speaker whose rhetoric ran ahead of his logic. Rowland Hill said of some in his day, that "they had a river of words, with only a spoonful of thought."

FORTY YEARS EXPERIENCE OF AN OLD NURSE.—Mrs. Winslow's Soothing Syrup is the prescription of one of the best female physicians and nurses in the United States, and has been used for forty years with never failing success by millions of mothers for their children. It relieves the child from pain, cures dysentery and diarrhœa, griping in the bowels, and wind-colic. By giving health to the child it rests the mother. Price twenty-five cents a bottle.

We would call special attention to the card of W. W. Carre. The cabins or cottages they are manufacturing, are specially adapted, to the wants of those who are contemplating putting up houses, tents, etc., at the Seasmore Camp Grounds. Do not delay, until the last moment, but send in your orders early, so that everything will be completed before the meeting.

NEW ADVERTISEMENTS.

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Opens September 6. Closes June, 1883.
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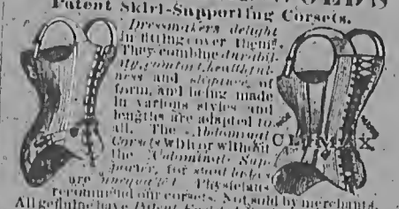
Dressmakers delight in fitting over them. They combine durability, comfort, health and neatness of form, and being made in various styles and lengths are adapted to all. The "Abdominal Corset" (without skirts) is recommended for stout ladies. The "Coronimal Supporter," for stout ladies are unequaled. These ladies recommend our corsets. Not sold by merchants. All genuine have Patent Embossed Tape Shoulder Straps, and above trade mark on each corset.
Lady Canvassers Wanted Everywhere. Exclusive territory given. Ladies make this a profitable and pleasant business. Price $1.50 and upwards. Orders by mail promptly filled. Send for circulars and terms to Agents. to MADAME GRISWOLD, 341 & 343 Broadway, New York, or to General Agents, A. H. Wyant & Co., Fredonia, N. Y., J. H. Burnham, 126 State St., Chicago, Ill. *Mention this paper.*

Dr. O. Hendrick, practicing Physician, Surgeon, Gynecologist and Toxicologist, New Orleans, La. Office, 154 Canal street, hours from 10 A. M. to 2 P. M. Residence, 488 Carondelet street—hours from 7 to 10 A. M., and 4 to 5 P. M. Persons from a distance wishing to avail themselves of my professional services will be boarded and treated upon moderate terms.

W. C. SHEPARD & Co.,
AMERICAN CHINA HOUSE,
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We append a few prices:
The AMERICAN CHINA Dinner, Breakfast and Tea Set comprising 100 pieces, for $12 50.
A real FRENCH CHINA Dinner Set, 115 pieces, for $18.
ENGLISH STONE CHINA Dinner Set, 124 pieces, for $10 50.
ENGLISH STONE CHINA Chamber Set, comprising 10 pieces, for $2 50.
DECORATED CHAMBER SETS, white different colored bands, 10 pieces, for $1 50.
GLASS GOBLETS, from 50 cents to $1 per dozen.
Particular attention given to Novelties and Specialties pertaining to the
HOUSE FURNISHING DEPARTMENT.
Orders promptly attended to. We have just received a full and complete stock of
HOLIDAY GOODS.
Call and examine before purchasing.
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DR. BLY'S PATENT ARTIFICIAL LIMBS.—The best and Cheapest. Satisfaction guaranteed. I keep on hand a large assortment of trusses, Shoulder Braces, Abdominal Supporters, Elastic Stockings, etc., at moderate prices. Send for pamphlet and price list.
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These wares have been sold and endorsed by every prominent dealer in the United States, and the trade mark has become as sure a guarantee for pure metal in this country as is the Hall Mark of England. STERLING
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MEMBER OF BIBLE-CLASS
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Order in time before they are all gone.
Address
G. T. LATHROP,
New Orleans.

FOR ONE DOLLAR!
I will mail you, post paid, a package containing five quires (120 sheets) of very nice note paper, and five packages (125) of white or colored envelopes to your address. If ordered in quantity by express or freight, will make a reduction of twenty per cent. Postage stamps may be sent when preferred.
Address G. T. LATHROP,
New Orleans, La.
Send for a dollar package and try it.

Agricultural.

RUNNING IN DEBT.—I dwell on this point, for I would deter others from entering that place of torment. Half the young men in this country, with many old enough to know better, would go into business—that is into debt—to-morrow, if they could. Most poor men are so ignorant as to envy the merchant or manufacturer, whose life is an incessant struggle with pecuniary difficulties, who is driven to constant "shining," and who from month to month, barely evades the insolvency which sooner or later overtakes most men in business; so that it has been computed that but one in twenty of them achieves a pecuniary success. For my own part I would rather be a convict in the State prison, a slave in a rice swamp, than to pass through life under the harrow of debt. Let no man misjudge himself unfortunate, or truly poor, so long as he has the full use of his limbs and faculties, and is substantially free from debt. Hunger, cold, rags, hard work, contempt, suspicion, unjust reproach, are disagreeable, but debt is infinitely worse than them all. And if it had pleased God to spare either or all my sons to be the support of my declining years, the lesson which I should most earnestly seek to impress upon them is, "Never run in debt." Avoid pecuniary obligations as you would pestilence or famine. If you have but fifty cents, and can get no more for a week, buy a peck of corn, parch it, and live on it, rather than owe a dollar. Of course, I know that some men must do business that involves a risk and must give notes or other obligations; and I do not consider him in debt who can lay his hands directly on the means of paying, at some little sacrifice, all he owes. I speak of real debt—that which involves risk or sacrifice on one side, obligation and dependence on the other—and I say from all such, let every youth humbly pray God to preserve him evermore.—Horace Greely.

THE CATTLE OF HOLLAND.—The Dutch farmers have long been famous as butter and cheese makers, and the dairy cattle of Holland—especially of North Holland and Friesland—have been regarded on the continent of Europe as the best dairy cattle of the world. They have been carefully bred according to practical rules—not according to our English or Anglo-American ideas together—but so that we have a remarkable result before us in the best breed of Dutch cattle of the present day. The cows are black and white, of the largest size, "big as short horns," and admirably well formed as milk producers. The Dutch cow usually has a capacious paunch, a large udder and teats, great, branching, tortuous milk veins, an "escutcheon" of the most favorable promise, and a general preponderance of the digestive and lactiferous parts over the other portions of the body. Their milk is moderately rich, yielding excellent butter; but, while this has not so positive and delicious a flavor nor such good color as that of the Channel Island cows, yet it is firm and has the reputation of keeping better than any other of the pure breeds. For cheese making, however, the milk has no superior. This is supposed to be owing to the fact that the butter globules are not large, of very uniform size and are easily mixed thoroughly with the milk before and at the time of coagulation or curd forming. This gives the cheese a uniformity of richness in all its parts, which is inherent in the intimate texture of the curd and which does not depend upon the subsequent mixture. Like other large breeds, these cows require abundant feed, gently rolling or level land, and do best on rich, alluvial meadows, like those of its native "hollowland," as Waring calls it. In this respect they are like the short horns, with which noted race one has a natural inclination to compare them.—American Agriculturist.

CLOVER.—N. Griffin, at the Elmira Farmers' Club, said: "There is no substitute for clover, so far as I know—nothing to take its place. It is better, in its effect on land than any other forage plant. It is said that a good crop of clover—say such a crop as will yield two tons of cured hay from an acre—will leave an equal weight of roots for the soil. That is like a coat of manure. I am sorry to hear that clover is falling into disrepute, for its renovating power is greater than that of any other plant. Lately clover does better than in a few years past, so I hope we shall soon have all the old measure of success. Many years ago the farms in Dutchess county used to give large crops of timothy and they were taken away and sold. Those farms are now exhausted—ruined because the crops were taken off. But clover is never all taken off when the roots are left. Forty-five years ago a great deal of timothy was raised in Tompkins county and the land that produced it ran down under its prolifetion and the occupants had to turn their attention to clover. At first it was difficult to get it established, but little by little under its influence the lands grew better. Farmers had to ditch their lands as the first condition, then they used plaster, and at last got full crops of clover and better crops of grain, for their lands improved through clover. Hungarian grass has been tried, but, like timothy, when the crop is taken off nothing is left and the soil becomes poor. The best crop is that which leaves most to the soil, and that is what clover does. I hope it will not lose its place in our farming, for there is no other plant so beneficial in its effect."

WHEN TO CUT GRASS.—Some of the correspondents of the New England Homestead are going for Superintendent Sanborn of the College Farm for claiming that grass should not be cut until it is in bloom in a very sharp way. One of them says: "After reading Prof. Sanborn's writings I must say that I am very much astonished that any practical farmer, and certainly a professor in a State college, should advocate the cutting of grass in bloom or a few days subsequently. I have had fifty years' experience in cutting and feeding hay. Many seasons much of it was cut too late. Our present crop gives the best satisfaction of any I ever fed, and four-fifths of it was cut in June. From my experience I am satisfied that 1,500 pounds of timothy cut one week previous to bloom will make more butter, beef or mutton than 2,000 pounds one week subsequent to bloom. Nine tons are cut too late where one is cut too early. There was an article in the Homestead, I think two years ago last summer, purporting to be the experiments of a German chemist with grass, claiming that if cut while green eighty-eight per cent. was nutriment; when in blossom, sixty-two per cent.; and when seed is fully formed, or ripe, thirty-one per cent. nutriment. I am no chemist, but think that article worth more than any other I ever read. If that is near a fair representation of the value of grass in the different stages Prof. Sanborn is advocating the waste of millions in the Middle and Eastern States, I hope he will repent and be converted from the error of his ways.

FAST AND SLOW WALKING.—The National Live-Stock Journal makes some suggestions with respect to the walking gait of the horse which are well worth thinking over. A careful calculation of the time spent on a walk by the farm horse, it says, as compared with the time used at other gaits, would show that the walk is nearly the constant gait. All the work of the farm is done on a walk. It is only when returning with the empty wagon, or when, occasionally, a team is hitched to the family carry-all, that another gait is employed. A horse that under the saddle will walk nearly or quite five miles an hour, will, at his work, make, say three and a half miles an hour, while a slow walker would not come within a mile of this speed, taking the day through. This would cause a loss of nearly two days in a week—or, at a low estimate, a week out of every month—which, in money value, would probably amount to not less than twelve dollars, counting the wages and board of the man and the time and feed of the horse, to say nothing of the additional loss on account of the delay in the work—always, as every thoughtful farmer knows, an important item, especially in some seasons. These are points of interest to every farmer. Let "horsemen" give time and thought to developing a race of fast trotters, if they will; farmers should aim to breed a race of fast walkers, as by far the more useful animal.

LEARN TO LABOR.—The Emperor of Germany sets an excellent example in the education of his own household. Every Prince of the royal family of Prussia, when in youth, is taught some useful trade. Such experience is supposed to sober the mind and bring it face to face with the material," says a correct writer. It does far more than this. It keeps the royal youth from gadding about, and learning, as other less favored flesh and blood does, the lessons of the club, the green-room, or the corner grocery. Face to face with the world's material, with a plane or a hand-saw in hand, man is made better, and, if he is honest, work is improved and its results made cheaper. Men or women without trades or an occupation are as weak in this world—where humanity not only makes mortals mourn but compels them to work for a living—as the infant in swaddling clothes, and have not half their claim to protection and care. A healthy man should work or starve. Rich and poor should perform some manual labor every day. Wealth and wisdom are of no effect if not properly worked. The Emperor of Germany shows exceeding cleverness in compelling his household to learn trades.—New York Commercial.

A CONVENIENT LAND MEASURE.—To aid farmers in arriving at accuracy in estimating the amount of land in different fields, under cultivation, the following table is given:

Five yards wide by 968 long contains one acre.

Ten yards wide by 484 long contains one acre.

Twenty yards wide by 242 long contains one acre.

Forty yards wide by 121 long contains one acre.

Seventy yards wide by 69 1-2 long contains one acre.

Eighty yards wide by 60 1-2 long contains one acre.

Sixty feet wide by 726 long contains one acre.

One hundred and ten feet wide by 396 long contains one acre.

One hundred and thirty feet wide by 335 long contains one acre.

Two hundred and twenty feet wide by 181 1-2 long contains one acre.

Four hundred and forty feet wide by 99 long contains one acre.

FRUIT TREES.—Fruit trees affected by fungi, either on the limbs or roots, may be effectually cured by close pruning the roots, and by adding small quantities of well-rotted manure around the roots. This treatment for the roots when all the diseased parts of roots are cut off and the head of the tree pruned pretty severely—always to be careful when cutting off a branch not to leave a snag of three or four inches. In cutting off branches they should be cut close to the main stem or branch. These cuts should be neatly smoothed with a sharp knife. Clean culture is one of the great secrets in fruit culture; and from several years' observation in various localities in the South, fungus has only affected diseased and uncultivated trees.—Rural Messenger.

TREATMENT OF ORCHARDS.—Those who own orchards over twelve years or more of age will find a great advantage in applying a moderate top-dressing of old or fresh manure. It seems to have an almost magical effect upon the fruit. The trees will be more likely to bear every year; they will give heavier crops, and the fruit will be finer. It will do as well nearly, if not quite, to draw the manure out in the winter, and spread over the ground, such manure as accumulates from the animals in the stables and barn-yards. On the first thaw or rain the earth will absorb all the soluble washed portions. The mistake should be avoided of placing the manure in heaps at the foot of the tree-trunks or in small circles about the trees. Trees only twelve years old have already covered the whole ground with their network of their roots beneath the surface. Wood ashes are always useful.—Dirigo Rural.

ASHES FOR FERTILIZING.—Unleached wood ashes contain all the constituents of plant food that the ordinary or worn out soil needs, except nitrogen. By their chemical action they render much of the inert nitrogen in soils available, and in that way may be said to furnish nitrogen. This is true of lime, and on this power of making nitrogen available the greatest value of lime, when applied as a fertilizer, depends. Ashes also have a good mechanical effect upon the soil, especially heavy clay soils, which are made lighter and more porous, so that air and water circulate more freely. Ashes do not suffer waste by being washed out, to the extent that is true of the more soluble and concentrated fertilizers sold in the markets. Their effects are therefore more lasting.

GUINEA FOWLS.—On the extensive seed farm of Messrs. Landreth & Sons not a chicken is to be found, but a large number of guinea fowls are allowed the freedom of the grounds, which destroy insects of every kind and are considered invaluable in this respect.

Household.

QUEER DISHES.—What marvelous variety of tastes, of likes and dislikes, with regard to special forms of food, from cannibalism to current-cake, we find among people physically constituted alike in every respect. This person eats his meat burned to a cinder; that will touch only what is really undone. George III. preferred fish when it was semi-putrid; his successor's weakness was hot plum bread crumbled up in a quart of cream. Lord Bacon is said to have lived whole weeks at intervals on nothing but oranges; while the elder Pitt could not endure the sight of fruit, and never suffered any to be brought into the room where he was.

It seems an extraordinary thing to speak of eating a skunk, and that, too, in a part of the world where beef and mutton are infinitely more plentiful than bread; yet it is a fact that the Gnachos of the Banda Oriental are in the habit of hunting this creature for the sake of its flesh; nor is this incomprehensible to any one who is acquainted with the true nature of the skunk. The disgusting liquid which it ejects is contained in a gland on the back, and constitutes its weapon of defence. Certainly, the effluvium is the most horrible and enduring that may be conceived, and man and beast will fly from it; but if it be surprised and killed before it has time to use this, and the gland be afterward extirpated with care, the rest of the body is destitute of all offence. Skunk skins are largely used by furriers, and beautiful skins they are; and the animal is capable of being domesticated, as it never omits the secretion except when in danger or alarmed. I never ate a skunk, but I have handled a tame one without any olfactory disturbance.

Rats, I firmly believe, would be not only wholesome, but very nice, if properly prepared—not common sewer rats, but such as I ate, corn-fed animals, snared in the hop garden. The flesh, though perfectly white, was dry and tasteless; but, then, they were only skinned, cleaned and submitted to the fire without any of the *et ceteras* which make other meats savory. Dr. Kane, Rear-Admiral Beaufort, Capt. Inglefield, and other Arctic explorers, speak highly of rats as a welcome addition to their supply of food in those dreary latitudes.—Chambers' Journal.

LEMON CHEESE CAKES.—Pare two lemons round and round as you would an apple, and soak the peels in half a pint of cold water for an hour or two. Squeeze out the juice of the lemons upon one pound of granulated sugar, and stir into it six ounces of fresh butter. Beat up four eggs to a light froth, stir into the sugar and butter, and mix them together with the water the peels have soaked in. Simmer in a saucepan slowly until the mixture is of the thickness of honey. Bake some tarts out of the puff paste, and fill in with the lemon cheese. Beat the white of an egg to a froth; add a tablespoonful of sugar, and put it in small points around the tarts in four places on the outside edge. Brown five minutes in the oven. The egg and sugar can be put on the tarts and browned after they have been baked, and before the lemon has been put in.

A CUP OF TEA.—Take a clean kettle never used for anything else, fill with fresh water, the harder the better, boil quickly over a very hot fire, and pour as soon as it boils upon the tea leaves fresh from the canister. When more liquid or a stronger infusion is desired put the additional tea in a cup and pour fresh boiling water on it; after it has stood a few minutes it may then be put in the pot to good advantage. Tea water will not dissolve the thein from the dry leaves of fresh tea; only pure fresh water will do that. The addition of tea to the nearly empty teapot will increase the color but it will not make the tea stronger in its exhilerating quality.

DUCHESS POTATOES.—Mash one quart of hot boiled potatoes through a fine colander with a potato-masher, mix them with one ounce of butter, one level teaspoonful of salt, half a teaspoonful of white pepper, quarter of a teaspoonful of grated nutmeg; and the yolks of two raw eggs; pour the potato out on a plate, and then form with a knife into small cakes, two inches long and one inch wide; lay them on a buttered tin, brush them over the top with an egg beaten up with a teaspoonful of cold water, and color them golden brown in a moderate oven.

BAKED OX TONGUE.—Put the tongue into an earthan pan, and lay on the top of it a few slices of butter; then cover the pan with a flour-and-water crust, and bake according to size, in a moderately hot oven. When done take off the skin, and straighten the tongue on a board, by means of skewers at the tip and root. When cold glaze it, ornament it with a frill of paper, vegetables, cut into shapes, and curled parsley.

DELICIOUS BREAKFAST DISH. For any family of six take three cups of mashed potatoes, one half of a cup of flour, and half a tea cup of milk, two well beaten eggs, and a little salt; mix well together, shape them small and drop into hot lard, or roll them into little balls and fry them in a wire basket in boiling lard.

CREAM TEA CAKE.—One large tablespoonful of butter and one and one half cups of batter beaten to a cream; add to this two well-beaten eggs, one cup of milk, a teaspoonful of vanilla or lemon flavoring, and last, three cups of flour, in which mix two teaspoonfuls of baking-powder.

DELICIOUS PINEAPPLE CUSTARD.—On the day before you wish to use the custard, peel and pick to pieces with two forks a nice pineapple. Put plenty of sugar over it and set it away. Next day make a custard, and when cool mix with the pineapple, which will have become soft and luscious, and thoroughly sweetened.

BAKED APPLE PUDDING.—Pare and core six apples, stew in a sauce-pan with a little water till soft, then add two tablespoonfuls of bread crumbs, sugar to taste, the chopped rind of a lemon and the juice, two ounces butter, and four eggs, yolks only; bake in a dish previously prepared with puff paste round it.

LEMON PIE.—One cup sugar, one tablespoonful flour, yoke one egg, one cup luke-warm water, one lemon; grate the rind and squeeze the juice in a bowl, put a little butter on the top; beat the white to a froth with white sugar for the top of the pie.—Western Christian Advocate.

ARTIFICIAL MILK.—Although milk is not a mere emulsion of fat and alkali, inasmuch as it contains albuminoids, salts, and sugar, Schischkoff nevertheless found that he could prepare emulsions very similar to milk by closely imitating its natural components; *i. e.*, by first preparing a liquid similar to the more fluid part of milk, and then, mixing withit fats of analogus composition to those in real milk. As other chemists had done before him, he found in whey a third albuminoid substance different from either Albumen or Caseine; and he observed from his experiments that while caseine without albumen would not yield cream but only milk, and that while the two albuminoids together gave both milk and cream the presence of the third new albuminoid was necessary in order that the cream should be in a condition similar to natural cream. Schischkoff describes a "good" emulsion as one that, smears glass strongly, rises slowly, and forms a decidedly deeper layer on standing than would be formed by the fat which is contained in it; it should be white and lustrous. Under the microscope it appears to be composed of small globules of tolerably equal size. It is seen plainly that the act of emulsifying consists in dividing the fat into little globules, and fixing these globules in position by the adhesion of the emulsifying liquid to their surfaces. It was noticed that the globules in the emulsions were apt to be smaller in proportion as the molecular attraction of the liquid for any one of the constituents of the fat was greater, and that in proportion as the globules were smaller the emulsions were less permanent. Shaking promotes the sub-division of the globules, and may consequently hasten the destruction of an emulsion. By long continued shaking the emulsions were, in fact, completely decomposed into fat and soap, which would not again act on one another. The emulsions were destroyed also by cooling, by diluting them with much water, by allowing them to stand for a sufficient length of time, and by manipulations which promote the formation or separation of soap, such as warming or the addition of strong lye, or the like.—Prof. F. H. Storer, in American Agriculturist.

THE MAKING OF PAPER.—That "the consumption of paper is the measure of a people's culture" is an admitted truism; it is therefore cause for much congratulation that the manufacture and consumption of this indispensable article are considerably increasing in this country. Statistics prove that the average quantity used per head of population in Great Britian is greater than in any other country; and it has always been so. The natural result of this is that the supply of raw material necessary to manufacture the increasing quantity of paper has become almost inadequate for present demand, and we can not much longer rely on our old resources only. The ancient staple material, "rags," although theoretically supposed to be the correct thing, actually enters very little when at all into the composition of modern paper; for the very simple reason that it would be impossible to obtain sufficient rags now to give the public the quantity of paper required—to say nothing of price. Rags have thus been, perforce, greatly superseded by raw fibres and waste materials; yet these huge supplementary supplies must soon fail to maintain consumption at necessary reasonable rates and quantity; for probably paper was never so cheap, or such good value, as at the present time. It is refreshing to know that the pressing requirements of the paper trade are now almost universally recognized as of public importance, and numerous "new" fibres, etc., are constantly being suggested from all sources. Considering, however, how often we read of "new" materials introduced as suitable for the manufacture of paper, the fact remains that comparatively few articles are actually offered or procurable in the market yet. For the manufacture of good white paper the only raw fibres available by the English paper makers may be said to be esparto, grass, straw, wool; for these materials must be added, rags, of course, and also the waste products from the treatment of flax, jute, cotton, and other similar industries.—Chamber's Journal.

PARASITES IN FOOD AND DRINK.—M. Milne Edwards has recently expressed some interesting views suggested by the discussions concerning trichinæ, respecting the hygienic questions which are connected with the establishment of colonies of intestinal worms, or *microbes*, within human bodies. He believes that certain religious precepts and certain established usages, among people whose civilization is very ancient, are based upon acquaintance with the inconveniences that may result from the alimentary use of particular meats or waters. He thus deduces, from the aptitude of the hog to transmit his parasites to men, the reason for the prohibition of pork among the Israelites and Mohammedans, and for the Biblical distinction between pure and impure animals. He also attributes to the very ancient recognition of analogus facts the general use of hot drinks, like tea in China and other countries of the extreme East, where the natural waters are often charged with noxious animalcules or polluted by the dejections animals. As bearing on this point, he cites the ravages caused in Cochin-China by a microscopic eel, which produces a persistent endemic diarrhœa. Those animals have a facility of multiplication in the human intestine, that is illustrated by the fact that a single patient is said to have evacuated more than a hundred thousand of them in twenty-four hours! The simplest prudence should suggest the expediency of boiling the drinking water wherever they abound. What Milne-Edwards would make of Peter's vision we do not know.

CINCINNATI MUSEUM.—The Cincinnati people were delighted a few days ago with the announcement that Judge Hoadley had purchased in Europe, for the Art Museum, some 500 objects of art, at a cost of $28,000. It appears that there are in London a firm of galvanic or electric producers—the Messrs. Elkington—whose speciality it is to reproduce the precious works of the ages in silver, gold and bronze which are held in temples, churches, palaces and museums. By the advice and direction of Sir Philip Reso, Judge Hoadley has ordered for the Cincinnati Museum reproduction by the Messrs. Elkington of three classes of work. First, from Amsterdam, thirty-seven pieces, at £303 0s.; second, from the South Kensington Museum, 146 pieces, at £1,260; third, from Russian museums, 295 pieces at £3,800. These are the most valuable and important. It will require over two years to complete the work, provided the artisans set to work without delay. The expenditure of from £250 to £350 has also been authorized for the purchase of colored photographs of objects that can not be reproduced, such as faience and furniture. These photographs are colored by hand. There are no new developments regarding the museum building.

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Ticket office, 24 Camp street corner Common.
A. G. SHELDON, Ticket Agent.
N. W. COLEMAN, Asst'g Gen. Pass. Agt.
C. M. SHEAFE, Gen'l Superintendent.

Louisville and Nashville Railroad.
The Shortest and Quickest Route to Eastern Cities.
THROUGH WITHOUT CHANGE to Nashville, Louisville, Lynchburg, Washington, Cincinnati, Columbus, O., and St. Louis.
ENTIRE TRAINS THROUGH FROM NEW ORLEANS TO LOUISVILLE.

	Leave	Arrive
Express	7.00 A. M.	10.50 P. M.
Coast Accommodation	3.37 P. M.	10.50 A. M.
Fast Mail	6.42 P. M.	1.30 P. M.
Sunday coast train	7.17 A. M.	5.00 P. M.

ONLY ONE CHANGE OF CARS TO NORTHERN AND EASTERN CITIES.
Ticket office corner St. Charles and Common streets, where Sleeping Car accommodations can be secured.
C. P. ATMORE, General Passenger Agent.
J. H. SMITH, Ticket Agent.
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BODLEY BROTHERS,
Wagon Depository, 20 Union street: Factory

Cane Wagons, Small Carts, Log Wheels, all Black Locust Hubs, Bodley's Steel Skein Wagon, the best skein wagon sold. Wheel-barrows, Grease, Spokes, Felloes, Cotton Meal Hubs, Bubble Shavers, Pea Vine Rakes.
Can deliver goods along the river, direct from factory, and in car loads on railroads.

NEW GOODS.
GREAT REDUCTION IN
CARPETS
Tapestry Brussels,
Seventy Cents a yard up to $1
Wilton, Axminsters, Velvets, Moquettes, Body Brussels, Ingrains, Three Plys, Window Shades, Lace Curtains, Cocoa, Napier and China Matting, Oil Cloths, Rugs, Crumb Cloths, Rugs and Mats in great variety.
A. BROUSSEAU'S SON,
17 Chartres St.
Call and see for yourself.

40 ELEGANT CHROMO Cards, New Style. Agents wanted. L. JONES & Co., Nassau, N. Y.

Christian Advocate.

Marriages.

MAZINE—COLLINS.—At the residence of Mr. P. Collins, near Franklin, La., June 1, 1882, by Rev. T. K. Faunt-LeRoy, Mr. Nicholas Mazine and Miss Laura Collins, both of St. Mary parish, La.

HOWELL—SADLER.—At Oakland Chapel, La., May 24, 1882, by Rev. J. J. Lovett, Mr. William Howell, of Jackson county, Miss., to Miss Ella Sadler, of St. Tammany parish, La.

CROCKETT—SADLER.—At Oakland Chapel, La., May 21, 1882, by Rev. J. J. Lovett, Mr. William F. Crockett, of Morgan City, La., to Miss Dottie F. Sadler, of St. Tammany parish, La.

HARMON—PIGFORD.—At the residence of the bride's father, May 24, 1882, by Rev. G. Hawkins, Dr. Stephen R. Harmon to Miss Cora M. Pigford, all of Lauderdale county, Miss.

With this the doctor sends $2 to pay for one year's subscription to CHRISTIAN ADVOCATE.

Obituaries.

BILL.—ABNER BILL was born, near Beaufort, N. C., March 30, 1798, and departed this life, near Mt. Sterling, Chickasaw county, Ala., October 19, 1881, aged eighty-three years, six months, and nineteen days.

Bro. Bill embraced religion, in his native State, in early life, and joined the Methodist Church, in whose communion he lived a worthy and useful member till death released him from the labors and suffering of earth, and called him to his reward in heaven.

To me he was a brother, beloved in the Lord, not only for his kindness when I first went to Butler circuit, twenty-six years ago—a stranger among strangers—when he took me both to his heart and home; but also, and chiefly, for the fidelity he always exhibited to the cause of Christianity and its propagators. He loved the church and its ministers. His religious life was irreproachable. He was a plain, candid, honest Christian gentleman.

George Bill, his youngest son, and with whom he had been living for some time, was stricken down with typhoid fever, and died August 21, 1881, aged thirty-two years—just one month and twenty-five days before his father. This was a heavy affliction to the aged Brother. He now seemed anxious to cross the river of death, and get rest with the loved ones gone before him. Talking to me about the death of his son George, who was also a true Christian, he said: "It is a glorious thing to die, for the soul then goes to God, who gave it." We believe our brother has made safe the heavenly land.

He was thrice married, and in each case his married life was agreeable, pleasant and happy. He was a kind husband, a good father and stepfather, an obliging neighbor, and a true and faithful friend. He outlived most of his family. Only one son and a daughter, out of seven children, remain.

He was made a mason in North Carolina before 1825, the date of his removal to Alabama, and, for nearly fifty years, loved and adorned the principles of that ancient and noble order. His return of the masonic fraternity honored him with a special memorial service at Mt. Sterling, Ala., on the fourth Sabbath of April last, at which his funeral was preached by the writer to a large congregation of relatives and friends; after which the masons marched in procession to the grave of Abner Bill, and around the sleeping dust of our brother performed the solemn ceremonies of the order.

G. HAWKINS.

BEARD.—Died at his residence in Morehouse parish, La., on Wednesday, May 3, 1882, A. D., GEORGE F. BEARD, aged fifty-seven years.

He was born and raised in Fairfield district, S. C., and received a liberal education. In the fall of 1818, he and the writer of this notice, both young men, having been intimately associated from their boyhood, moved to Morehouse parish, La., and settled in the same neighborhood, since which time they have lived near each other as neighbors; and as friends their friendly and social relationships have never been disturbed. Being his most intimate friend, none knew him better, none loved him more.

He was married twice, and at his death was living alone with his motherless children. He leaves an interesting family of five children. He was in every respect a good man, of spotless integrity, a devoted husband, an affectionate father, a faithful friend, and a kind neighbor. Bro. Beard was never known to endorse a falsehood or sanction a wrong. Possessed of a smooth and patient disposition, he was ever kind and forgiving, and commanded the respect of all who knew him.

Five or six years ago he attached himself to the Methodist Episcopal Church, South, and has ever since discharged faithfully his duties as a Christian, as was characteristic of him in all the relations of his life.

In his last illness, possessed of all his faculties, and conscious that his end was approaching and his mission winding to its close, he gave full assurance to his friends that all was well, and that death had no terrors for him. His cheerful resignation is a comfort to his friends, and the influence of his example will be felt in this community; and may those who mourn his loss be as ready and willing when the Master calls to exchange this mortality for immortality, is the prayer of his true friend.

V. K. WATT.

COSBY.—MARY BELLE, only daughter of Mrs. M. E. Cosby, and granddaughter of Dr. D. B. Hamilton, died in Minden, La., May 1, 1882, aged eleven years and six months.

The little angel of the household has come and gone. She came for a few brief years with her bright face to gladden grandfather's home; to entwine herself into every fiber of a mother's loving heart; to shed the sweet fragrance of the budding flower upon uncles and aunts, and dear grandmother, and then she was ready to "take wings and fly away."

How we will miss the silvery sweetness of her voice; with what anguish we fold away the garments she wore; how longingly and lovingly we look at and then lay aside her music, her sketch with the books she studied, for the little school-girl will need them no more.

The home that was flooded with her sunshine is darkened. We are wandering in the shadows, and reach out gropingly for the "strength and refuge" that is promised us when the storms of life sweep over and almost overwhelm us.

"I am going home, mamma, going home," she would tenderly say as she stood on the threshold and looked through "the valley of the shadow," into the open portals of the bright world beyond.

The veil that hid the beautiful visions of the unseen world was lifted to her eyes before her pure spirit took its flight. She could see the flowers of a bright eternal May that were blooming for her; she could see the out-reaching arms of a heavenly Father to bear her gently "over the river" to a land of light.

She has gone home, mamma—gone home.

A. H. BROWN.

ELLIS.—*Whereas*, It has pleased God to remove from among us our dear friend and sister, MRS. E. M. ELLIS; therefore, as a tribute of respect to her memory and a token of our love, it is

Resolved, That, as an association, we have sustained a great loss in the death of this consistent and faithful member of the Fayette Financial Association—she having been a member since its first organization in 1857.

Resolved, That we deeply sympathize with her husband and children in their bereavement, and hope that these resolutions may be preserved by them as an encouragement to walk in the footsteps of their Christian mother.

Resolved, That we wish these resolutions spread upon the records of the Fayette Financial Association, and a copy of the same furnished to the sorrowing family, also a copy sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

MRS. M. T. HALL, for Committee.

MOULTON.—SISTER M. C. MOULTON was born in Tunbridge, Orange county, Vermont, in 1804; professed religion and joined the Methodist Church before 1820; came to Bastrop in the fall of 1836, and connected herself with our church here, and closed her earthly career on Saturday, May 13, 1882, at eight o'clock P. M. She had been a long while afflicted, but seemed patient, resigned and prepared. She was, so far as I know, a true and faithful member of the church, had the confidence of the people, and did many deeds of charity for her blessed Lord's sake. Of course she must rest well after such a Christian life. She leaves a brother here, a brother, two sisters and a daughter in Vermont, besides many friends here to mourn her decease.

J. L. CRADDOCK.

WIMBERLY.—MRS. MARY ANN WIMBERLY was born in Davidson county, Tenn., April 12, 1820; was married March 30, 1852 to George H. Wimberly; joined the Methodist Episcopal Church, South, in Ashley county, Arkansas; 1861, and died April 27, 1882.

Sister Wimberly, if all reports be true, lived the life of the righteous; therefore, she died the death of such. She called up her children and gave them a mother's faithful words of love, expressed herself as being ready, and thus, doubtless, entered into rest. She leaves behind a sorrowing husband and four boys, besides a host of friends.

J. W. BRADLEY.

SKINNER.—EUGENE ELI SKINNER, son of Pr. Henry S. and Kate Skinner, was born near Belleville, Ala., on the second of March, 1878, and died May 4, 1882. He was an interesting affectionate and dear little boy for one so young. He was the idol of the family circle. How dearly we loved him, and how will he be missed. His little chair is vacant now. No more will we hear that sweet little voice lisp: "Tiss me mamma;" "Papa's tuppin." Nor is it now employed in praising the Saviour, who has taken him to himself, away from sin and sorrow. Farewell, my sweet boy, till we meet on that "beautiful shore."

A. E. S.

The Virgin Free Press please copy.

THAMES.—Died in Perry county, Ala., May 6, 1882, MRS. REBECCA A. THAMES, in the forty-seventh year of her age. She lived a consistent life, and was a member of the Methodist Episcopal Church for thirty-four years.

How Long We Are to Live.

It is not everyone who asks himself this question, because strangely enough it is the belief of many persons that their lives will be exceptionally lengthy. However, life assurance companies are aware of the credulous weaknesses of those whose lives they assure, and have therefore compiled numerous tables of expectancy of life for their own guidance, which are carefully referred to before a policy is granted. The following is one of these well-authenticated tables, in use among London assurance companies, showing the length of life at various ages. In the first column we have the present ages of persons of average health, and in the second column we are enabled to peep, as it were, behind the scenes of an assurance office, and gather from their table the number of years they will give us to live. This table has been the result of careful calculation, and seldom proves misleading. Of course, sudden and premature deaths, as well as lives unusually extended, occasionally occur, but this is a table of average expectancy of life of an ordinary man or woman:

Age.	More years to live.
1	[illegible]
[illegible]	[illegible]
[illegible]	11
[illegible]	[illegible]
[illegible]	[illegible]
50	21
[illegible]	[illegible]
[illegible]	[illegible]
70	7

Our readers will easily gather from the above tabulated statement the number of years by which their lives, according to the law of averages, may reasonably be expected to extend.—Harper's Bazar.

Of Avoiding Many Words.

Fly the tumult of the world as much as thou canst; for the treating of worldly affairs is a great hindrance, although it be done with sincere affection.

For we are quickly defiled, and enthralled by vanity.

Oftentimes I could wish that I had held my peace when I have spoken, and that I had not been in company.

Why do we so willingly speak and talk one with another, when notwithstanding we seldom enjoy our converse before we have hurt our conscience?

The cause why we so willingly talk, is for that by discoursing one with another, we seek to receive comfort one of another, and desire to ease our mind wearied with many thoughts.

And we very willingly talk and think of those things which we most love or desire; or of those things which we feel to be against us.

But alas, oftentimes in vain, and to no end: for this outward comfort is the cause of no small loss of inward and divine consolation.

Therefore we must watch and pray, less our time pass away idly.

If it be lawful and expedient for thee to speak, speak those things that may edify.

Evil habit and neglect of our own growth in grace do give too much liberty to inconsiderate speech.

Yet discourse of spiritual things doth greatly further our spiritual growth, especially when persons of one mind and spirit associate together in God.—Thomas A. Kempis.

MISCELLANEOUS.

TARRANT'S SELTZER APERIENT. Trade Mark. Patented.

Have Pity on the Stomach. Forbear to nauseate it with loathsome pills; don't drench it with sickening potions. All the purgative, corrective and anti-bilious of mineral waters, save the curse of constipation, dyspepsia, liver complaint and nervousness, lurk combined in that exhilarating and delicious draught, TARRANT'S SELTZER APERIENT. It is anti-febrile, purifying, invigorating, alterative. In fact, it is half a dozen sanitary blessings mingled in one sparkling, foaming effervescence.

SOLD BY ALL DRUGGISTS.

JOS. B. WOLFE & CO.,
Cotton Factors,
59 Carondelet, Street, New Orleans,
And General Agents for
DANIEL PRATT IMPROVED
"Revolving Head Cotton Gin,"
PATENTED JUNE 13, 1873.
—AND—
Eclipse Hulling Cotton Gin,
WITH REVOLVING HEAD.
PRICES REDUCED.

THE REVOLVING HEAD GIN has been in use for the past two seasons, and several improvements have been added, by which all friction at the ends of the cotton box prevents the roll from breaking, and gives a perfect lint from the same quantity of seed cotton than any other Gin in use. The Revolving Head lightens the draft, and causes the Gin to run easy with less fishing power, thus doing a great deal more work with the same time, while consuming much less power, than any other Gin. The saws fit the ribs very close, the length of the cylinder is used producing cotton, on this account, of greater market value. This improvement is given at a length of staple, without preparation of the cotton, which is increased amount of work done, more than covers the cost of the Gin in every bale it ginns. Circulars sent by mail on application.

SELF-FEEDERS AND CONDENSERS with latest improvements now made by the Daniel Pratt Gin Company, which are the best. Send for descriptive circulars.

"JOS. B. WOLFE & CO."
New Orleans, La.

121, 123, 125 Common St.

BOOTS, SHOES, HATS AND TRUNKS.

JOBBERS AND RETAILERS.

THE BEST REMEDY
FOR
Diseases of the Throat and Lungs.

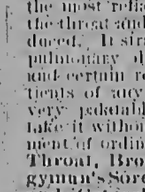
Diseases of the pulmonary organs are so prevalent and fatal, that a safe and reliable remedy for them is invaluable to every community. AYER'S CHERRY PECTORAL is such a remedy, and no other so eminently merits the confidence of the public. It is a scientific combination of the medicinal principles and curative virtues of the finest drugs, chemically united, to insure the greatest possible efficiency and uniformity of results, which enables physicians as well as invalids to use it with confidence. It is the most reliable remedy for diseases of the throat and lungs that science has produced. It strikes at the foundation of all pulmonary diseases, affording prompt and certain relief, and is adapted to patients of any age or either sex. Being very palatable, the youngest children take it without difficulty. In the treatment of ordinary Coughs, Colds, Sore Throat, Bronchitis, Influenza, Clergyman's Sore Throat, Asthma, Croup, and Catarrh, the effects of AYER'S CHERRY PECTORAL are magical, and multitudes are annually preserved from serious illness by its timely and faithful use. It should be kept at hand in every household, for the protection it affords in sudden attacks. In Whooping-cough and Consumption there is no other remedy so efficacious, soothing, and helpful.

The marvellous cures which AYER'S CHERRY PECTORAL has effected all over the world are a sufficient guaranty that it will continue to produce the best results. An impartial trial will convince the most sceptical of its wonderful curative powers, as well as of its superiority over all other preparations for pulmonary complaints.

Eminent physicians in all parts of the country, knowing its composition, recommend AYER'S CHERRY PECTORAL to invalids, and prescribe it in their practice. The test of half a century has proved its absolute certainty to cure all pulmonary complaints not already beyond the reach of human aid.

Prepared by Dr. J. C. Ayer & Co.,
Practical and Analytical Chemists,
Lowell, Mass.

SOLD BY ALL DRUGGISTS EVERYWHERE.



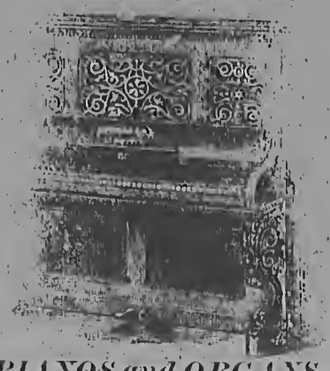
IN POWDERED FORM.
RICH, DELICIOUS, ECONOMICAL, CONVENIENT.

This contains material for 5 Pints Beef, Mock Turtle, Tomato, Ox Tail, Bean, Clam Chowder, Vegetable, Fish, Lobster, Clam and Kidney. A child can prepare these in a few minutes.
BRUNSWICK CLAM FRITTERS.
Nothing but water required. This contains material for 1 Fritter. Ready in 5 minutes

DEPOT, 18 WARREN STREET, NEW YORK.

MUSICAL INSTRUMENTS.

GRUNEWALD
NEW ORLEANS.



PIANOS and ORGANS
Of all the best MAKERS in the World.
Made expressly to stand in damp climates and kept in tune, and sold on easy monthly payments at prices to suit all. Do not buy from anyone before getting my figures.
Steinway, Weber, Pleyel, Kunke, Fischer, Bacher Bro's.
are the best and cheapest pianos.
Clough & Warren and Peloubet & Co. organs, are the best and always give satisfaction.
2nd. Hand Pianos from $50, upward.
2nd. Hand Organs from $25, upward.
MUSIC received daily from all parts of the world and sold at a discount.
CHEAPEST HOUSE in the South.
LARGEST STOCK in the South.
EASIEST TERMS and satisfaction guaranteed.
Musical Instruments of every description for sale at wholesale and retail. Send 3 cent stamp for price-list. Address

L. GRUNEWALD, 127 Canal St. or Grunewald Hall 16-22 Baronne St.

MISCELLANEOUS.

SIXTEENTH ANNUAL STATEMENT
—OF THE—
Factors' and Traders' Insurance Co.
19 Carondelet Street 19
NEW ORLEANS, MAY 13, 1882.

The Trustees submit herewith the charter of the company, and publish the following statement of its affairs for the fiscal year ending April 30, 1882:

Premiums for the year—		
Off-shore risks	$222,140 11	
River	111,245 60	
Marine	8,901 1	
		$342,286 72
Loss—		
Extinguished premiums of 1881 and 1882	$56,079 10	
Return premiums	12,753 70	
		68,832 80
Net earned premiums		$273,453 92
Losses paid—		
Off-shore risks	$87,780 35	
River	62,905 80	
Marine	32,080 15	
		$182,766 30
Add reinsurance		667 11
Rebates		49,799 85
State and city taxes		20,177 72
N. O. Board of Underwriters		3,487 80
Gross general expenses		41,712 38
		297,611 16
Rebates		79,299 91
Add interest and discount and savings received		48,316 16
Net profits		$127,616 21
Deduct 3rd semi-annual interest, 5 per cent., paid, and second 5 per cent. due		30,000 00
		97,616 21
Reserved for unadjusted and unpaid losses		15,000 00
		$82,616 21

The company has the following assets—

Cash on hand	$59,991 55
Accounts in course of collection	89,916 51
Bills receivable on pledge	107,973 37
Bills receivable, mortgage notes	196,620 23
Bills receivable, premium notes	62,216 59
Bank and other stocks, market value	130,398 60
City Railroad, Water Works and other stocks, market value	148,075 00
U. S. 6 per cents, market value	153,065 00
U. S. 6 per cents, currency loan, market value	31,850 00
Real estate	102,100 00
Office furniture and fixtures	4,500 00
	$1,106,628 25

The foregoing is a true and correct statement from the books of the company.

ED. A. PALFREY, President.
THOS. F. WALKER, Secretary.

STATE OF LOUISIANA,
Parish of Orleans, City of New Orleans.

Sworn to and subscribed before me this 13th day of May, 1882.

EDWARD IVY, Notary Public.

At a meeting of the Trustees, held on the 13th instant, it was resolved to pay on demand a second semi-annual interest of FIVE PER CENT. to the 30th of April, 1882, making ten per cent. per annum on the capital stock of the company, and a cash dividend of FIFTEEN PER CENT. to stockholders on the amount $72,055.50 of their net participating premiums for the year ending the 30th of April, 1882.

ED. A. PALFREY, President.
JNO. CHAFFE, Vice President.
THOS. F. WALKER, Secretary.

TRUSTEES.

JOHN I. NORLE,	JOHN CHAFFE,
RICH'D MILLIKEN,	S. FRIEDLANDER,
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WM. J. BEHAN,	B. F. ESHLEMAN,
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WM. HARTWELL,	C. J. LEEDS,
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HENRY ABRAHAM,	LOUIS BUSH,
A. BRUIN,	G. W. SENTELL,
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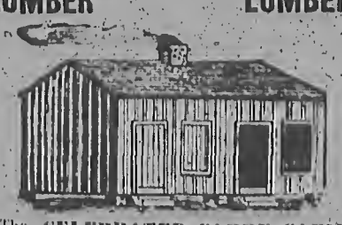
CHAS. E. BLACK,	D. HOPKINS,
GEO. H. FUTCH.	

Plantation Cabins!
LUMBER LUMBER.



The CELEBRATED CARRE CABINS have been so reduced as to be within reach of all. W. W. CARRE, who is the originator of these cabins. Send for price lists.

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310, 312, 311, 316 Delord Street.
New Basin, New Orleans, La.

HARTWELL & CHAMBERS,
Wholesale Grocers
36 TCHOUPITOULAS STREET,
—and—
34 NEW LEVEE,
BETWEEN NATCHEZ AND GRAVIER,
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$72 A WEEK. $12 a day at home easily made. Costly outfit free. Address TRUE & Co. Augusta, Maine

THRESHERS The Best to the cheapest. Illustrated price list free. THE AULTMAN & TAYLOR CO., Mansfield, O.

MISCELLANEOUS.

ORDERS
—FOR—
Fresh, First-Class Dry Goods, Fancy Goods, Etc.,
—SENT TO—
E. H. ADAMS & BROTHER,
WILL RECEIVE THE
PROMPTEST AND MOST CAREFUL ATTENTION
AS THEY DO NOT DEAL IN
"Damaged Goods," "Auction Goods," or "Job Lots,"
THEIR PATRONS ARE SURE TO GET GOOD VALUE.
No. 594 Magazine Street, New Orleans.

D. H. HOLMES,
155 CANAL STREET,
15 Bourbon Street, - - - - 15 Dauphine Street
NEW ORLEANS.
House Established in 1842.
Keep at all times a most complete assortment of European and Domestic
DRY GOODS
As the Stock is replenished by weekly arrivals. Purchasers will find it
Advantageous to Call and Examine the Goods.
Samples Sent Throughout the Country, and Orders Promptly Executed.
The BONNET and DRESS-MAKING Departments are placed in most SKILFUL HANDS.

WHEELER & PIERSON,
(Successors to Darcy & Wheeler and Pierson & Howes)
CLOTHING AND FURNISHING GOODS,
Nos. 13 & 15 CAMP STREET, New Orleans.
Black Cloth Suits, $20 to 40. | Business Suits, $12 to $25.
6 Shirts for $9. | Collars, $1.50 per Dozen.
Orders from *Clergymen solicited* and liberal reduction made to them.
Rules for self-measurement sent on application, and goods sent C. O. D.
Plantation Clothing for Country Stores at very low prices in our Wholesale Department, 3 stairs.

No. 56

THESE GLASSES ARE CHEMICALLY TREATED IN THE PROCESS OF GRINDING AND POLISHING, and possess the property of keeping your eyes in good condition for a long time. They have been carefully examined and adopted by American and European oculists, and are pronounced by them as the only PERFECTED GLASSES that have no equal, and can, in some cases, restore sight when all others fail. Many times the eye become impaired by the use of glasses not ground on the following principles:

1. The chemicals soften the light to the eye, consequently do not require so strong a power as usually experienced in using glasses after one or two hours' use.
2. The chemicals make the glasses harder, they retain their proper shape, and will last three times as long and bear as much heat.
3. The chemicals keep the glasses cool, and the results that [illegible] being used with many feverish sensations to the eye.
4. With these glasses you can read, write or sew all night [illegible] without the least dressing or burning sensation, which is necessarily [illegible] other glasses.

BEWARE OF COUNTERFEITS. NONE GENUINE UNLESS STAMPED.

The MEDICATED GLASSES are all stamped on the frame H. HOUSAH, MEMPHIS.

Dealers Supplied Wholesale at Liberal Discount.

ALL EYES SITTED. Persons residing at a distance who desire to [illegible] can send for a circular containing directions, [illegible] and prices of glasses, which will be sent [illegible] and how they can be fitted by mail, by addressing

HERC. HOUSAH,
CRESCENT CITY SPECTACLE COMPANY,
56 St. Charles Street, New Orleans.
In writing mention this paper.

CRESCENT INSURANCE COMPANY.
Incorporated as a Mutual Company in 1849. Re-organized as a Stock Company in 1880.
CASH CAPITAL, - - - - - - $100,000.
Has paid nearly NINE MILLIONS for losses Since 1849.
Annual and Term Policies Issued, on Desirable Fire Business.

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CHAS. H. DOLSEN.....Vice President.
CHAS. E. RICE.....Secretary.

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Lucien Gefery,	W. W. Swain,
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John Calder,	A. H. Steward,
S. G. Coulon,	E. H. Adams,
W. A. Phelps,	Sigmund Katz,
M. Gillis,	N. D. Wallace,
W. R. Lyman.	

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New Orleans, April 26, 1882.

Liverpool and London and Globe
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SOUTHERN DEPARTMENT.
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The capital of the Company is $7,500,000 DOLLARS—the whole of which is invested in the unlimited liability of the proprietors.

STATEMENT OF THE COMPANY,
JANUARY 1, 1882.

Gross fire assets	$12,167,533 43
Fire liabilities, including [illegible] and special [illegible]	6,875,967 [illegible]
Net surplus	$5,291,566 [illegible]

STATEMENT OF THE U. S. BRANCH
JULY 1, 1881.

Assets	$1,852,[illegible]
Liabilities	2,[illegible]
Surplus	$ [illegible]

The risks of the Company are [illegible]. The Board of Directors in [illegible] Company to indemnify and pay all losses from this [illegible] during the Company on its own [illegible] Company chartered under the State laws.

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New Orleans, October 26, 1881. [illegible]

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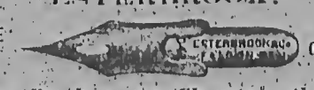

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45 MAGAZINE STREET,
New Orleans.

PRICES CURRENT.

REVISED AND CORRECTED WEEKLY.

ADVOCATE OFFICE,
New Orleans, Monday, June 12, 1882.

Our readers should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher prices must be paid.

SOUTHERN STAPLES.

	To-day.	Sat.
Cotton, ₱ lb.		
Low ordinary	9⅞	9⅞
Ordinary	10⅞	10⅞
Good ordinary	11⅝	11⅝
Low middling	11⅞	11⅞
Middling	12⅛	12⅛
Good middling	12½	12½
Middling fair	12¾	12¾
Sales to-day	1,750 bales.	
Receipts since our last	496 bales.	
Receipts previously	1,163,513 bales.	
Sugar, ₱ lb.:		
Fair	— —	7¾
Fully fair	— —	8
Prime	— —	8⅛
Choice	— —	8⅜
Yellow clarified	8⅝	8¾
White clarified	9⅝	9¾
Powdered	10⅝	10¾
Crushed	— —	— —
Molasses, in bbls, ₱ gallon:		
Common	45	47
Fair	50	52
Prime	55	58
Choice	— —	— —
Rice, Louisiana, ₱ lb.:		
Common	5½	6
Fair	6¾	7
Prime	7¾	7½
Choice	7⅝	7¾
GROCERIES.		
Butter, ₱ lb.:		
Western	18	28
New York	— —	— —
Coffee, ₱ lb.:		
Rio, ordinary	8	8¼
Rio, fair	9¼	9¼
Rio, prime	10½	10¾
Cheese, ₱ lb.:		
Western factory	— —	— —
English dairy	— —	— —
Candles, ₱ lb.:		
Best brands	— —	14
Corn Meal, ₱ bbl.:		
Choice K D	4 50	4 60
Flour, ₱ bbl.:		
Supers	— —	— —
XX	— —	— —
XXX	— —	— —
Choice	5 75	5 90
Choice	6 60	6 80
Choice	— —	— —
Fish:		
Mackerel, No 1, in bbls	8 25	9 00
Half barrels	4 50	5 00
Kits	75	82
Mackerel, No 2, in bbls	7 40	8 00
Half bbls	4 00	4 50
Kits	70	75
Mackerel, No 3, in bbls	7 10	7 75
Half bbls	3 85	4 30
Kits	64	73
Codfish, ₱ lb	— —	— —
Herring, ₱ box	— —	— —
Oils, ₱ gallon.		
Coal, in cans	— —	— —
Coal, in bbls	— —	— —
Linseed, raw	— —	61
Linseed, boiled	— —	64
Cotton seed	41	72
Lard	75	92
Soap, ₱ box.		
Magnolia	— —	— —
Olive	— —	2 55
Palm	— —	3 00
Castile	— —	— —
Soda, ₱ lb	— —	2 75
Starch, ₱ lb	— —	— —
Salt, ₱ sack:	4	4
Coarse	— —	— —
Fine	75	85
	95	1 20
GRAIN AND FEED.		
Corn, in sacks, ₱ bushel:		
Yellow	— —	93
White	— —	93
Mixed	— —	1 05
Oats, ₱ bushel:		
Western	— —	90
Red rust-proof	— —	70
	40	45
Bran, ₱ 100 lbs:		
Choice	— —	1 10
Hay, ₱ ton:		
Prime	25 00	26 00
Choice	28 00	29 00
Cow Peas, ₱ bushel:		
Mixed	— —	— —
Clay	2 35	2 50
	— —	2 75
PROVISIONS.		
Bacon, ₱ lb:		
Breakfast	14	14
Shoulders	— —	10½
Sides, clear rib	— —	9¾
Sides, clear	— —	10
Hams, sugar-cured	14½	15¾
Mess Pork, ₱ bbl	— —	21 50
Dry Salt Meat, ₱ lb:		
Clear rib sides	— —	— —
Clear sides	— —	— —
Shoulders	9¾	9¾
Lard, ₱ lb:		
Choice, in kegs	— —	13¾
Choice, in tierces	11¾	11¾
ESCULENTS.		
Potatoes, ₱ bbl:		
Irish	— —	— —
Sweet	3 75	4 75
Onions, ₱ bbl	— —	— —
Apples, ₱ bbl	4 00	4 50
Cabbages, ₱ box	— —	— —
Sour Krout, ₱ bbl	4 00	8 00
BALING STUFFS.		
Bagging, ₱ yard:		
India	— —	— —
Jute	— —	— —
Baling Twine, ₱ lb	— —	16
Ties, ₱ bundle	— —	— —
30 ties and buckles	— —	1 50
SUNDRIES.		
Poultry, ₱ dozen:		
Grown chickens	4 25	4 10
Young do	2 00	3 00
Ducks	2 00	3 00
Geese	— —	4 00
Turkeys	— —	12 00
Eggs, ₱ dozen:		
Western	— —	21
Southern	20	22½
Honey:		
Strained, ₱ gallon	1 00	1 10
Comb, ₱ lb	— —	— —
Pecans, ₱ lb		
Louisiana	— —	— —
Texas	— —	— —
Oranges:		
Louisiana, ₱ bbl	— —	— —
Foreign, ₱ box	9 00	10 00
Wool, ₱ lb.:		
Louisiana	— —	— —
Texas	23	24
Feathers, ₱ lb		
Geese	— —	— —
Hides, ₱ lb.:		
Country green	— —	— —
Dry salted	7	7½
Dry flint	10	11
	12½	13
Ox Horns, each	— —	6
Tallow, ₱ lb	6½	7¼
Cotton Seed, ₱ ton:		
In sacks	— —	12 00
Meal	— —	27 00
Oil cake	— —	28 50
Cooperage, ₱ each:		
Sugar hogsheads	2 50	2 75
Molasses barrels	— —	1 35
Half barrels	— —	1 05
Kegs	— —	75
Oak Staves, per 1200:		
Kegs	— —	— —
Barrels	— —	60 00
Extra claret	70 00	75 00
Extra hogshead	100 00	105 00
Extra pipes	140 00	145 00
	190 00	200 00
Tobacco:		
Low lugs	— —	5½
Medium	— —	6½
Good to fine	— —	— —
Low leaf	— —	— —
Medium	8½	9
Good	— —	10
Fine	— —	— —
Selections	— —	— —

LIVE LONG AND BE HAPPY.

For all diseases affecting the pulmonary, digestive and urinary organs, brain and nervous system, nothing is so strengthening in its effect as Brown's Iron Bitters. It assists nature in every instance, and complete cures rapidly follow.

Dynamite has been used in the Bernese Oberland during the past winter to loosen the soil in church-yards to facilitate grave-digging. Formerly great fires were made to remove the frost, but last winter the heat could not penetrate sufficiently far, hence the employment of dynamite.

NEWS OF THE WEEK.

DOMESTIC.

KANSAS CITY, June 8.—The following are the particulars of the bank robbery at Brookfield, Mo., yesterday: Six armed men rode into the town of Brookfield, just as the bank was closing for the day, dismounted and covering the clerks with their revolvers robbed the safe of about $5000. They kept up a rapid fusillade with their firearms as they rode through the place, overawing the town people. The men were all masked. The County Sheriff and Marshal organized a posse as speedily as possible and started after the robbers.

NEW YORK, June 8.—Five children, three girls and two boys, sons and daughters of Mr. John Lockwood, of Coscob, Ct., are reported to have been killed last evening while walking on the track of the New York and New Haven railroad, near that village. They heard the train approaching and crossed over to the adjoining track, when they were run over and crushed to death by the train, which came upon them from the opposite direction.

CINCINNATI, June 9.—President Jarret, of the Amalgamated Union Iron and Steel Workers, met with the striking workmen of this vicinity at Covington, to-night, and after a patient hearing of the case as presented by the men, delivered and opinion that their strike was not justifiable and that they were bound to continue at work under the terms of their contract of last October with manufacturers. To-morrow he will confer with mill owners and it is confidently expected that the mills will be running again on Monday.

ATLANTA, June 9.—Senator Hill arrived from Eureka Springs to-day at forty-five minutes past one o'clock. He was met at the train by an immense throng of people. There was no demonstration, owing to the Senator's critical condition. He was placed in a carriage and conveyed to his home. As the carriage passed through the crowd heads were uncovered as a mark of respect.

CHICAGO, June 9.—It is stated that the Irondale strikers are quarrelling among themselves, the poorer paid class of workmen complaining that those who get larger wages are using them in an effort to get a big advance. They are tired of a strike being conducted on such principles.

WASHINGTON, June 10.—William A. Wheeler, of New York, has declined to serve upon the tariff commission.

Charles H. Reed, in company with a notary public visited the jail yesterday, to secure Guiteau's signature to a petition for a writ of habeas corpus, returnable before a Justice of the United States Supreme Court. It is believed that Justice Miller will be asked to pass upon the writ, as he is expected to arrive in this city next week, and will be the only member of the Supreme Court then in Washington. After an attentive reading of the petition, Guiteau signed it, remarking that it would be of no service as the case was closed in his opinion, and he added that his only hope lay in the President's intercession. Mr. Reed explained that it was necessary to first exhaust every legal resource. These proceedings will probably be begun in the early part of next week. Yielding to Gen. Crocker's solicitations Guiteau has finally consented to see a clergyman, and he was attended yesterday by Rev. Dr. Hicks, of Tabernacle Church, of this city. The interview lasted an hour, and the prisoner was much affected and earnestly joined in the prayers offered by the minister in his behalf.

PORTLAND, Oregon, June 10.—The average Republican majority on the State ticket is 1800. M. C. George, for Congress, will have nearly 3600 in the State, which is the largest majority ever given to any candidate. Moody, for Governor, will have about 100 less than George. The Republicans have the Legislature by a certain majority of ten, which may be increased to thirteen.

LYNCHBURG, Va., June 10.—A negro woman named Belle Lipscombe, finding that her child had small-pox, threw it in a well in the city suburbs several days since and escaped to the woods, three miles from Lynchburg. The dead body of the child was found Thursday, and the authorities of Campbell county captured the mother last night. She had contracted the small-pox from the child. If she survives, she will be brought here and tried for murder.

PHILADELPHIA, June 10.—The brig Henry T. Wing, from Havana, with molasses, arrived at quarantine to-day with two cases of yellow fever on board.

SAN FRANCISCO, June 9.—Advices from Honolulu state that the Cabinet resigned May 19. On the same day the King gave Hon. Walter M. Gibson the charge of forming a new ministry. The following gentlemen accepted portfolios: W. M. Gibson, Minister of Foreign Affairs and Premier; S. K. Kaai, Minister of the Interior; J. E. Bush, Minister of Finance, and Edward Preston, Attorney General.

SHREVEPORT, La., June 10.—The first bale of new cotton crop was received to-day from E. B. Herndon's place, a few miles above here, in Caddo parish. It presents a healthy appearance. Crops generally are reported as doing well.

CHICAGO, June 12.—A special from Danville, Va., says: Reports from Patrick county are to the effect that 5000 persons are starving. The drouth last year greatly curtailed crops. A load of corn was received at the court-house a few days ago. Hundreds of starving women and children crowded around the vehicle imploring to be given a quart or peck of corn. The court-house is crowded with men, women and children begging bread; 300 had not tasted food for two days. Several wagons with relief have been sent from Danville.

FOREIGN.

LONDON, June 7.—Mr. Davitt, in his speech at Liverpool last night, said that he was in favor of the land becoming national property. He considered that the soil of Ireland could be purchased for tenants for £140,000,000 in government bonds, repayable in fifty years. He denounced the Dublin Castle rule as a ministrous failure.

A dispatch to the Times from Cairo says: Efforts are being made to excite the population by stating that the Khedive has turned Christian and sold the country to the English. Well informed persons believe that if the attempts of Dervisch Pacha at conciliation fail, Arabi Pacha will cut the telegraph connections, take hostages and openly defy the Porte.

CONSTANTINOPLE, June 7.—Lord Dufferin and Marquis De Noailles, English and French ambassadors, have informed the Porte that their governments do not consider that the mission of Dervisch Pasha to Egypt has rendered the holding of the conference less necessary.

ALEXANDRIA, June 7.—The Turkish Commission has arrived here.

All foreign Consuls have visited Dervisch Pasha. The Khedive's master of ceremonies prevented Yacoub Pasha, who had been sent by the military party to receive Dervisch Pasha, from going aboard the Imperial yacht. Yacoub Pasha was subsequently presented to Dervisch Pasha with the other Egyptian officers.

VIENNA, June 7.—A dispatch to the Presse from St. Petersburg states that the Czar has approved the detailed plan of the coronation festivities, which remain fixed for September 7 or within a week of that date.

MADDALENA, June 8.—The remains of Garibaldi were interred in the cemetery at Caprera this afternoon. The funeral ceremonies began at forty-five minutes past three o'clock and closed at five o'clock. A storm of wind and rain raged the whole time. The coffin was covered with garlands and flowers, and was borne by some of the survivors of the "Thousand of Marsala," and was followed by the Duke of Genoa, Signor Zanardella, Gen. Ferriro, representatives of both chambers, and delegates of three hundred associations. Speeches were delivered at the grave by the Vice President of the Senate, the President of the Chamber of Deputies, the two Cabinet Ministers present and Signor Crispi. All applauded the deeds of the deceased. As the coffin was lowered into the grave salutes were fired by the Italian men-of-war Washington and Garibaldi.

The following is the telegram of condolence to Garibaldi's family sent by King Humbert: "From my youth up my father taught me admiration for Garibaldi. Later, I witnessed his heroic acts, and in my family admiration and gratitude grew greater. Accept my condolence, which is shared by the whole Italian nation."

BERLIN, June 9.—The customs amendments bill passed its third reading in the Reichstag, to-day. The government clauses proposing an increase of import duties on candles, honey, tallow, hewn and cut stones, slates, etc., were rejected.

CITY OF MEXICO, June 9.—The late heavy rains have done considerable damage to railways here. On the Vera Cruz and Central railways four bridges have been damaged, and an iron bridge on the National railway has been destroyed.

MADDALENA, June 9.—The family of Garibaldi will leave Caprera shortly to reside on the mainland.

HAVANA, June 10.—Thirty-five deaths from yellow fever occurred here during the week ending last night.

MADRID, June 10.—A bill has been introduced in the Chamber of Deputies, providing for the immediate abolition of slavery in Cuba and granting slaves civil rights.

CONSTANTINOPLE, June 12.—Much disappointment is felt at the occurrence of riots in Alexandria, as it tends to interfere with the mission of Dervisch Pasha and may lead to a renewal of the demand for a conference. The English and French ambassadors visited the Porte together to-day, for the purpose, it is believed, of asking for an explanation.

LONDON, June 12.—The correspondent of Reuter's Telegram Company at Cairo telegraphs that at a meeting of military leaders it was decided to petition the Khedive to abdicate. It was declared that if he did not he would be massacred. It is rumored that the cavalry and artillery will not join any conspiracy against the Khedive.

The Standard's dispatch from Alexandria reports that 4500 troops have arrived there from Cairo.

ST. PETERSBURG, June 12.—A decree published announcing that Gen. Ignatieff, at his own request, has been relieved of the post of Minister of the Interior on the ground of ill-health, and has been appointed to the Academy and member of the Senate. He retains his membership of Council of the Empire, and his adjutancy. Count Tolstoi, who was formerly president of the Academy, has been appointed Minister of the Interior.

Mr. F. P. Bonner, of Meadville, Pa., writes: "I feel like a new-born creature. Transformed from a crabby dyspeptic and nervous sufferer to a robust strong, healthy man, it all seems like a dream, yet Brown's Iron Bitters did it. I feel kindly toward everybody, especially to the inventors of so good a medicine."

The Commencement of the Alabama Conference Female College will open with the Baccalaureate sermon by Rev. Hardie Brown, D. D. of Florence, Ala., be continued through Monday Tuesday, and close Wednesday, June 21, with the graduating exercises. Our friends are cordially invited to attend these exercises.

Commencement of Aberdeen Female College of North Mississippi Conference, June 12-18. Graduating exercises June 16. Sermon by T. C. Wier, D. D. June 18. Next session opens about September 15, 1882.

The preachers of the Greensboro District will please send to me at York station, the names of their delegates to the District Conference. Please attend to this brethren, at once, and save me much trouble.

H. T. JOHNSON.

DISTRICT CONFERENCES.

The Scashore District Conference will meet at Pearlington, Miss., June 23, 1882. It will be best for those who come on the L. and N. R. R. to take an early morning train for Lacoste Station, which is 30 miles from New Orleans. This train passes the station at about 7:40 P. M., one from New Orleans, and two from East Coast. The mail boat Rice Farmer connects with those trains and leaves for Pearlington after the last one has arrived. The boat returns to La Knoll, and connect with a train from New Orleans, about 5 P. M., thus leaving for Pearling on. It would be well for all to be here at the opening of the Conference.

J. W. SANDELL, P. C.

The time of holding the Alexandria District Conference, at Big Cane, is changed from June 29 to September 14, 1882, on account of the overflow.

F. G. HOCUTT, P. E.

The District Conference, Brandon District, Mississippi Conference, will meet at Morton, July 6, at 9 A. M. I hope the pastors will have written reports. Bro. C. McDonald will preach the opening sermon.

J. M. GANN, P. E.

To the Preachers of the Woodville District, Mississippi Conference:

DEAR BRETHREN: It is important that I should have the names of the members of the District Conference to be held in Clinton.

By promptly sending names of members in your respective charges you will oblige

Yours Fraternally. C. A. POWELL.

CAMP MEETINGS.

SEASHORE CAMP MEETING.—The annual camp meeting for 1882, on Seashore Camp Ground, will commence on Wednesday, July 12, and continue for eight to ten days.

The camp ground is pleasantly situated directly upon the Gulf of Mexico, midway between New Orleans and Mobile, and but a few rods from the Louisville and Nashville railroad. Provisions will be made for the entertainment and accommodation of all tenters and visitors.

Considerable deduction has been made in the price of tents, cots, boarding, etc.

Comfortable tents can be rented either furnished or unfurnished. Reduced fares have been arranged with the railroads.

The fare from New Orleans to camp ground, round trip, is fixed at three dollars, and from Mobile round trip, two dollars and thirty-five cents, and tickets will be on sale at the respective depots, July 10-22 inclusive, and be good to return till the twenty-fifth.

Tickets will be furnished at the way-stations at proportionate rates per mile; get your tickets at stations before going into the cars.

All trains will stop at the Camp Ground going East or West, except the express train leaving New Orleans at 6:35 P. M.

The price of freight to and from the camp ground and all stations on the road will be one-half of the regular card rates each way, commencing ten days before, and continuing to ten days after the camp meeting.

The Mobile and Ohio railroad will furnish tickets at all points between Okalona, Miss., and Mobile, to persons desiring to attend the camp meeting at three cents per mile, on sale from July 19, and continuing good to return to twenty-fifth.

The arrangements with other roads will be included, as we receive replies.

P. HALLARAN, Secretary. W. H. FOSTER, President.

The Providence Camp Meeting on the Providence circuit Brookhaven district Mississippi Conference, will commence on Friday evening, before the fifth Sabbath in July. Services Friday night and will close Friday morning August 4. The camp ground is fifteen miles east of Hazlehurst near Rockport on Pearl River. The preachers of the district are specially expected to attend. Conveyance from Hazlehurst provided.

A. B. NICHOLSON,
R. F. CRAWFORD, Committee.

The Camp meeting at William's camp ground, Pensacola district Alabama Conference will commence Thursday night, before the first Sunday in July.

S. H. COX, P. E.

Quarterly Conferences.

ALABAMA CONFERENCE.

PENSACOLA DIST.—THIRD ROUND.

Pensacola	June 3, 4
Warrington	17, 18
Milton	24, 25
Poverton	July 1, 2
Stockton	8, 9
Millview	15, 16
Perdido	22, 23
Pollard	29, 30
Seminia	29, 30
Monterey	Aug. 5, 6
Monroeville	12, 13
Pepton	16
Evergreen	19, 20
Georgiana	26, 27

Preachers in charge will please notify their official members of the Quarterly place and urge their attendance.

22 S. H. COX, P. E.

MARIANA DIST.—THIRD ROUND.

Cerro Gordo, at Bethlehem	June 3, 4
Herbert, at Damascus	10, 11
Geneva circuit, at Ella	17, 18
Freeport, at Portland	24, 25
Holmes's Valley, at New Hope	July 1, 2
Greenwood, at Camelton	8, 9
Marianna, at Marianna	22, 23
Big Creek, at Pond Town	26
Yellow River, at Oak Grove	29, 30
Calhoun	Aug. 12, 13
Chipola, at Dogwood	16
Meadland, at New Hope	19, 20

The District Conference, for Marianna district, meets at Camelton, Fla., July 7, at 9 A. M. Opening Thursday night, July 6, 1882.

22 J. S. FRAZER, P. E.

LOUISIANA CONFERENCE.

DELHI DIST.—SECOND ROUND.

Rayville	June 10, 11
Oak Ridge	17, 18
Bastrop	21
Lind Grove	24, 25
Trenton	July 1, 2
Monroe	3
Lake Providence	8, 9
Waterproof	15, 16
Tensas	22, 23

24 R. F. ALEXANDER, P. E.

ROMER DIST.—SECOND ROUND.

Rochester circuit, at Antioch	June 3, 4
Arcadia circuit, at Mt. Lebanon	10, 11
Tulip circuit, at Salem	17, 18
Homer circuit, at Lisbon	24, 25
Sparta circuit	July 1, 2
Webster circuit, Grand Bayou	8, 9
Minden circuit, at Pine Grove	15, 16
Haynesville circuit at White-hall	22, 23

The District Conference will convene at Tulip, on Thursday, July 27, at 9 o'clock A. M.

22 A. A. CORNETT, P. E.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—THIRD ROUND.

Franklington, at Fisher	June 10, 11
Covington at Hickory Grove	17, 18
Pearlington, at Pearlington	23
East Pascagoula, at Caswell Springs	July 1, 2
Ocean Springs, at Orange Grove	7
Moss Point, at Moss Point	8, 9
Handsboro, at Bay St. Louis	22, 23
Whitfington, at Poplar Head	26
Spring Cottage, at Union Academy	29, 30
Chime Grove, at Hopewell	Aug. 5, 6
Mt. Carmel, at Santee	12, 13
Westville, at Pleasant Grove	15
Bethel, at Gwinway	17
Enon, at Soule Chapel	19, 20
West Pascagoula, at Mt. Zion	26, 27

The District Conference meets at Pearlington, Friday, June 23, 9 A. M, in the Methodist church. It is expected the recording stewards will be present, with the quarterly conference records.

23 T. S. WEST, P. E.

VICKSBURG DIST.—THIRD ROUND.

Vicksburg	July 1, 2
Natchez	9, 10
Kingston circuit, at Locust Grove	11, 12
Warren circuit, at Red Bone	22, 23
Rolling Fork	29, 30
Mayersville	Aug. 5, 6
Fayette circuit, at Ebenezer	12, 13
Meadville	9, 20
Rocky Springs	26, 27
Cayuga	Sep. 2, 3
Mt. Olivet at Shiloh	9, 10

District Conference will meet at Palo, Friday July 14, at 9 o'clock A. M. Preaching on Thursday night before; opening sermon by Rev. W. E. Ballard

21 R. S. WOODWARD, P. E.

JACKSON DIST.—THIRD ROUND.

Union	June 10, 11
Canton	11, 12
Sand Chapel	13, 14
Edwards	17, 18
Jackson	24, 25
Flagg's Chapel	29, 30
Clinton	July 1, 2
Benton	8, 9
Locust Grove	9, 10
Silver City	15, 16
Sand Creek	22, 23
Yazoo City	23, 24
Madison Station	29, 30

The District Conference will meet at Madison Station, at 10 A. M., July 27.

The District Stewards will please meet at the same place, at 12 M., July 28.

29 W. L. C. HUNSICUTT, P. E.

WOODVILLE DIST.—THIRD ROUND.

Clinton, at Clinton	July 8
St. Helena, at Centre	15, 16
Pinchatoula, at Wesley Chapel, Wednesday	19
Amite City, at Tangipahoa	22, 23
Amite Circuit, at Shelton	29, 30
East Feliciana, at Pine Grove	Aug. 5, 6
Jackson, at Jackson	12, 13
Bayou Sara	Wednesday 16
Pinkston and Port Hudson	19, 20
East Baton Rouge	Wednesday 23
Livingstone	26, 27
Wilkinson	26, 27
Woodville	Sep. 2, 3
North Wilkinson	9, 10

The District Conference, of the Woodville district, Mississippi Conference, will convene at Clinton, La., on Thursday, July 6, '82, at 9 A. M. Opening sermon by Rev. H. Jones.

23 B. A. LITTLE, P. E.

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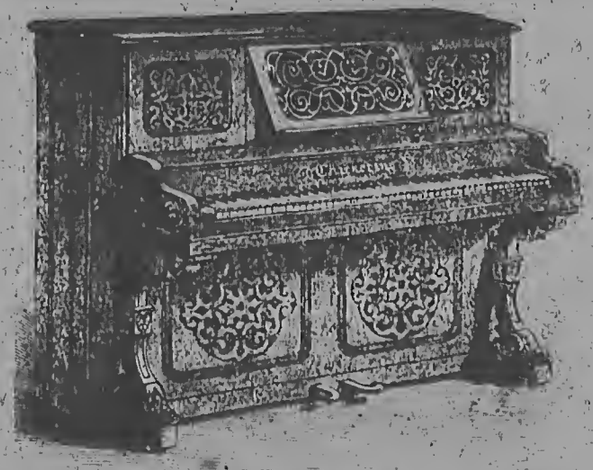

A FEW WORDS ON PIANOS.

Very few people actually know what pianos to buy. Many say they prefer an imported piano because their mothers and grandmothers used to have one of the same make. What was considered a fine piano a hundred years ago, would be called a tin pan now; what suited our ancestors would not suit our daughters. Music more than all other arts, is progressive, and the difference between the spinette on which Mozart, and even Beethoven, played is, in comparison with the concert piano, say the Chickering of to day, as great as between the mail coach of our forefathers and a Pullman palace car of to-day. While European makers adhere to their old forms and scales, American manufacturers improve year by year. American pianos alone have improved and reached a state of perfection, that cannot be excelled. The Americans obtain durability by their iron plates and bars, volume of tone by over stringing, light touch by improved mechanism of action, vibration by enlarging sounding board. If a European piano has a valuable feature, American makers adopt it. There is no patent or copy-right on them. Take, for instance, the CHICKERING pianos of today, and compare them with those made fifty or sixty years ago; this progress is very clearly illustrated. So have the MATHUSHEK pianos patented features which no other pianos possess. Their pin block (cut from the locks are bisked with maple, and the pins are inserted into the maple, which gives them the solidity of iron, and keeps them in tune four times as long as many other pianos. Therefore it is not advisable for people to buy French pianos on which the government receives about $100,00 in duties, if a better toned, better looking and more durable piano can be bought for less. I have no prejudice against foreign manufacture, and sold myself large numbers of imported pianos, but that was at a time when American manufacturers made only square pianos. Since I am in business, I have always striven to keep good, reliable and first-class pianos, and sell them as low as possible. By this policy, and fair dealing, I have built up my business, referring with pride to the thousand families I have supplied with music.

Respectfully,

PHILIP WERLEIN, 135 Canal Street.

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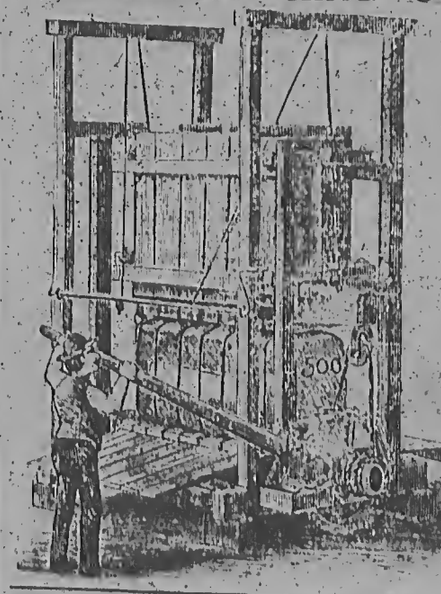

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BEARER THE CROSS.

[illegible] the cross, the heart heaved
[illegible] without, no God within;
[illegible] from the heart, are driven
[illegible] the world's false glare and din.

[illegible] with all his loss,
[illegible] God hath set beneath the cross.

[illegible] the cross, the better Christian
[illegible] touchstone God applies,
[illegible] a garden within he washing
[illegible] power's flowers springing eyes
[illegible] be purified;
[illegible] diamonds by trouble tried.

[illegible] the cross, the stronger faith,
[illegible] faint patience takes deeper root
[illegible] more surely cleaveth
Where love hath pressed the clustered fruit
And courage grows where darkness rose,
Like pearl beneath the salt sea foam.

[illegible] the cross, the heavier grows
[illegible] Ever a most fragrant air,
[illegible] sky and wind were always fair
[illegible] savior wound not watch the story
And David's Psalms had never been sung
If on his heart had never writhed;

[illegible] the cross, the more uplifting;
[illegible] vales were little to mountain crest
[illegible] night, or the desert thrilling,
[illegible] for the Canaan of bliss at rest,
[illegible] dove hath no rest in field,
And to the ark she wings her flight.

[illegible] the cross, the easier dying;
Death is a friend or peace to see
[illegible] gladly one bids weekly cry,
Come unto Me, ye weary, and I will give you rest.
Faint I, and sick, and full of fear,
Lord, on Thy cross I love to rest,
And in the shadow of Thy cross
Oh, let me hide my weary head.

[illegible] the cross, the crowning year,
[illegible] for One cross my crown I wear.

From the German.

China and Her People.

BY REV. J. W. LAMBUTH.

(Eighth Letter.)

My Dear Young Friends: I want to tell you something about the early introduction of Christianity into China, and of the great necessity for the spread of the gospel of Christ in this land of spiritual darkness.

It has been said the apostle Thomas was the first to introduce the Christian religion into China. The Buddhists speak of a man by the name of Tamosas having come from India by sea to China. There are other accounts of his having preached the gospel here, and then returned to India and died at Malabar. The Roman Catholics think this must have been the apostle Thomas. The name spoken of by the Chinese is nearly the same as that used in our present New Testament. We call his name in Chinese, *Tamo.*

Jews came into China some five or six centuries before the Christian era, and we know the Nestorians came into China in the seventh and eight centuries of the Christian era. Persia was the headquarters of this mission, and from there Bishops and Archbishops were sent to this land to spread the gospel among these people. Syrian missionaries first taught Christianity to the Mongolians, and from them they learned to write, and the present Mongolian alphabet is simply a modification of the Syrian. Prester John, the Tartar prince, was one of their converts. The Nestorians from some cause gradually lost their faith and enthusiasm and they soon ceased to visit China, and their converts gradually went back into heathenism; or were incorporated into the Roman Catholic Church. About the twelfth or thirteenth century the Nestorian Church ceased to exist in China, and only a stone tablet remains to tell of their former existence. In the fifteenth century Roman Catholics introduced Christianity, but everywhere they taught the worship of the Virgin Mary, and to-day their converts pray to her and trust in her for salvation. Many of their converts are ignorant of the vital doctrines of the Christian religion. They have been now three hundred years in China, and yet have not given the people the Bible.

The first Protestant missionary to enter China was the Rev. Robert Morrison from England. He met with much opposition from English merchants. Before entering upon this great work, his prayer to God was that he might be directed to the most difficult mission field in the world. The Lord directed his steps to China. He failed to procure passage in any of the East India merchant vessels on account of his profession, lest he might injure their trade in opium. He sailed from his own country for America, and took passage in one of our American vessels for China. When he reached Canton he found the doors closed against him and against Christianity. He labored under great difficulties, and was not allowed to preach the gospel at all. These difficulties continued for thirty-five long years, and he could do but little else than study the difficult language. Gutzlaff, Medhurst, Bridgeman and others followed him. They found the Chinese as determined as in the beginning to exclude Christianity from the country. They were watched as spies, and some natives were appointed by government who were to be responsible for their good conduct. Native merchants were instructed to observe the habits of the foreigners while they traded with them, and they were to teach them what their duty was and see that they performed it. The government officials were willing to tolerate the foreign merchant, but they could not bear the sight of a missionary, for they were looked upon as the spies of foreign governments, and were called "story-telling devils." Had Mr. Morrison at that time made known his intention to convert the Chinese to Christianity, he would have been expelled at once from the country. At first he was not allowed to have a teacher to aid him in the study of the language, and for this reason Mr. Morrison and other missionaries found it necessary to study the language on some of the Chalayan islands. The printing of books by foreigners was strictly forbidden, and this was another great difficulty in the way of the spread of the gospel in China.

It was not until 1842 that five ports were opened to foreign trades and the various missionary societies of England, America and Germany immediately sent men to occupy these open doors, and the entire Christian world hailed the occasion as a great blessing from God.

Our branch of the church selected Shanghai for future missionary operations, and in 1847 appointed Rev. Drs. Taylor and Jenkins, of the South Carolina Conference, to that work. These two brethren were among the first missionaries to occupy this important field. We now occupy a part of the province of Kiangsu, where we have access to at least ten or twelve millions of immortal souls in utter spiritual darkness.

When I reached China in 1854 there were not more than three hundred native Christians in all China. Now there are more than eighteen thousand, and the number is rapidly increasing. From the north and from the south and from the interior of China we hear of hundreds, yea, whole villages, are forsaking idolatry and are embracing Christianity.

The heathen need the enlightening and sanctifying influences of the Holy Spirit, and they need the joy and hope which the gospel can bring them, and without which they must perish. Never, in any past period of the history of the church, has there been so wide a door of usefulness opened, neither has there ever been so great a demand upon the efforts and resources of the church. Never has there been so large a mission field, and none of such vastness and grandeur as the great empire of China. Her doors are opened wide, and Christians are invited to come and take part in establishing the kingdom of Christ.

When we see the vast spiritual destitution which is spread all over this land, we can not help exclaiming: "How urgent the claims of this vast empire upon the Christian world!" The demon of idolatry has debased and brutalized the minds of the millions of China. Everywhere Satan reigns in the hearts of men who are without God in the world.

My dear young friends, think of the teeming millions in China who are without the gospel of Christ. No nation has been left for so many long centuries in total darkness, and this is sufficient proof that no people can raise themselves from such degradation without divine revelation. Pray for these heathen that they may soon receive the gospel and accept of Christ. Do what you can to help send the glad news of salvation to them, and may the Lord bless you in this work is my earnest prayer. I will write again soon and tell you more about the people.

Pray for us in China.

SHANGHAI, CHINA, April 22, 1882.

"He Calleth His Own Sheep by Name."

BY REV. J. M. WEEMS.

We may be perfectly assured that the Great Shepherd has a personal acquaintance with each of us; and that we each bear a name, significant of one or more accidents in life, that makes our individual history as distinctive as if we were alone in the world. And while it is the duty of the Christian to contribute the fullness of his life to the aggregated forces of the whole body; yet God sees the endeavor and measures the effectiveness of each person in the completion of the entire work. If great good is accomplished in a church, or a community of churches, its aggregated effects will be acknowledged and blessed of God; but there will also be the reward of the individual according to the contribution of his ability to the success. Would that this truth might be impressed upon those who are little, if any more than idle spectators of the church's efforts to save a lost world. Those of us who, if we feel any obligation to the cause lie smeared by the humiliation, the blood and the death of the Son of God, neither confess it to ourselves nor to him who holds the exclusive right to our affections and to dispose of our time. And the more is this impression of duty and danger necessary since Christ hath said: "Behold, I come quickly; hold that fast which thou hast; that no man take thy crown." Are they not those in every congregation of worshipers, whose indifference to the duties of the Christian life may well lead us to fear that in the day when each shall be called to give an account of himself to the Great Judge, the exclamation of the whole church will be: Alas! my brother! And if the consciousness that the Lord knows us as individuals increases the sense of responsibility, it also gives hope, in that it reveals our personal possibilities. How sublimely beautiful and encouraging are these words: "But Noah found grace in the eyes of the Lord." They are so carefully placed between the threatened and executed vengeance of God, so as to heaven time with new hope, and give to the mercy of Heaven a channel in which to flow and fructify the withered flowers of Eden. Another instance, not less impressive and beautiful, is given in the words of Abraham when the Lord told him his resolve to destroy the cities of the plain: "That be far from thee to do after this manner, to slay the righteous with the wicked; and that the righteous should be as the wicked, that be far from thee: shall not the Judge of all the earth do right?" And as he gave evidence to Abraham then, so are we assured now, that he will do right. If wickedness is wrought, the innocent will not be held responsible with the guilty. The Lord knows each person by name. "And needeth not that any should testify of man; for he knew what was in man." Seeing then, beloved, our individual responsibility, and opportunity, let us go boldly in the way of duty to God and to man, that we may be approved as worthy servants of the great King.

MOSS POINT, MISS., June 12, 1882.

From Keatchie, La.

MR. EDITOR: We have had many good things to talk about, but, owing to the press of business, we have deferred from time to time until now; and, perhaps, we would not speak now, but we have just been overwhelmed by the good works of our *dear ladies*; so we will commence at *omega* and tell you all about what the Lord has done for our soul and our circuit. Last month the ladies of Bell Bower and Keatchie organized an Auxiliary Woman's Missionary Society at this place. They met the first time yesterday; the secretary reported fifty members, and the treasurer reported nearly nine dollars for first month's collections. Last Sunday eve the ladies of Friendship Church organized another Auxiliary Woman's Missionary Society, and it would have done your soul good to have been there. Every lady and every little girl that were members of our church, (and many of other denominations) joined. The ladies of Friendship Church have arranged for a Sunday-school missionary celebration, to get up a Sunday school boom, and a general interest in the Woman's Missionary Society. The general outlook for the church is good. We have been very graciously received and amply provided for; and, from the kindly manner in which they speak of our predecessor (Bro. Elverman, and their dealings with him), we feel assured that the future will even be better than the past. The good ladies, immediately upon our arrival, procured and furnished very cosily (with everything needful) a nice little office for us; and daily they reiterate their kindness by sending us so many nice things, from flowers and fruits up to the substantials and realities of life. Indeed, we have been very pleasantly disappointed in this village, for we rather expected to find something of a Texas frontier town with a race-course, three groceries and one union school-house church; on the contrary, we have found an elegant little villa, with educated, cultivated church going people. I have heard only one oath in the place, and I am sure the party did not know I was near. There is no regular grocery doggerel here, but quite a number of fine public buildings. There is an immense Baptist institute of learning with eleven chimneys kissing the sky, a nice Methodist and a nice Presbyterian Church complete, besides a Baptist Church in process, worth about twenty-five hundred dollars each; in addition to this is a public school of about forty pupils. This community has spent about six thousand dollars for public buildings in the past twenty odd months. We have been carrying on a regular weekly prayer meeting here, which is growing in interest, number and spirituality. When the door of the church was opened a few weeks since, nine came up and gave us their hands. There is a good current going through the entire congregation. We are *hoping, praying* and *believing* that we shall have a gracious revival here. In all our experience we have never seen young people so polite, quiet, attentive, and regular at church. Bro. Pipes, as usual, is saying very little, and doing a great deal; he is always in time and in tune. We have organized several class meetings and itinerant prayer meetings on our work, and we have been to regions beyond helping Bro. Minick, at Logansport, where we have organized a church and have taken in several members, with circumstances propitious, prospect encouraging and people attentive. We found two Sunday-schools at work on this circuit. We have organized six others, all with about an average attendance of twenty-five pupils each, and improving in interest and numbers. Especially is this so with our Winter Grove school near Friendship; there we have about forty members with a superabundant supply of the very best teachers, and teachers and pupils are all working in the Spirit. Nor is Bell Bower behind. The very eldest with sixty-nine members, a superintendent who is never dry, and music that breathes with words that burn our hearts within us, and Keatchie, though distanced numerically, at least has a superintendent full of love. Man-field commencement is the all absorbing topic here at present. Bro. Borden is about to close one of the most successful terms of that institute—eight graduates, all taking the first honors. We think with the railroad facilities, and other fortuitous circumstances, Mansfield will have next fall the largest and best school in the State—perhaps, two hundred pupils; but lest this communication should get long enough to reach the waste basket, we will conclude by telling you what Bro. Pipes and I are *working, praying* and *looking* for this year: First, a general revival in every house, and at every appointment with one thousand new converts; next, we want the subscriptions of the ADVOCATE *trebled*; then we want our missionary collections to equal the preachers' receipts. These things are not only in the possibilities, but in the probabilities. We have promises; pray for us. We are making arrangements for a very gracious camp meeting at Cypress Loop Ground, which will embrace the second Sabbath in August. If you will send Bishop Parker up to help us, we will pledge you one hundred new subscribers, if Bro. Pipes and I have to pay for half of them. With earnest prayers and hearty congratulations for Bishop Parker in his new office, and hoping that when he comes he may find many walking in love; with a heart brimful of good wishes for the ADVOCATE, and a prayer that the Holy Shekinah may come down on all this year, with grace upon all them that love our Lord Jesus in sincerity, I am,

Yours in truth,

NON.

June 6, 1882.

North-Alabama Notes.

MR. EDITOR: I had the pleasure of serving with Bishop Parker on the Committee on Itinerancy, and he requested that I should send him notes from North Alabama. I promised, and, in fulfillment of that promise, I send these lines. If their continuance is not desired, you can let me know.

The Huntsville Female College has just closed a very prosperous and successful year. The commencement was a brilliant one. That good and gifted man from Nashville, the Rev. R. K. Brown, preached the sermon. Though the day was inclement a large congregation assembled to hear him, as is always the case when he visits Huntsville. He was the loved and honored pastor of this church for years. The sermon was what might have been expected—a strong, pure gospel sermon, replete with instruction, delivered in a clear, forcible style. Bro. J. J. Ransom, of Brazil, delivered an address and preached one sermon during the occasion, both of which captivated our people and fully sustained the enviable reputation of this consecrated young man. The Rev. S. A. Steel, of the North Mississippi Conference, delivered the commencement address. The effort was equal to the occasion and the man. Bro. Steel is a finished scholar and an accomplished orator, and always instructs and delights his audience.

We are fortunate in having the Rev. A. B. Jones, A. M., as our president. Born and bred in a college, he understands the conduct of such an institution. The college, under his administration, has taken a sudden bound forward, and the future prospects are most flattering. He is not only a good college president, but is one of the most efficient Sunday-school superintendents in my knowledge. Everywhere you place him he moves with energy and works successfully. His moral training is emphasized upon the pupils, and during a protracted meeting in our church many of his boarding pupils were converted.

I know of no school which offers better advantages than the Huntsville Female College. Located in the midst of a healthful, refined community, presided over by a most estimable Christian gentleman, assisted by a learned and competent faculty, he comes before the public with every assurance of success.

Bishop Hargrove is to hold our District Conference, which meets on Thursday before the fifth Sunday in July.

The Alabama and North Alabama delegations were especially delighted at the election of this excellent man to the office of Bishop. He is one of us, and we hope he may locate in our State.

Methodism in North Alabama is strong, the dominant church, and since the organization of the North Alabama Conference has rapidly developed. In 1870, at Gadsden, Ala., Bishop Paine organized our Conference, and our statistics then showed 23,000 members. The last session held in Huntsville, Ala., shows a membership of 35,000, and in material prosperity our growth has kept pace with the increase of membership.

Our section has vastly improved owing to the iron industry. All people have heard of Birmingham, and the almost exhaustless iron and coal in that region. Immense capital has been invested, and still capitalists are seeking investments in that favored region.

Birmingham is called the Magic City, for in a few years it has advanced from a village to city-like proportions and pretensions. House rent is scarcely obtainable, and brings almost fabulous prices. In our own beautiful city, Huntsville, in the last twelve months, three establishments have been erected and are now in successful operation. 1. A cotton seed oil mill, which has been run to its utmost capacity since its erection, and pays handsomely. We have also a cotton factory, and the stock holders are so well pleased with the outlook that the capital has been doubled and additional building are in course of erection. And last, we have a cotton chopper factory. This machine is an invention of Capt. Curry, of our county, and seems to meet a *desideratum* in cotton culture. Every farmer knows that the critical time with cotton is the first chopping out. This machine, with one hand and one pair of mules, will chop ten acres per day, and do it well, besides cultivating the ground while at work. One will have to see it at work to appreciate it. Our wheat crop, according to the amount sown, is most abundant and of good quality, so of oats, and corn is promising; but the weather is too cold for cotton.

JOHN A. THOMPSON.

HUNTSVILLE, ALA., June 9, 1882.

Your Colors are There!

There is an authentic story of a regiment in the Crimean war, which had failed in some critical hour and in consequence had been deprived of its colors. After a period of degradation, they requested to have their regimental standards restored. It was at a time when some strong position of the enemy on a fortified hill was to be captured, involving extraordinary hazard and heroism. The commander's reply was—pointing to the very summit of the hostile entrenchment: "Yours colors are there!" In an instant, alike, stung by the reproach and stimulated by the hope set before them, the men went up with a shout; and, reckless of all losses, stayed not their hands till their old humbled flag was flouting proudly on the hill-top.

So it seems to us did the Lord's commissioned army, which he laid under solemn and immediate orders to go into all the world and evangelize all nations, falter in the very crisis of the movement. It soon lost the apostolic spirit of the first century, and began to live for its own sake and strengthening. As a consequence its glory departed, and its *morale* was lost amid wordly aims and divided counsels; and it has done little since but to be prone and dislodged on the heaving tide of human history. "In dim eclipse, shielding" it—at best, a poor "twilight over half the nations."

But as the conflict deepens and the last days draw nigh, there are many signs that this delinquent regiment of Christ has begun to awake to its own disgrace and betrayal of its Lord. At the beginning of the century there was an evident stir in the camp, and their loud voices were heard calling on the sluggards; and soon a rubbing of the eyes to look over the vast unconquered world, and a furbishing up of armor; and now the steady and gathering tramp of detachments on their way to the field. The whole army is once more mobilized, and, before this generation passes away, will be moving. And those who shall take no part, or have no heart for the work, will be thereby mustered out of the Lord's host.

A generation! Dr. W. P. Mackay, preaching one day to some British soldiers, put the question: "If Queen Victoria were to issue a proclamation, and placing it in the hands of her army and navy should say, 'Go into all the world and proclaim it to every creature,' how long do you think it would take to do it?" One of these men, accustomed to obeying orders without questioning or delay and at the peril of their lives, replied, (he was a grave and intelligent officer): "I think we could manage it in about eighteen months." And who can doubt it? Or what shall hinder the church, in this day of almost miraculous facilities, from taking its King's proclamation to every creature in very nearly, if not quite, the same time?

At least, till she does she will remain a humbled, fragmentary and demoralized force. *Her colors are there*,—on the furthest hill-top, up the steepest ascent, where Satan's seat is! They are not to be mistaken for "standards" of theology, however orthodox, nor offset by ecclesiastical statistics however "gratifying." They are not floating from church spires, however lofty, nor consist in decoration however gorgeous. They are not won even by polishing the "Sword of the spirit" through new revisions nor yet in fighting infidelity at home, all the preaching and the expositions of Christian scientists could not make Charles Darwin bow to the claims and power of the gospel, as the humble missionaries in Patagonia did. No, her colors are there, on that farthest verge of the "hill of darkness," where the last neglected creature stands in suspicions reproachfulness. When the last waiting tribe shall behold the feet of them that bring the glad tidings, then and not till then, her light shall have come and the glory of the Lord have risen upon her,—the glory and power and joy, which attend the visible standard and the shout of a king in the camp.—Christian Intelligencer.

Good Words.

All this world is God's own field
Fruit unto His praise to yield.
Wheat and tares therein are sown,
Seed of joy or sorrow grown.
Ripening with a wondrous power
Till the final harvest hour.
Grant, O Lord of life, that we
Holy grain and pure may be.

—Horatius Bonar.

I see what rhetoric does, and what it seems to do, and I thoroughly despise it. I think it makes men worse instead of better; exposes the feelings to tonsion, like the pulling constantly back of a spring, until the spring loses its elasticity, becomes weak or breaks; and yet, perhaps, I do it injustice with unmanwordly, noble love to give it reality, what might it not do?—F. W. Robertson.

—An every-day religion—one that loves the duties of our common walk; one that makes an honest man; one that accomplishes an intellectual and moral growth in the subject; one that works in all weather, and improves all opportunities, will best and most healthily promote the growth of a Church and the power of the Gospel.—Bushnell.

—Try to save one—lead one wanderer to the fold of Christ. What a work is that, and if successful, what results for the highest interest of Christ's kingdom may follow through eternal ages! You may not plan successfully for the evangelization of a city, but you may save a soul from death. Don't fail to do it.

—Many times when our friend would honestly help us, and strive to do it, yet will he never bring himself to understand what we really need, and so to forward us on our path; but insist more simply on our taking his path, and leaves us as incorrigible because we will not and can not.—Carlyle.

—The finer the nature, the more flaws will it show through the clearness of it. The best things are seldomest seen in their best form. The wild grass grows well and strongly one year with another: but the wheat is, by reason of its greater noldeness, liable to a bitterer blight.—Ruskin.

—If it be asked, "How can God be influenced by our prayers?" it is a sufficient answer to reply, that he says he is so influenced. If asked again, "How can God answer a particular prayer in a world of general laws?" it is a sufficient reply that he is God.—J. P. Thompson.

—"I have a surprising facility in writing my verses," said Racine to Boileau, ingeniously. "I want to teach you to write them with difficulty," answered Boileau, "and you have talent enough to learn before long."

—The fact that no death bed has witnessed a repentance for a Christian life, no regrets over time wasted in the pursuit of a deceptive phantom, seems the strongest of motives for a reasonable man's faith in Christ.

—If not for that of conscience, yet at least for ambition's sake, let us reject ambition; let us dishonor that thirst of honor and renown so low and inordinate that it makes us beg it of all sorts of people.—Montaigne.

—The best men know that they are very far from what they ought to be, and the very worst think that if they were a little better, they should be as good as they need be.—Froude.

—The pious man and the atheist always talk of religion; the one speaks of what he loves, and the other of what he fears.—Taylor.

—A religion which admits not of toleration can not be safely tolerated if there is any chance of its obtaining a political ascendency.—Isaac Disraeli.

Christian Advocate.

THURSDAY, JUNE 22, 1882.

COURAGE, FAINT HEART.

Dear God, I am so weary of it all,
I fain would rest me for a little space,
Is there no great rock where the shadows fall,
That I may cast me down and hide my face?

I work and strive, sore burdened and afraid,
The road is dusty and the way is long,
And the weak staff, whereby my steps are stayed,
Bends like a reed when bitter winds are strong.

I shrink in terror from the cruel task,
I look with horror on the barren land,
And ask, as only hopeless hearts can ask,
The meaning of my days to understand?

"Weary?" And who is not,
That bears life's burdens faithfully? Trudge on
A little longer. When your sun has set
You will have reached the spot
Where you may rest.

"Afraid? Afraid of what?
What does earth hold that can compare
With God's omnipotence? Trust to his care,
Make faith in him your staff—
It will not bend.

Poor soul! And don't you know
Without the work and strife and weary days
You would not long for rest? These are God's ways,
That win you from the life below
Up to his rest.

Your "shrink?" O coward heart!
You've but a day's work in a day to do,
The meaning of the days you'll some time know.
Your task lies with each part—
To do it well.

"Hopeless?" And heaven remains?
I see. You are not willing to be led,
You would know why and where you go, and dread
The trackless, barren plains
That lie beyond.

Your weariness shows just
The measure of the help you need. The way
That's hidden, the point at which your steps longest stay,
God's care begin. So trust,
And he will lead.

—E. S., in Springfield Republican.

Methodist Discipline.

RULE ON DRESS.

The evils resulting from a passion for fashionable attire, apart from religious influences, are not unknown to wise men, many of whom have written of the drain on overtaxed minds and physical powers, of stinted home comforts, broken fortunes, suicides, and a train of evils too numerous to mention, consequent on the desire of wives and daughters to keep up with the latest demand of fashion.

To these evils may be added, that the cultivation of the intellect, and correct sensibilities of heart, are superceded by frivolous thoughts and employments. Well may Christians say, this is no time to encourage superfluity of dress. A suggestion has several times been made, through your columns, as to the propriety of expunging the rule on dress, because of the inconsistency of its being held and read in the congregation, while palpably contradicted by the acts of our own members. Was the remedy for disobedience according to the Divine or Mosaic code to repeal law? Were this principle carried out in civil or family government, can not the most simple-minded see to what a level human beings would be reduced?

One of your correspondents said: "If Mr. Wesley was wrong in inserting the rule it should not be retained." Were Mr. Wesley unsatisfied by Scripture it would make a difference. But hear the words of inspiration by St. Peter. Whose adorning, let it *not* be that outward adorning of plaiting the hair supposed to mean ornamenting with plates of gold or silver, wearing of gold or putting on of apparel, but let it be the ornament of a meek and quiet spirit. The objector says this *only* means to inculcate the latter. Is not the heart influenced by externals, and is there not the tendency to conform our feelings to them, or express our feelings by them? Hear also St. Paul on this subject: In like manner also that women adorn themselves in *modest apparel*, with *shame-facedness* and sobriety, *Not* with broidered hair, or gold or pearls or costly array, *but* which becometh women professing godliness with good works. It is assumed that this is *only* figurative. Proof is more cogent than assertion. What mean the significant *not*, and the no less emphatic *but*, as if to signify that both do not flourish on the same soil. Many say these things do not affect me; I never think of them. Can it be possible that the time and anxious zeal necessary for conforming to fashion, and the reaction from without, do not encourage vanity and many roots of the old Adam, which should be buried, that grace may abound? Where our understanding of Scripture is doubtful, it is better to err on the safe side than on that to which our desires incline us. Few evils suddenly develop their fruits. Ever since the old serpent deluded our first parent by his insidious subtlety it has been his device to disguise sin in its most attractive colors, and leading the young, step by step, to blind their minds to future results. It is not necessary to enter the ball-room for confirmation of disobedience to St. Paul's injunction. The social evening party will furnish sufficient evidence of its violation, even by church members, and such deviations are indispensible preparatory steps for, and adjuncts of, the fascinating round dance. Watchmen of Zion! have none of you contributed to these things? Let judgment begin at the house of God. *It is inconsistent* in some of you to read the rule on dress, while gold sparkles on your own persons and those of your wives and daughters. Particularly that most objectionable of ornaments—weights in the ears. They furnished convenient material for Aaron's molten calf, and since that time it may have been said of many: Ephraim is joined to his idols; let him alone. It was lately written by a pious lady that as she continued to consecrate herself she found that she must give up many articles of dress she had not previously thought wrong. This has been the testimony of the most eminent saints of all ages and churches. So far has Methodism declined in this and other things that not only may it be said of them what do ye more than others? but some of them are surprised that such obsolete nonsense should be suggested. By all means let the rule be retained and the instructions of our Discipline be followed. The minister who does his duty has need of more than an ordinary amount of moral courage and wisdom, as many of our amiable, influential members, and even church dignitaries, might be unfavorable to the rule. Let him do his duty, and leave the event with God. Much may be done by kind exhortation and instruction, and by explaining our rules to applicants for membership. May the Lord revive our spirituality, grant unction to his ministers, and to members of the church the hearing ear and the understanding heart.

Letter from Rev. T. Y. Ramsey, Sr.

MR. EDITOR: We have recently been made to feel sad by the announcement of the death of two of the oldest members of the Alabama Conference—the Conference in which I have spent the most of my ministerial life—Rev. Thomas S. Abernathy and Rev. Thomas O. Summers, D. D., LL. D. In my boyhood my father settled in Marengo county, Ala., in the neighborhood in which Bro. Abernathy lived a worthy and acceptable local preacher. He sustained that relation until I had been received into the Conference several years, when he was readmitted. He had gone to that State some years before as a missionary from the Tennessee Conference. As a local preacher he was popular and useful. A good man, true to the church, and died beloved and respected by a large circle of friends. This is the testimony of one who knew him long and well to his great worth as a Christian minister.

I first met Dr. Summers in 1843 at a camp meeting, near the residence of the late L. Q. C. DeYampert, in Perry county, Ala. Mr. DeYampert got up the camp meeting for the purpose of having his old Georgia friend, Dr. L. Pierce, with him once more, who was then in charge of Franklin Street Church, Mobile. Dr. Pierce came to Demopolis by steamer, where I was then living. Learning that he wanted a conveyance to the camp ground, I got a horse and buggy and drove him out. It is with great pleasure that I often revert to that day's ride. I was seriously contemplating entering the ministry, and the wise counsel and instruction I received from that eminent man of God have been of inestimable value to me. It had great influence in giving shape to my future life.

There I met Dr. Summers, who was then a missionary in Texas, and was making a tour of the States soliciting contributions to aid in building a church in Houston. I subsequently met him several times, during that summer and fall at different places, laboring efficiently in the protracted meetings—that being the most remarkable year for revivals of religion ever known in that section of country. Though he was then a young man; yet, by his varied attainments, his excellent preaching, and happy, genial disposition, he won all hearts, and formed friendships which lasted to the day of his departure from among us. Dr. Summers was a learned and wise man; one of the most remarkable men Methodism has ever produced. We missed him very much at the late Vanderbilt commencement. He always performed a conspicuous part on those occasions, and added very much to their interest. The question is frequently asked: Who shall fill his place? "God buries workmen, but carries his work on."

I congratulate you, Mr. Editor, upon your recent transfer to the editorial tripod. I shall miss the weekly visits of the familiar hand of your honored predecessor, but feel that the dear old ADVOCATE will lose nothing by the change. You are right in the line of succession. The ADVOCATE is popular in this part of our Conference, which once belonged to the Mississippi Conference.

I have entered upon the third round on the Wanona district. It has, in some respects, been a year of great discouragement; yet we have much to encourage us. The preachers in the district are a corps of as faithful men as we have in our Conference, and we have strong hope that their labors will not be in vain. The spiritual condition is variable: some parts good, others low down. So of the financial state. While some charges are paying as well as usual, others are doing almost nothing. But we hope to wind up all right in the end.

DURANT, Miss., June 8, 1882.

By Invalid.

Every day Nature unfolds from her treasury some new and beautiful wonder of God's own creation; every day the grass and trees grow greener, the birds sing more and in gladder, sweeter notes; every day some new flower opens for the adorning of Spring's garments of beauty, snow-white, creamy, pink, crimson, violet, blue, gold and emerald—rarest gems in Nature's floral crown—gemmed with pearly dew, and dazzling with the Creator's glorious sunshine that falls in showers of gold—

"Filling the earth with its golden haze."

Emblems of resurrection greet the eye wherever it may wander, and all seems active life and labor. All save these feeble trembling hands that can not obey the will. In vain I try to resume my unfinished work! Alas! that all my life-work should be marked "unfinished."

Impotent, lying at the gate,
I can no longer work, but wait.
The years roll o'er me like the waves,
While others hasten to their graves.
I linger on "the borderland,"
Upon the brink I seem to stand.
So useless, it is "passing strange"
So weary, waiting for the change.
On "earthly things" I shut my eyes
And view the promised land that lies,
Just over the waters that divide
This land from where the saints abide;
And oh! that land is not so far—
It seems its gates are now "ajar,"
And from the radiant throne and crown
There beams a "golden glory" down
Upon me as I "watch and wait;"
Where through the "pearly" open gate
I see "the place prepared" for me,
Where soon with Jesus I shall be!

Often during the past two weeks, while passing through more than usual agonies, with eyes closed upon all earthly beauties, such "visions of peace," a "mirage," as it were, of the holy city—"the new Jerusalem coming down from God out of heaven"—have passed before me in such panoramic beauty that I was so enraptured that I thought as the blind bard hail expressed himself when "seeing by faith" alone when he "had naught to fear:"

"O! I's 'a-to call
Trembling, where foot of mortal ne'er hath been,
Whipped in the radiance of thy sinless land
Which eye hath never seen.
Visions come and go!
Shapes of resplendent beauty round me throng:
From angel lips I seem to hear the flow
Of soft and holy song."

But oh! these sweet dreams of heaven are often rudely broken when Pain with ruthless, nay, with merciless hand, I often think, causes me to realize that I am still "in the body," and I know that I must yet bear "a little more rough tossing." Well, what is that to me if he bid me "tarry till he come?" "Even so, Lord Jesus;" "only let me walk with thee."

"Not for ease or worldly pleasure,
Nor for fame my prayer shall be;
Gladly will I toil and suffer,
Only let me walk with thee."

In the long and painful "night watches," through the days of restless, ceaseless agony, there comes not "a breath of wrath" to me from over the waves; but the Master says:

"All thy eyes are watching by thy bed,
All thy arms are underneath thy head
My blessing is around thee stored,
'Tis I, be not afraid!"

Oh, "the blessing" of the precious promises! How they sustain me, when tempted to "think it strange concerning this fiery trial!" Hush your voices

"Impatient soul and murmuring heart,
Your murmuring cease, and bear your part,
Of pain and labor on life's road,
For soon 'twill lead thee to thy God."

Yes, this "pain and labor on life's road" will soon be "finished;" for "by-and-by will soon be now," and I care not what I "suffer in the flesh," so that I am made "perfect through sufferings."

Rest.

MR. EDITOR: Every man, whether farmer, teacher, lawyer, physician, merchant, editor or minister, if he works faithfully for eight or ten months, needs a period of rest. The busy housewife, perplexed with the cares of life, also needs some cessation of the tension upon the nervous system. There is a large class of teachers, editors and preachers in the South who greatly need this rest in the summer.

Last summer, on the twenty-fifth of June, we (myself and wife,) closed our school in the academy at this place. We were almost completely broken down from overwork. We decided that mountain air was better than "doctor's pills." Consequently we procured round-trip tickets, good till September, and went to the mountains of East Tennessee and Virginia. Our route was *via* Montgomery, Calera, Rome, Dalton, etc., the agent of which route is John M. Wyly, Montgomery, Ala. We spent our time mostly in the country, where the best fare, at moderate prices, can be had.

We met the family of ex-Gov. Nicholls, of Louisiana, while in East Tennessee, and found them very pleasant and delighted with the climate.

We returned about the first of September, feeling that we had almost entered a "new life," and fresh and ready for another session's work. Others who went with us experienced a like result. I know that many of your readers will desire to know where they can get more information in reference to this matter. There is a "Guide" published every summer, containing complete information, and perfectly reliable, a copy of which can be had by writing to John M. Wyly, Montgomery, Ala., or James R. Ogden, Knoxville, East Tennessee. I offer the above as an effort to benefit our people who desire and need rest. We have just completed and painted a parsonage here. Our pastor, Rev. John Saunders, is doing a good work. He is now at Clayton, assisting in a meeting there.

W. H. GIESLER.

MILWAY, Alabama.

From the Work.

SEASHORE DISTRICT.

At the last session of the Mississippi Conference Bishop Keener placed as fine a corps of preachers in the pastorate of this district as in any district in our Conference. We have with us one of the oldest effective men in the Conference. He is very acceptable in his charge. He is punctual, always there and begins at the time, preaches well, seems to hold a small opinion of himself. His brethren esteem him highly. He goes where the church sends him; drops no remarks that make the impression that the insignificant work is not in keeping with his ability and availability as a preacher.

We have another man in some respects his opposite; first, he is a young man; then he duly credits himself for what ability he possesses, and he possesses some. I think he will make a useful man in the church if he does not fall into the baneful idea that he is not appreciated. The man that claims for himself more than the world concedes to him, gives himself credit for more discernment than he allows to the world. The modest man that is really unappreciated, is about the last man to discover it. The world makes more mistakes in accrediting merit where it is not, than failing to acknowledge it where it is. These last remarks have a general and not a special application.

No. 3, is a man unknown in the Conference. His mental powers are far above the average; he handles difficult questions with apparent ease; his manners are elegant; while very companionable, he is modest almost to diffidence. He lacks somewhat in that indescribable something we call tact to achieve the fullest success as a Methodist preacher. Determined effort on his part will bring him to prominence among his brethren.

No. 4, is a good, smooth, quiet, earnest preacher. In him the quick and deliberate are strangely mingled. Sometimes he thinks he is not as big a man as he ought to be, and he certainly is not what more time among his books would have made him.

No. 5, is strong almost at every point, has a fine analytical mind, is deeply pious, zealous, a splendid preacher; he is ready to enter every open door, and will not wait long for somebody else to open the door. He hails from Sinai, sprinkles brimstone. More experience will make him a man.

No. 6, is a sensible, prudent, cautious brother, not much disposed to "beard the lion in his den." He has read the motto: "Prudence is the better part of valor." He bears with the infirmities of the weak, and persuades men to be reconciled to God.

No. 7, is not regarded as a special Solomon by anybody, but he runs with a good deal of steam. He "casts his net on the right side of the ship," and always appears "to find." He does a good work wherever he goes; is drawing a load that many a larger engine could not move.

No. 8, I think, is not regarded as a man of great mental caliber, but he is great in using what he has. He uses his capital to fine advantage. He is a close student and a good pastor—two excellent, but somewhat rarely combined qualities. He does every part of his work well. He has strong intuitive faculties, seems to take in the situation at a glance. It is thought he would make a good presiding elder.

No. 9, is a young man of fine natural powers, cultured in some degree, has a popular turn, intends to do his best, and is not too wise to be instructed. I predict success for him in the ministry, if some admiring friend does not put it in his head that he certainly ought to be sent to Vicksburg or Jackson in a year or two.

No. 10, would be called a good preacher almost anywhere, deeply pious, but a lazy bone in him, talks to the children, punctilious in every part of his work. He is more apt to overdo than underdo. A slight acidity in his disposition tides him back from much greater popularity and usefulness. I have two others yet undescribed, a margin you see.

T. S. WEST.

MANSFIELD FEMALE COLLEGE.

The examination of the graduating class began on Wednesday, May 31, and closed on Friday last. The examination was thorough. The eight young ladies who compose the class showed extraordinary proficiency. Their answers were ready and pertinent, given in a clear and accurate style. They richly deserve the honors they will receive.

At night a reception was given by the young ladies of the senior class. Many of the young people from the town and country were present, and the occasion was most enjoyable. The examination of undergraduates will commence on June 9.

Bro. Gardenshire shows the effects of the strain under which he has labored during the year. The times have been distressingly hard, yet the college was never more prosperous. Diligent in business, fervent in spirit, serving the Lord. These three noble qualities are fully met with in him, and he well deserves the hearty sympathy and co-operation of the brethren everywhere. More anon.

WILLIAM HART,
Corr. Visiting Com.

MANSFIELD, La., June 3, 1882.

COLPORTEUR'S REPORT.

It is with gratitude to God, and pleasurable emotions of the soul, that we locate this report of our work in Cameron parish. No people ever tried harder to make our stay among them not only comfortable, but pleasant; and it does fill our hearts with delight when we think of their generosity, hospitality and liberality, for they are all these. They are a church-going people, and know how to appreciate a good sermon, and care for the temporal wants of a minister. Our stay among them was short, but very pleasant. Our home was at John M. McCall's. Though not a professor of religion, yet he has many good qualities and examples that official church members would do well to imitate. He had family devotion night and morning during my stay, and gave liberally of his means to the cause. Their preacher is a most estimable young man, and I do hope he will do much good among so noble a people. I can not forget the good people of Johnson's Bayou, among whom are Rev. Jos. Berwick, Rev. W. H. Eddleman and his father, and our special friend, Mr. Donahee, with Bro. and Sister Peveto, who know well how to honor God in caring for his servants. Many will be the pleasant reflections about the good people of Cameron. We can not close this report without special mention of our French friends, who received us most kindly, and supplied themselves with Bibles, and among them was a young man, twenty-three years of age, who closed the religious exercises with prayer for us at preaching, an example worthy of imitation by our Protestant young men. I can say truthfully that I never want to meet a more hospitable people than those of Cameron. Forty-four days worked; visited 352 families, 182 found destitute, 157 supplied, 105 individuals supplied. Traveled 770 miles, preached 15 sermons, sold 336 books, worth $111 70, donated 41 books, worth $8 15. Total books, 380, worth $119 85; collected for Bible cause, $11 50.

M. P. BURGESS, Colporteur.

LINTON, LA.

MR. EDITOR: We have just dedicated a new church. Rev. T. W. Brown preached the sermon. Rejoice with us. We organized with twelve members, one of whom joined this year, and was received into full connection on the day of dedication. We call our church "Beulah." The attendance was large. The dinner was as excellent for the body as the sermon preceding was for the soul.

We are indebted to the untiring efforts of Bro. and Sister Gerhard Huff for this new house of worship. Others helped to the full of their ability. We hope, by the blessing of God, to dedicate one more church this year. Our people seem to have caught the spirit of *church extension*. North Wilkinson circuit still lives, and the prospects are good for a wide-spread increase of spirituality. May God bless you and the ADVOCATE.

JOHN W. CHAMBERS.

JUNE 13, 1882.

The Creed of Penitence.

There are many able men in our country at this day, "who profess and call themselves Christians," and who take a busy part in all the higher activities and movements of our times, who simply smile at the experience of a sin-burdened sinner; who, if you speak to them of the witness of the human conscience to God's righteousness and holiness as demanding an atonement—of the impossibility of peace, except on the conditions which God has laid down in his word—of the unrest and misery of a spirit which, conscious not of transgression only, but of a fatal proneness to transgress, not of sins only, but of *sin*, has never been brought by faith into the peace of God—will tell you that it is a mere delusion, a morbid moral state, to be treated seriously and even reverently as a solemn reality to the sufferer, but having no other reality, no ground in the mind of God toward the sinner, and the way of God in the forgiveness of souls. They tell us that if a man can but feel that all this care and pain is foolish, and useless, throw himself on the simple goodness of God to forget the past, and strive to do better for the future, that is all that God requires—then all is well, all is peace.

It is not the creed of the penitent; and while the world lasts the penitent's creed will express the conviction and feeling of mankind. "For all have sinned and come short of the glory of God." "There is no man that doeth good, and sinneth not." "Enter not into judgment with thy servants, O Lord God, for in thy sight shall no man living be justified." "Father, I have sinned against heaven and thee, and I am no more worthy to be called thy son." At the root of this creed lies the conviction which I am considering. Right and wrong, good and evil, are fixed and absolute opposites. Opinions of men may vary, the good of one country may be the evil of another, the right of one age may be the wrong of the next, but the things themselves do not vary; they abide immutable, because there is one who knows them and before whom they are real, who abides immutable; and they, receiving not sanctions or judgments from men, are the judges of men, and settle it absolutely for men whether it shall be well for them or no. A Malay may believe that it is good to be a thief, so that the thieving be done cleverly. An Englishman may believe that it is good to be honest. It is not a matter of indifference to the Inger as well as to the outer life of the one and of the other whether they change convictions or no, so that they adopt them thoroughly. The one stands so far square with the law which rules the great universe, in time with all things around him, and in the way of blessings; while the other is in contempt of that law, in collision with all the realities around him, seen and unseen, and in the way of their curse. The devil may try to persuade us it is all one. It is two, and two forever. There is a right which is God's rule in the soul, and in the universe; there is a wrong which is the devil's counterfeit of God's rule. All the force of heaven, were it put forth, could not make the wrong beautiful and blessed; all the force of hell could not make the right foul and accursed. The one remains the principle of order and the fountain of blessing to all intelligent creatures, the other the source of sorrow and the principal of discord. For them to change their essential natures is as impossible as for God to change. Equally impossible is it for man to escape their judgments. He that doeth righteously shall be blessed, he that doeth unrighteously shall be cursed; in any age, in any country, in any world. —J. Baldwin Brown.

Who was to Blame.

BY MRS. A. E. C. MASKELL.

A very worthy and estimable widow of Elmdale Church was sick, and had not a particle of coal in the house. Some member of the church found it out and reported to the next business meeting.

The next day poor Widow Eldredge and her three little shivering children were made glad by the appearance of a whole ton of coal. One of the deacons brought the load, and the widow retired that night to her couch with tender feelings towards her brothers and sisters in the church.

But, sad to relate, there are almost always some busy-bodies in the church. They knew Mrs. Eldredge to be not only a very worthy woman, but a proud one. And for her to become the recipient of charity, even through the church was something for their tongues to wag about.

One good sister in every other respect but that her tongue was a "ruling evil," went about from house to house and whispered to those who were not present at the meeting, "Did you know the church had to send Mrs. Eldridge some coal? Would you ever thought she would have come to that? Would you not think it would be a death blow to her pride? Don't you remember what a high-spirited woman her mother was?" etc., etc. Nor was this sister one bit careful who overheard her remarks. It might be people in the church, or out of the church—little children, or old gray-haired sinners; and soon the whole neighborhood were talking about Mrs. Eldridge and a ton of coal. At last it came to the ears of the widow herself.

Her children were peeping through a neighbor's fence when a child came up and said: "Ha! the church had to help your mother, didn't it? You are almost poor enough to go to the poor-house. Everybody is talking about it, and I ain't going to play with you any more."

The children with wounded hearts went and repeated to their mother every word.

"Everybody was talking about it." Such a simple easy thing as the gift of a ton of coal. Why, she had given more herself in the days of prosperity, and hardly thought of it since.

Was that the way the church helped its own? With a bitter heart she arose from her bed sooner than she was able, and bent herself closely down to sewing.

No food but mush and milk and bread and molasses passed her own or children's lips until she had accumulated enough to pay for the ton of coal.

Then she walked proudly into a business meeting, and when an opportunity offered, arose and said:

"Here is the money to pay for the coal, thanking you ever so much for the loan."

The deacons coughed and a-hemmed and then one said,—

"We intended the coal as a gift, Sister Eldridge, and not as a loan."

She thanked them, "but was not willing to be the recipient of charity, especially when there were so many tongues to spread it. She only hoped the brothers and sisters would be as good at telling that she had *paid* for the coal as they were that they had *given* it to her; that was all."

No more was said, and the church proceeded to other business—and if the affair had ended here, it would not have been so bad.

But Mrs. Eldridge was taken sick again, and made every effort to hide the fact from the church.

Unable to pay the rent, she removed to a remote part of the city in a garret, where no inquisitive ones could find her.

It was an unusually long, cold winter and before spring Mrs. Eldridge was found in her bed, dead, while her children were hovering over the one little bucket of coal that was left.

"It was lack of medicine and proper food in time of sickness," the coroner said: and when it came to the ears of the church they were loud in their denunciations of the woman's pride. Some went so far as to say "she deserved to die for being too proud to let her wants be known." But was the church *none* to blame? Did they deal forth their charity in the right spirit? Do they not in their church covenant agree to keep all transactions in their business meetings to themselves? Does not Christ say, "Let not your left hand know what your right hand doeth." Even as we would that others should do unto us, let us do unto them.—The Watchman.

POISONOUS READING.—One of the greatest perils of our times is the peril that threatens our youth from pernicious literature.

The present danger to the community is from public indifference to licentious literature, rather than from public excitement against it.

An appeal to the publishers of vicious literature is as idle as an appeal to a boa-constrictor. There must be a power to strangle the snake; he is not amenable to reason.

Our teachers would understand better the secret source of a great deal that worries and disgusts them in the character and deportment of their pupils, if they could know on what vile meat they feed in their hours of leisure.

A French novel is usually a story with an immoral.

Nothing can be more pernicious in its effects on an immature brain than the flash novels, and burlesque nastiness of the lower class of theatres. But there is an active agent in promoting crime which no newspaper has yet named, and that is the newspapers themselves; not the vile sheets which never penetrate into a pure household, but many prominent American journals which men find on their breakfast tables, and hand over to their wives and innocent children. As long as the daily paper is filled with every minute detail of the trials for divorce and murder, our sons and daughters will not long remain innocent.

NEGLECTED LONELINESS.—On this the Christian Union Remarks: We have observed that when death occurs in a family, the friends call in numbers for a few days or week, but in a month or two cease their attentions. But experience proves that it is then that the loneliness becomes almost insupportable. Visiting the widow and the fatherless in their affliction does not mean attending the funeral, nor making a formal call, but the continued manifestation of Christian sympathy and friendship. There are many aged widows and children in the Christian church, who were honored in the days when the husband or father was a deacon, local preacher, or active member of the church, now left with hardly a smile of recognition from pastor or people. But they must never, though thus neglected, allow a feeling of bitterness to arise for that would be adding gall to vinegar.

Christian Advocate.

THURSDAY, JUNE 22, 1882.

CALLING THE ANGELS IN.

We mean to do it. Some day, some day,
We mean to slacken this fevered rush
That is wearing our very souls away,
And grant to our goaded hearts a hush
That is holy enough to let them hear
The minstrels of angels drawing near.

We mean to do it. "Oh, never doubt,"
When the burden of day time droll is o'er,
We'll sit and muse, while the stars come out,
As the patriarch sat at the open door
Of his tent, with a heavenward gazing eye,
To watch for the angels passing by.

We see them afar at high noontide,
When fiercely the world's hot flashings beat;
Yet never have bidden them turn aside,
And tarry awhile in converse sweet
Nor prayed them to hallow the cheer we spread,
To drink our wine and break our bread.

We promised our hearts that when the stress
Of the life-work reaches the longed-for close,
When the weight that we groan with hinders less,
We'll loose our thoughts to such repose,
As banishes care's disturbing din,
And then—we'll call the angels in.

The day that we dreamed of comes at length,
When tired of every mocking quest;
And braked in spirit and shorn of strength,
We drop, faint-set, at the door of rest,
And wait and watch as the day wanes on—
Till the angels we meant to call are gone.

Notes of Life.

BY BISHOP ROBERT PAINE, METHODIST EPISCOPAL CHURCH, SOUTH.

The Sunday following I entered regularly upon the arduous task allotted by preaching in Tuscaloosa, "What shall a man give in exchange for his soul?" and as Revisers had not then amended the text or context, I was not troubled with an exegesis which might have required apologies and explications. The church stood near the hotel; its frame was of poles taken from the spot, inserted in the ground about four feet apart, with boards nailed to the posts, and a roof of common split boards. Several lawyers and a judge from Huntsville being in the hotel, came into the church, and having formed their acquaintance the year before, spoke to me after service and introduced me to their friends; among others to Dr. Robert H. Kennon, Dr. Samuel Meek, Dr. John Owen, and others.

Having last winter published in this paper an account of the principle incidents of last year's work, in my memorial of John Hersey, I need not repeat them, except in summary manner. All the three just mentioned were Methodist local preachers, practitioners of Medicine, late immigrants from Georgia, and justly held in high esteem. I was not a little surprised in the general character of the citizens. In all that characterizes a refined and agreeable society the new and apparently back-woods village was exceptionally moral and excellent. The dwelling houses were rustic and humble. The only frame-house with a shingled roof was the tinner's shop. The United States had reserved the right to the location at the sale of the lands in its vicinity, probably with the view of making it the site of some national establishment. It occupied a high bluff at the foot of the falls of the Black Warrior River, at the head of navigation, and where the rich and extensive coal-fields crop out at their southern extremity. Protected on the north by the lofty range of mountains and broad belts of high woodlands from southern blasts in winter, and fanned by sea breezes in the summer, it had every guarantee for healthy and pleasant homes. The variety and abundance of its agricultural products, and its short and direct access to the sea-coast, combined to attract emigrants in large numbers from older and less productive States.

The citizens of Tuscaloosa were fair representatives of the most intelligent, enterprising, and orderly communities of the Southern people. Having already alluded by name to many of these people it is not necessary to repeat them; but having been requested by an "old Alabamian" to explain my reference to the Perkins family, I may add Major Nicholas Perkins, I understood, was the officer who detected Aaron Burr, the last of February, 1807, to whose care and custody that mysterious, bold, and bad man was intrusted, and who carried him to be tried for treason in Richmond, Va. The selection by General Gaines of Major Nicholas Perkins to take a fugitive for prosecution for treason of Mr. Burr's known desperate character so great a distance and through such a country on horseback, was a compliment which his success proved he richly deserved. Colonel Constantine Perkins, who had recently married and settled there in the practice of law, had been distinguished in the late Indian war for his courage in some emergencies of sudden and great danger, and had received from Gen. Jackson the highest commendation, was then a resident. The Marrs—G. W. and William—kinsmen of the Perkins,' and I think nephews of my grandmother, were large planters, who lived in the town. While a little boy I had often seen them at my grandfather's. They recognized me and treated me with marked kindness, although much surprised in finding me a Methodist preacher. I understood that Col. Perkins was a near relative of the Constantine Perkins who was first husband to my grandmother, and for whom my only brother of full blood was named; but can not tell the relation. Nicholas P. Sneed was a young man a kin to the Perkins family, who had been educated at Nashville, and was in charge of a large school in Tuscaloosa. He had become a member of the Baptist Church. Upon a careful examination of the doctrines and usages of his church, and preparatory to becoming a preacher, he revised his creed, and at the end of the year withdrew his membership and entered the Methodist itinerancy. He became eminent for his piety and usefulness, and after a few years died, and his remains were interred between Selma and Summerfield, near an old camp-meeting ground. We corresponded until his death, and I have rarely, if ever, known a purer and better young minister. He professed, and I doubt not he enjoyed, the blessing of the *sanctification*, or Christian *holiness*, or *perfect love*, call it which you please. Would God we were all like him. John Hersey, then acting agent of the United States and the Choctaw Nation, was another deeply pious minister, whose acquaintance I formed this year, but having lately given a sketch of this eccentric and very devoted man I need not repeat it. I may be allowed to say, however, that I do not believe that I have ever known two more scrupulously conscientious men than they were, and how different! Sneed had no singularities; Hersey was full of eccentricities. Both were good, and both are in paradise.

My field of labor presented some serious discouragement during the first half of the year. I was not only without acquaintances, but my circuit was very large, deficient in roads and bridges; accomodations and ordinary comforts greatly needed, as usual in new settlements, while I had twenty-eight appointments to fill monthly, from fifteen to twenty-five miles apart. During the winter of 1819-20 and early spring, I was much exposed to the weather, and near being drowned on several occasions while swimming streams to reach my preaching-places. For all this I felt amply compensated by the warm-hearted hospitality of the people, and by the consciousness of trying to do my duty. Yet I now think that in some of these hazardous exposures I was mistaken as to duty. Before the year had half expired my finances were exhausted, and it flashed upon me while crossing a little prairie between Erie and Greensboro, skirted by trees draped in long moss, that I was a penniless stranger hundreds of miles from home, too proud to beg and unable to dig. The fact is, I thought I had left my father's with money enough to pay my way for more than a year; but my traveling expenses, clothing, horse-shoeing, and other things, had cost a good deal more than in Tennessee, and having neglected to write home in time, I had been suddenly startled with the discovery of my bankruptcy. I have a distinct recollection of my feelings. I stopped, looked through my collapsed pocket-book to find it innocent of concealing a single cent. What now? Shall I go on, getting farther away from home, try to get back to Tuscaloosa, borrow money there to get home on, and then return to my circuit? If so, all my appointments fail, and I have to go round to make new ones. Besides, friend and foes will say I *deserted* my post; and then I remembered that a bold, bad man, living on north fork of the Warrior, had sent me word that if I preached there again he would certainly beat me badly. I confess this threat determined me. I *would not go thereby under a threat.* I turned away to trust Providence for the money and do my work. The stewards had neglected their duty, but without begging it got the means from an unexpected source the next day, and saved. I am glad I did. The money came on this wise: About sunset on the day just alluded to I rode up to a cabin having only one room, and upon asking the name of the owner was confronted by a very large lady who gave the name where Bro. E. Hearn had informed me he had made an appointment for me to preach on the next day. I asked the lady if there was such an appointment. She did not know—had heard the old man say something about it; but he and the boys were off on a bear-hunt—might be home some time that night, or might not. She looked somewhat bewildered and I felt a good deal so. The only house I saw was the one; it was unfinished; a half a dozen children crowded the door. The boys, and the old man, with those present must fill it. It looked like downright imposition to obtrude; but what could I do? Night was upon me. I was a stranger, did not know the roads or the neighbors, if there were any. Could she tell were I could go? But she was a newcomer—did not know. Still sitting upon my tired horse and looking around for a road, she said I was welcome to stay if I could make out to do so; but there was no place nor any food for my horse, except a little corn which was used for bread after being pounded in a wooden mortar by a wooden pestle or beater. How gratefully I accepted the conditions! blistered my shoulders carrying heavy rails to make a pound for my horse; and how long I belabored those flinty grains of corn into meal and how soundly I slept, the deponent saith not. Next day a dozen, more or less, came out. The old man had got home before midnight and fixed seats; and as I began service a tall and elegant lady came in, and, after preaching had closed, introduced herself, and invited me in the name of her husband to spend the night with them, and that of my next round I should preach at their house. My host and his wife consenting, I promised to do so. When leaving there next morning to cross Alabama River at Calabee a five dollar gold piece was left in my hand by Mrs. Matthew Garey. That was enough: it would pay my way across the river and until my stewards would awake to the fact that they had forgotten their duty.

22. —Nashville Advocate.

Soochow, China.

The following is taken from the Daily News, Shanghai, China, of February 27, contributed by Rev. C. F. Reid:

I enclose herewith translation of a proclamation issued by the magistrate of the Yuen Ho district, Soochow, December 31, 1881, establishing the right of missionaries under treaty to purchase land and erect buildings in this city for the purpose of propagating the Christian religion. This is the first recognition of our treaty rights that the officials of Soochow have ever given us. You will at once recognize, I trust, that this indicates a very decided change in public sentiment from what existed in that city only a few years since, and, second, that, under the administration of well-disposed magistrates the probabilities of conflict between the people and the missionaries are reduced to a minimum.

The Southern Methodist Mission, United States of America, now have in Soochow property worth some fifteen thousand dollars, comprising

First. A lot, missionary's residence, and boys' boarding school.

Second. A lot, missionary's residence, and church.

Third. A large lot for hospital, and residence of female medical missionaries, and girls' boarding school, and residence for lady teachers.

All of this is situated on the Tien-sz Chiang, in compounds contiguous to one another, and constituting a most imposing headquarters to the work of the Southern Methodist Mission in this city. Besides the above, the mission also owns a valuable property elsewhere in the city, which is to be occupied by a chapel, native parsonage, and a day school. It is to this property the proclamation refers, and it is now hoped that the missionary occupation of this great city has been recognized, and that there will not soon occur any event to mar the prospect of future good-will and prosperity of the missionary work. To the respective missionaries engaged in the transactions involved in the purchase of the above land and the erection of houses thereon great credit is due for their patience and tact in accomplishing results so satisfactory.

PROCLAMATION.

This proclamation is issued at the request of C. F. Reid, an American missionary, who states that he has purchased of Messrs. Tsiang and Chang two plots of land situated on Heaven-bestowed Market street, and on the boundary of the Dzih San and De San blocks.

He also states that the said plots of land were purchased with funds contributed by the church, and for the purpose of erecting a church and free school buildings.

He also states that the roofs, walls, and doors of said buildings will correspond with those of native houses, and that the buildings will be so located as in no wise to interfere with the homes of the people.

But lest rowdies and unprincipled persons should interfere and hinder the work he asks that a record be made of this affair, and that the higher officials be notified, and that a suitable proclamation be issued in reference to it.

This office having been duly notified of the above, and whereas Tsa Voong-tsaing, a native, states that said land was purchased for the erection of said buildings for the common use, and to be held as the common property of the Christian church; and

Whereas, Tsiang King-teh and Chang Chensan, with their middle men, certify that they have sold the said two plots of lands, of which they were in possession by inheritance, said land being in fee simple, to the said Tsa Voong-tsang to be given to the Christian church; and

Whereas, Said land is in a retired locality, has been unoccupied since the rebellion, and in no way interferes with the residences of the people; and

Whereas, The Minister Superintendent of Trade, and the higher officials, upon being notified of all the above, signified their approval of the same, all of which is a matter of record in this office.

We accordingly issue this proclamation, and hereby instruct the constables of that place, together with all the people of every class, to bear in mind that the renting or purchasing of land by foreign missionaries, or the building of houses in which to preach the doctrines of Christianity, is in accordance with treaty stipulations; and henceforth should any rowdies or unprincipled persons take advantage of any cause to create disturbances in that vicinity, the constable is hereby permitted to give notice of the names of such persons to this office that they may be arrested and rigorously dealt with.

Let every one tremblingly heed and not disobey.

A special proclamation.

Kuang Hsu, seventh year, eleventh moon, sixteenth day.

See now, this.

Religious Intelligence.

MISSIONARY.

—Lake Ngami lies midway between the eastern and western coasts of Africa, just north of the Kalahari Desert. It was discovered in 1849 by Dr. Livingstone. In 1877 the Rev. J. D. Hepburn, of the London Society's Mission at Shoshong, visited the Lake, at the repeated invitation of the chief, Moremi. As the result of this visit, a church of forty members has sprung up. Last year Mr. Hepburn, accompanied by four of the leading members of the Bamangwato Church, again visited the church, and was received by Moremi and his people very cordially. The teachers who had been left in charge of the church had worked faithfully. One of the encouraging signs is that the dominant tribe, the Batauana, were teaching their slaves, the Masarwa, and some of the latter were in turn teaching the Batauana. Slavery is a terrible evil here, as well as elsewhere in Africa; but Mr. Hepburn believes that ere long the system will be broken up in Moremi's country. A change is coming over the Batauana respecting the treatment of slaves and much indignation was expressed against a man who most cruelly beat his slave on the night of Mr. Hepburn's arrival. N. Y. Independent.

CHURCH OF ENGLAND, ZENANA MISSION. The meeting of this society was presided over by the Archbishop of York. The report showed the total income for the year to be over $90,000, and the expenditure somewhat more. The number of stations occupied by the mission is twenty-four, in North and South India, the Punjab, and Scinde. There were fifty two missionaries, with twenty-four assistants and 121 Bible women and native teachers. Several new stations had been occupied, and 114 new associations had been formed, bringing up the total number to 152. Sir Bartle Frere, in his address, said India was, at the present time, in a transition state, the changes going on in the education of the women of the country were truly remarkable, especially as to Christian education. No greater help could be rendered to their sisters in India than to send amongst them ladies whose hearts had been touched by the truths of Christianity.

The gospel is achieving wonders and its triumphs are beginning to be seen and acknowledged. Nations are being brought to Christ. The West Indies but a little time since was regarded as a dead mission field, but such has been the success of the gospel there, that it has become thoroughly Christianized. Of its million of inhabitants, the Moravians claim over 30,000 converts. The Wesleyans exceed this number by five or six thousand, and the whole number of communicants is about 80,000, with about 2,000 catechists at worship. Let the church look at such glorious results of the gospel and take courage.

The missionary cause is the greatest, grandest of all our Christian enterprises. It is worthy the attention and support of the church it has never received. Says the London Watchman: "We must place the missionary enterprise in the forefront of all our philanthropies. Christ has not changed his mind in reference to the world's salvation; neither has he yet laid aside the Methodist people as built to win the world to him. While he determines to save men, and to save them by us, we must not withhold one atom of strength, one mite of money, or one deed prompted by a generous enthusiasm.

The Board of Missions appropriated for the ensuing year $233,000, and the Executive Association of the Woman's Foreign Mission Society appropriated $60,000. This means progress in the foreign field and conservative faith at home. It is not the largest measure of possibility. The work of the noble women outgrows that of the church.

Last year the income of the Presbyterian Board of Foreign Missions was $380,050 19; of the Southern Presbyterian Church, $59,215 39; of the United Presbyterian Church, $65,107 97; of the Reformed Presbyterian Church, $12,296 77; Associated Synod of the South, 2,012 55. Total, $719,556 17.

The pagan priests of a Japan village have posted the following notice, which is signed by all the inhabitants: "Therefore, we agree that if any native of this village becomes a Christian, we will cease to have any intercourse with him, and if any person dwelling here, not being a native, embraces the foreign creed, we will send him back to his birthplace."

—The General Executive Association of the Woman's Missionary Society, Methodist Episcopal Church, South, at their last meeting, made the following appropriations: For China, $16,715; Brazil, $12,500; Mexican Border, $6,-000; Central Mexico, $1,200; and for contingencies, $2,000.

—A deep and growing religious interest is reported by the missionaries at Coimbatore in India. One of the missionaries writes that the methods of the inquiry-room and the experience meeting have been adopted among the natives with a great deal of success.

—In the great work of foreign missions, the Moravian Church is the pioneer of the Protestant Churches. It sent its first missionary to St. Thomas, in the West Indies, in 1732. The one hundred and fiftieth anniversary of this event is to be celebrated on August 21.

—The Church Missionary Society is about to send out a strong reinforcement to its Uganda (Central African) mission. The party will include five ministers and four teachers, artisans, etc. They were to sail, May 17th, from Zanzibar.

—The Bible in the Basuto language has been issued by the British and Foreign Bible Society, at a cost of $20,000. This is the ninth completed Bible in the native languages of Africa.

—The London Missionary Society recently held a valedictory service in honor of twenty Missionaries about to depart for Central Africa and Madagascar.

—At Jalna, the home of Rev. Narayan Shishadri, the converted Brahmin who visited this country a few years ago, between sixty and seventy people were baptized on a recent Sabbath.

—Twenty-nine students in the various Presbyterian Theological Seminaries of the country have asked to be sent out to foreign mission fields.

—There are seventy thousand Christians gathered into the churches of Madagascar. Polynesia is almost entirely Christian.

—The Primitive Methodist Church of England contributed last year $35,225 for the cause of Missions.

—Oberlin Theological Seminary sends six of this year's graduates to foreign fields.

MISCELLANEOUS.

—The Congregational summary is as follows: Number of churches, 3,891; of these only 877 have settled pastors, 1,981 are supplied by acting pastors, 157 by licentiates, etc., and 789 are not supplied. Of ministers there are 3,712. Of these 856 are pastors, 1,594 are acting pastors, and 1,263 are not in pastoral work. It is an interesting question whence the 1,981 churches supplied with acting pastors have procured them, in view of the fact that only 1,594 Congregational ministers are acting pastors. Total of church members is 351,697; absent, 54,122. Last year added by confession, 11,311; by letter, 11,235; total, 22,546. Last year, lost by death, 7,664; by dismission, 9,451; by discipline, 2,060; total, 17,175. There was a net gain of 59 churches. Total benevolent contributions reported, $1,227,108.

—The Columbus (Ohio) Journal says the Republican party never had two better principles on which to contest an election than these: "1. The saloons shall bear their proportionate and just share of taxation; 2. They shall conform to the rules applied to other business as to Sunday traffic." Mr. Richard Smith, when questioned a few days ago in Cleveland as to what the feeling throughout the State was on the liquor laws, and their effect upon the Republican party, replied that the news was most encouraging. "I tell you," he said, "the old Republican party is waking up. It always fought best when it had for its incentive a moral issue. It was founded on such an issue, and it will marshal again to the contest in the struggle for a great moral principle."

—The New York Tribune says: "The prohibitory amendment to the State constitution in Iowa will probably be carried, but it is meeting with unexpected opposition in the Republican party. Some of the strongest papers are working to defeat it. If the Democratic party should vote solidly against the amendment it would doubtless be lost, but that party can not be rallied on this issue. The anti-amendment people are believed to be making a still hunt. One paper says of them: 'They are not hunting ducks with a brass band, and their heavy campaign fund is being carefully hoarded for a short, quick, decisive campaign just before election.'"

—Boston has 221 churches. Of this number the Baptists have 27; the Catholic Apostolics (Irvingites) have 1; the Christians (Garfield's faith,) 1; the Congregationalists, 32; the Unitarians, 26; other Congregationalists, 3; the Episcopalians, 23; the Israelites, 7; Lutherans, 5; Methodist Episcopal, 26; other Methodists, 3; the Presbyterians, 7; the Reformed German, 1; the Roman Catholics, 28; the Second Adventists, 2; Swedenborgians, 2; Union, 3; and Universalists, 10.

—At the Chambers Presbyterian Church, Philadelphia, a prayer meeting has been held every Friday evening without a single failure for more than fifty years. One rule which has helped to secure this long life interest is that no prayer shall exceed five minutes and no address ten minutes.

—The Colorado Methodist says: "Rev. Moses U. Payne, of Hamburg, Iowa, sends through our hands a check for $50 for the Church Extension Society of our Conference. This is practical sympathy—the best sort, and worth a great deal."

—The Wesleyan Methodist Conference in New Zealand reports for the past year a net increase of 305 lay members, 3,500 attendants upon public worship, 417 Sunday-school scholars, and a gratifying advance in all other departments of church work.

—Rev. Thomas Harrison is laboring with his usual remarkable success at St. Paul, Minn. The house where he preaches is crowded every night, and hundreds go away unable to find room. At the last report 150 had been at the altar.

—It is said that of the 626 ministers in the Presbyterian Church of Ireland only one can now preach in Irish, but there are a number of Bible readers who can use the old tongue very well.

—The Kentucky Presbyterian Synod-ical evangelists report nearly 400 additions to the church in the various places where they have been laboring during the last four months.

—The whole number of white Baptists in the fifteen Southern States is 974,100, and of colored 741,494, the total 1,715,794. There are 566 associations, 13,527 churches and 6,096 ministers.

Our Young People.

PATIENCE.

BY MARGARET VASHON.

A little girl addresses the mother of her pet kitten.

You need not be looking around at me so;
She's my kitten, as much as your kitten, you know,
And I'll take her wherever I wish her to go.

You know very well that the day she was found,
If I hadn't cried, she'd have surely been drowned,
And you ought to be thankful she's alive safe and sound.

She is only just crying because she's a goose;
I'm not squeezing her—look, now!—my hands are quite loose;
And she may as well hush, for it's not any use.

And you may as well get right down and go 'way;
You're not in the thing we are going to play.
And, remember, it isn't your half of the day.

You're forgetting the bargain we made—and so soon!
In the morning she's mine, and yours all after noon,
And you couldn't teach her to eat with a spoon.

So don't let me hear you give one single mew.
Do you know what will happen, right off, if you do?
She'll be my kitten mornings and afternoons too!

—St. Nicholas.

A Word from the Editor.

We are anxious to make this department pleasing and instructive to our little friends. Send us short letters—not long—about your Sunday-schools, missionary societies, or any matters of interest. Children like to read the letters of children. And through this medium you will get acquainted and learn to love each other in a common cause.

DEAR LITTLE FOLKS: I wonder if the rest of you were so sorry when the General Conference elected Dr. Parker Bishop as I was. It was very selfish in me, perhaps, but I was just as sorry as I could be; and what is more I have not got to feeling just right about it yet. And now I want to tell you *my* idea. It is that we name our missionary society the Linnis Parker Society. Let us in this way show him that we, the little readers of the paper of which he has so long been editor, still have, and intend to keep him in remembrance. And then, too, although Shakspeare would have us believe there is nothing in a name I believe *this* name will influence many of the children who read the ADVOCATE to join the society. What say you Annie Secrest? If I remember aright, Dr. Patterson said, name it *anything*, and merely mentioned the name Magnolia among other names. As you were the originator of this society idea, the rest will be willing for you to decide it. But there is one thing we should think of. Much will be expected of a society bearing the name of one of our Bishops. Hence the responsibility of the members will be increased. But if we will, I do believe we can make it worthy the name. If there is anything the girls and boys of the present day can not accomplish when they resolutely determine to, I don't know what it is. Come then, children, and help us in our efforts to make this a permanent society, having many active, working members. Let those of us who have already joined do as Henry Lewis of Crystal Springs said he would do—get all of our friends to unite with us that we can. That, Loula is a work you can engage in until you see your way clear to make some money.

Mr. Editor, as we considered your predecessor our president and treasurer, we, of course expect, and would respectfully request you to act in the same capacity.

EMMA.

June 7, 1882.

Jesus at Nazareth.

If I were to ask my little readers what great danger the child Jesus was delivered from, most of you could tell me that Herod wished to kill him, but that he escaped out of Herod's hands. You could tell me, too, how he escaped—that God warned Joseph in a dream to take the Virgin Mary and her infant Son into Egypt, and that Joseph did as God directed him. Joseph and Mary and the Holy Child stayed in Egypt till Herod died, and then they returned to their own country.

Joseph perhaps intended to live at Bethlehem, where Jesus Christ was born. But he found that a cruel son of Herod was king over Judea, and God warned him by a dream not to stay there. So he took Mary and Jesus to Nazareth, where he had lived before. It was very natural that he should wish to live where he was known, and would find people ready to help him in his trade. But while Joseph was doing what he thought best, God was doing what, many years before Joseph was born, he had said he would do. The Jews despised the people that lived at Nazareth; possibly most of them were low, bad people. If Jesus went there, he was sure to be despised. And when he grew up and began to teach and preach, men did look down on him and call him contemptuously a "Nazarene."

Ages before that happened, the prophets had foretold that Jesus would be despised. And we see that their words came true. But only God could have foreseen so long before what would happen, so we know that God spake by the prophets. And this is one reason why we believe that the Bible, which contains the words of the prophets, is the word of God.

It is well for us to remember that Jesus Christ lived for many years at Nazareth among a poor and bad people. Jesus was poor as they were, but he was not bad like them. He was poor when a boy, and poor all his life. I think this teaches us that we should not despise the poor, but be kind and courteous to them. I have known children who would be quite respectful to rich people, and very rude to poor people. I have known persons almost too proud to even speak to a working man. Of course this is very silly, and it is very wrong as well.

Jesus lived for many years among bad people, but he was always pure and holy himself. If you are unfortunately in bad company, you need not follow the bad example. I know it is hard not to be led away by those who are always near us, and are going wrong themselves. But we may be sure Jesus will help us, and that he knows how to help us, for he has been in bad company himself.

I have read of a boy who was compelled to live among thieves; they tried to coax him to steal, they promised him all sorts of good things if he would steal; they threatened him with all manner of evil if he would not do as they did; they beat and starved him and ill-used him in every possible manner. But he stood firm, and would not do what he know to be wrong; and God cared for him, and by and by took him out of the thieves' hands.

I knew a boy at school who was in a class where nearly all the boys copied their exercises and cheated in their sums, and those who did not—except himself—pretended that they did, to save themselves from being persecuted. But this lad said boldly that it was wrong to copy and cheat, and he would not do it. The other boys would rub out his sums when he had done them, and teased him in all kinds of ways; but I am sure he was happier than the other lads, because he had an approving conscience, and because he was trying his best to be like the boy Jesus.—Early Days.

Kindness to Animals.

There is a story told by one of our great poets of a sailor, who was shipwrecked on a lonely island, where the animals were too wild to be afraid of him. They had never been hunted or teased by man, and used to clamber round him much as they may have done round Adam and Eve in the garden of Eden.

No doubt there was a time when the animals walked peacefully by the side of man, and the birds sang close to him; but, by-and-by, he began to be cruel to the poor dumb animals, and now we find that they often run away from us. Still, if we are always kind to them they seem to know it, and we can tame them easily.

One day when I was sitting in my study a little squirrel jumped through the open window, and sitting on the top of my desk, gazed up into my face, as if he would say, "Here I am; please draw my likeness."

I kept very quiet for fear of frightening my little visitor, and sketched him just as he stood. When the operation was over the squirrel turned about, and ran off to his home in the trees.

I should like to have heard the account he gave his friends of the "human" who had not caught him to put him in one of those horrible whirligig cages, or take the soft fur off his back, and had not even clapped his hands to frighten him away.

I once picked up a chaffinch with a broken leg. Tying up the tiny limb I kept the bird in a cage until it had healed. When I opened the door for him to fly away, he took a turn round the room and went back contented to his cage.

Finding he did not care to leave me I made a great pet of him. Half his days were spent in flying about the room, perching on my shoulder or catching flies on the window. He knew my desk as well as I did, and the moment I sat down to write he would hop out of his cage and amuse himself by pecking at the keys as they hung from the lock.

For years he was my constant companion, and when, at last, I found him lying on his back with his poor little toes turned up, I felt as if I had lost a dear friend.

When I was quite a little child I met some boys who had been robbing a nest. I gave them all the money I had for the young thrush and took it home. We did all we could to make the poor little thing eat, but we only choked it. The next day was Sunday, and it looked so ill, and wretched that my father wanted to kill it at once. But mother thought the warm sun might do it good, so we put the cage outside the window and went to church. When we came back the baby looked decidedly better. We noticed a bird flying backwards and forwards with something in its mouth, and beginning to guess what it wanted, we drew back out of sight and watched through the curtains.

Presently the bird gained courage and came near. The little youngster made a tremendous commotion, got close to the wires and opened its beak till it looked all mouth, then the mother dropped a delicate worm down its throat.

By the time this was disposed of, the father was at hand with another. They fed their little one like this for some time, and grew quite tame. Then, when they thought he was old enough to feed himself, they dropped the worms into the cage and kept bobbing up and down, tapping their beaks on the window-sill and swallowing imaginary worms, till the little one took to imitating their actions. When he could feed himself I opened the door and he flew off to his parents.

And now I want to give you a motto: "Never take away what you cannot give." With all the trying in the world, you cannot give life to even little things, then do not take it away. Be kind to the poor dumb animals, and plead for their wise control for themselves, for remembering, "The Lord God made them all."—Child's Companion.

NEP AND THE BABY.—Neptune lives next door to our house. I mean Doctor Lane's dog. He is half Bernard, and is eight years old. Some one gave him to the doctor a few months ago, and he soon made himself at home. The butcher comes three times a week with meat, and Nep found out about this in a very few days. When meat day comes he drops down to the corner of the road and waits for the butcher. Other days he stays at home.

He is very fond of the doctor's baby, who is two years old. He takes care of him almost as well as a nurse. One day Mrs. Lane was roasting oysters in the kitchen. The baby was playing about the floor, and Nep was looking on. Just for sport, Mrs. Lane snapped the tongs at the baby. Nep sprang up at once, with a deep growl, and showed all his teeth to Mrs. Lane. He seemed to say, "You shall not harm this baby, if he is yours." The baby's mamma feels sure now that her pet is safe when he is in Nep's care.

But the strangest thing is that Nep is fond of picture books. He will stand up, with his fore-feet upon the table, and paw open the leaves of Mother Goose, or some other little book. When he finds the picture of a dog, he will wag his tail and say, "Bow-wow!" Sometimes he pulls the book upon the floor. Then he lies down, and turns over the leaves, and he and the baby look at the pictures together. It would make you laugh to see them.—Our Little Ones.

Christian Advocate.

ORGAN OF THE MISSISSIPPI AND LOUISIANA CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, Editor.

Corresponding Editors:

REV. J. W. HESS. REV. W. L. G. HENNICUTT
REV. C. W. CARTER, D. D. REV. J. T. SAWYER.

THURSDAY, JUNE 22, 1882.

One honored and faithful friend of the ADVOCATE sends in this week a long list of subscribers with seventy-two dollars in cash. His kind note accompanying makes glad this new administration.

"A regular Bishop factory" is what the Central Methodist calls this ADVOCATE office. The "factory" has done well in the past, but timber is exhausted, and that department is closed.

The increase in our episcopacy made a reassessment on the Conferences for the support of the Bishops necessary. It would be well, therefore, for district stewards at once to rearrange assessments on the several pastoral charges accordingly, or there will be a deficit.

We are profoundly grateful for the warm fraternal greeting extended us. Bishops and other clergy, honored laymen and devout women not a few, have written words of generous welcome. If the ADVOCATE's career only approximates their sanguine prophecies and prayerful well-wishes we shall have abundant satisfaction.

Drs. Talmage, of New York, and Lafferty, of Richmond, were the stars at Trinity College commencement, North Carolina. Dr. Talmage made an eloquent appeal to young men to read the Bible, in the course of which he said: "A person on board a vessel with rudder broken, without chart or compass, drawing sixty gallons of water per minute, and fifteen hundred miles from land, is in a better condition than a young man without a Bible." That certainly is a desperate state.

On Tuesday next, the twenty-seventh, the people of Iowa will vote on an amendment to the constitution prohibiting the manufacture and sale of intoxicating liquors. The contest has been waged with great vigor on both sides. While they are struggling, friends at a distance are praying. The temperance workers in England have appointed a day of fasting and prayer that the Iowa amendment may be carried. Let all unite in that prayer. Each State redeemed brings nearer the day of our triumph.

Read the article entitled, Rule on Dress, on the second page. It is from a worthy source, and demands respectful consideration. The evil indicated is growing, and a danger-signal was needed. How much of the Lord's money is wasted in useless adorning! We heard of an elegant church woman, most elaborately attired—having on an outfit that cost not less than two thousand dollars—casting *fifteen cents* in the plate for foreign missions. Shame on such selfish pride! Heathen are perishing at the expense of the church's vanity.

Mr. Paul Tulane, of this city, has given two million dollars for the education of the white young men of New Orleans. This is a princely gift; and we trust will be followed by like benefactions from wealthy Southern men. It is far better to leave our generation such a monument than bequeath hoarded treasures to encourage prodigality. We have languishing colleges in the South that only need a small endowment to make them centers of mighty influence. The name of Paul Tulane will never be forgotten in this community. He stands almost alone in our latitude as a liberal benefactor of higher education.

An Arkansas presiding elder, at the Vanderbilt commencement, prayed that "the young preachers might hurry up their Greek and Latin, their hermeneutics and homiletics, and be at work when they are needed." It is well enough for them to hurry up, but not neglect. The old idea of "six months from the pew to the pulpit" has served its generation, and ought to fall on sleep. A call to preach, in our times, means a call to prepare to preach. Our Nashville confrere, in commenting on that prayer, says: "Men are not called of God to hermeneutics and homiletics." Strange doctrine that to come from the "Athens of Southern Methodism." According to our understanding of those terms, every preacher is called of God to their study. Rightly to interpret the Scriptures, and skillfully present the truth, are shining virtues in a gospel preacher.

Methodism's Maxim.

"*All at it, and always at it,*" was the grand maxim of earlier Methodism. Its spirit and practice called forth from Dr. Chalmers that noblest of all tributes to the reformation—"Methodism is Christianity in earnest." It was inscribed upon her banners and engraved upon her doorposts. It was uttered in her prayers and chanted in her litanies. Preachers preached it and congregations sang it. It was the slogan that started Methodism on its march round the world. Every convert had to be a soldier, and every soldier had to fight. That was the secret of a marvellous success. Without patronage or prestige, without means or organization, under the inspiration of that maxim, the little club of Oxford students became an exceeding great army—the cloud, no larger than a man's hand, swept over the heavens, and shed its rain drops on every land and clime. It vitalized sleeping energies, fired cold hearts, strengthened nerveless arms, and made swift and beautiful the feet of the saints. No sooner had a Kingswood collier accepted Christ and washed his face than he was hurried into line and put in the van of battle. Every young brother had "to take up his cross" and exercise his gifts and graces. He was trained for service in the service itself. He learned the use of his weapons in the perilous front of conflict. All, of every age and station, were urged to enlist in active service. Sluggards and cowards they wanted not, though some camp-followers were found among the faithful.

But what to-day is the history and spirit of the church? We very much fear that the old maxim has been forgotten or lost its talismanic power. The apostolic fervor of the fathers does not speed our conquests and pour our treasures at the Master's feet. We have unemployed and unproductive capital hid away from the Lord's use that ought to have multiplied an hundred fold. We have wealth of numbers, but, alas! there has not always been a corresponding increase of spiritual service.

This maxim describes the ideal church. It is the New Testament model—a type of the church triumphant. It is answering the prayer our Lord taught us: "Thy will be done on earth *as* it is in heaven." There every angelic spirit is active and always. But such a church we have not seen. Drones and cravens are in all our borders. After the glow of revival has passed, it taxes to the utmost the tact and strategy of pastors to keep their members at work and alive. Think of the thousands who are not even "trifingly employed" in the church. They are mere ornamental appendages that serve to swell statistics and fill us with the pride of numbers. The census returns can not measure the power and prosperity of the church. In our local congregations it is often difficult to find any one to conduct a prayer meeting in the pastor's absence. The weekly prayer meeting in a few of our towns is nothing more than a lecture, sandwiched between two hymns, and prefaced by a prayer. And then how many do absolutely nothing to speed forward the great aggressive movements of the church. One of the missionary secretaries says that "eight thousand Sunday-schools in the Methodist Episcopal Church last year gave not one cent to missions." A proportionate delinquency is the sad history of Southern Methodism. With nearly a million members, we contribute a little over one hundred thousand dollars to foreign missions. This amount comes from a few, while the many have no share in the Lord's promise to the cheerful giver.

"All at it, and always at it!" What mighty results would follow such a blessed reality! Not a member unemployed, not a field untilled, not a prison unvisited, not an energy asleep, not a soul at ease. Old and young alike filling Immanuel's land and singing the harvest song. Dr. Joseph Angus, of London, has said, taking the past as a basis of calculation, if all the nominal Christians in the several evangelical denominations would come up to the full measure of duty but fifty years would suffice to convert the world. Fifty years! And for withholding the service we pledged at God's altar, centuries will elapse before the veil of darkness will be lifted from the heathen millions of earth. Fifty years! And many are standing all the day idle. Missionary enterprises flag, Sunday-schools languish, the pulpit is impoverished, and all church work moves forward with sluggish pace, because our old maxim has been forgotten.

We want to restate it, and have its spirit reincarnated in our Southern Methodism. If so, the next quadrennium will be the grandest in our history. We are no pessimist, but, while rejoicing in all our boasted progress, we must admit our attainments are far below God's promises and our ability. Unemployed talent must be utilized—slumbering energies must be quickened into vigorous exercise. The church in some places is as dry and dead as the valley of dry bones Ezekiel saw. Let the breath of Heaven sweep over it, and these bones will become an invincible, all-conquering army. "All at it, and always at it," for next few years, will work a miracle in our land. The waste places will blossom as a rose, and the mountains will clap their hands for very joy.

Changes in Discipline.

Some important changes were made in the old text of the Discipline by the recent General Conference. But the law will be amended more by additions than by emendations and revision. The list given below will be read with interest, though it may not be complete.

A Board of Church Extension was organized and officered.

The constitution of the Board of Missions was amended as follows: 1. The treasurer was made a salaried officer, and his full time required by the Board. 2. The Board was authorized to co-operate with other Methodist bodies in foreign fields in establishing training schools for native converts and ministers.

The Annual Conference Boards were instructed to provide for special missionary meetings at District Conferences. One day of each Annual Conference session, or so much of it as may be necessary, is to be devoted to the subject of missions.

A constitution for the Woman's Missionary Society was adopted.

Boards of Education are to be organized in each Annual Conference, and educational statistics reported.

The short history of the rise and progress of the United Societies is to be restored to its old place in the Discipline.

The following chapter on temperance was adopted:

Ques. What shall be done for the extirpation of the great evil of intemperance?

Ans. 1. Let all our preachers and members faithfully observe our General Rule, which forbids "drunkenness or drinking spirituous liquors, unless in cases of necessity."

Ans. 2. In cases of drunkenness let the Discipline be administered as in case of immorality; drunkenness being a crime expressly forbidden in the word of God. In cases of drinking, except in cases of necessity, let the Discipline be administered as in case of imprudent and improper conduct.

The Discipline hereafter is to be numbered by paragraphs consecutively, without regard to divisions into chapters and sections.

The church register and the records of church Conferences are to be sent by the secretary of the church Conference to the third Quarterly Conference for inspection.

The records of Quarterly Conferences are to be sent to the District Conference for examination. Each Annual Conference is to examine the records of District Conferences.

The following with reference to the supernumerary and superannuated relation was passed:

"What is a supernumerary preacher?" section 9, chapter 3, page 96, insert the following: "no application for a supernumerary relation shall be granted by an Annual Conference except on the recommendation of a committee on Conference relations to be appointed by the Conference, consisting of not less than seven members, to whom such applications shall have been referred. Nor shall said committee in making up their decision take into consideration anything else than the personal disability of the applicant: *provided*, however, that in case said committee report adversely, the Conference may by a vote of not less than three-fourths of the members present grant said application." The present question 2 in the foregoing section to be numbered 3. 2. As answer 2 to question "What is a superannuated preacher?" section 10, chapter 3, page 97, insert the following: "No application for a superannuated relation shall be granted by an Annual Conference except on the recommendation of a committee on Conference relations to be appointed by the Conference, consisting of not less than seven members, to whom such application shall have been referred. Nor shall said committee in making up their decision take into consideration anything else than this question, viz.: Is the applicant really worn out in the itinerant service? *Provided*, however, that in case said committee report adversely, the Conference may by a vote of not less than three-fourths of the members present grant said application."

The College of Bishops, with the concurrence of the Board of Missions, was authorized to organize Annual Conferences in China, Central Mexico, and on the Mexican Border during the next quadrennium.

The chapter on Sunday-schools was rearranged and somewhat modified. Each Annual Conference shall establish a Sunday-School Board composed of one minister and one layman from each presiding elder's district. A Sunday-School Conference is recommended in each District and a Conference Sunday-School Convention within each Conference, the time and place to be designated by the Conference Sunday-School Board.

The preacher's salary is to be fixed by the board of stewards "after consultation with the preacher in charge."

The following on the change of name was adopted:

Resolved, That the matter of changing the name of the Methodist Episcopal Church, South, to the Methodist Episcopal Church in America, be referred to the several Annual Conferences by the Bishops during the ensuing four years, and that they report the result of the vote to the General Conferences of 1886 for ratification.

Other resolutions were passed looking to the publication of the Baptismal Service in tract form and a small Hymn Book, etc., but involve no change of Discipline.

Learning by Experience.

Laban said: "I have learned by experience." He recognized the fact that the Lord had blessed him for Jacob's sake. And so the Church of England has learned by experience. The history of Methodism has not been lost in that old communion. Appreciating the mistake of the past they propose to profit by it in the present. They are anxiously considering the Salvation Army and the advisability of its absorption. That organization, already numerically powerful, is increasing with marvellous rapidity. As an evangelical agency it ranks among the most positive and powerful. In their published reports last year they had in England alone one hundred and seventy-two stations, three hundred and sixty-three paid evangelists; six thousand, one hundred and eighty unpaid speakers; one hundred and sixty-six thousand services held during the year, at which seventeen thousand, six hundred and sixty-nine pounds were contributed for the expenses of the work. No wonder that the Church of England looks on with a covetous eye. Such an addition to her evangelical party would be a gain beyond the power of mere figures to reveal. It would warm into a diviner glow her very life, and make her pulse beat quicker than for a full jubilee of years. The convocation of Canterbury has taken up the subject in good earnest. In the address to the Bishops, numerously signed by the clergy, the following was suggested: "That their lordships of the Upper House are respectfully requested to take such steps as they may deem desirable, to ascertain the tenets and practices of this society; and after such examination to consider how far it is practicable to attach it to the church, and generally advise the clergy as to their duty in reference to it." The proposition met a most cordial reception, and a committee was appointed to consider and report. In the discussion the Bishop of Winchester said, the Bishops felt how grave a mistake was made in alienating the Methodists from the church, and he hoped the same error would not be committed in regard to the Salvation Army. Rather a candid, sensible speech from his lordship!

But the spirit and tone of churches change with years. An hundred years ago, when Methodism was spreading over the United Kingdom a pentecostal blessing, the convocation of Canterbury did not consider its work so generously. Her lordships of the Upper House were not so kindly and catholic. Instead of attaching or absorbing the people called Methodists they sought to extirpate the heresy. What a change in the speeches of their lordships then and now! The Bishop of Exeter, in 1749, denounced the Methodists as "a set of pretended reformers—a dangerous and presumptuous sect," a people of "sanctified singularities, low fooleries and high pretensions," and the preachers were "strolling predicants, of affected phrases, fantastical and unintelligible, whimsical strictness, and loud exclamations." In like complimentary phrase, at different times, spoke the Bishops of Bristol, London and other sees. Thus, against the wishes of the Wesleys and their co-laborers, Methodism was driven into dissent. The Bishop of Winchester now says that was "a grave mistake," but a mistake, though bringing sorrow and trial upon our earlier days, that has formed an evangelical organization and wrought out a history little less than miraculous. It is now too late to retrieve that mistake, but the dearly-learned lesson of experience may help in this another opportunity.

Ministerial Support—Some Queer Things.

MR. EDITOR: I have been a member of the Methodist Episcopal Church, South, for quite a considerable period, and most of it an official member. I have been in not a few Quarterly Conferences, and stewards' meetings, and have taken note of some things that have struck me as somewhat queer.

For example, the support of the preacher is most generally regarded as quite out of the category of ordinary business transactions. The paying the preacher in our church is purely a voluntary affair (and long may it continue so,) an obligation which any one seems at liberty to disregard, without any discount upon his business integrity. Now, if this rule worked all round it would not be so singular nor so inconvenient, but it does not. The grocer, the dry goods merchant, the house renter, or the boarding-house keeper, though they even be Methodist, refuse to regard their claims on the preachers as affairs of honor, and purely optionary with them whether they settle up or not. He is expected to pay a hundred cents on the dollar for all they have charged against him, and, if he don't, his integrity is at once seriously called in question.

Sometimes the stewards are told by members they "must be *just* before they are *generous*;" they have various debts for various supplies which *justice* requires them to pay, so they can not *give* the preacher anything this year. This class look upon the preacher no matter how able-bodied or how diligent as an object of *charity* which one is not bound to help unless there is a surplus to spare after all business claims are met. Of course no sane man would talk so about the claims of those who have rendered him service or furnished supplies.

Sometimes the stewards are told the preacher owns his own house, or that he has from some source a little income, and can support himself, can get along without their helping any at all. Would it not sound funny, and would not one be in danger of being called "a fool, or a knave," who should say of his grocer, who had furnished supplies, or his blacksmith, who had sharpened his plows and mended his vehicles, or his clerk, who had served him for the year, or the doctor, who had visited and prescribed for his sick family, "Oh! he owns his own house, he has some little income, he can live without my paying him anything." People with whom the stewards, as the business representatives of the congregation, have transactions refuse to let their claims be regarded as affairs of "honor," to be cancelled by lapse of time, like the claims of the preacher. So at the official meeting if there is a bill from the gas company, the coal merchant, the sexton or the organist, the stewards feel compelled to "move the bill be paid," and, if anything is left, pay it to the pastor. Queer, is it not?

METHODIST.

North Louisiana Notes.

Just returned from Mansfield, the seat of our female college, I feel it my duty to write of things seen and heard. The New Orleans Pacific and the Mansfield Tap brought us to De Soto's beautiful capital, by noon of Saturday, June 10. At the junction near Shreveport we were joined by Revs. S. H. Werlein, formerly of Louisiana Avenue, in your city, and now pastor of Shearn Church, Houston. Though Paunt LeRoy, on his late visit to Shreveport, had told of his magnificent physical breadth and roundity, yet the actual sight of the handsome brother from over the line more than realized the picture of him that we had drawn in our mind. We were compelled to think of Texas every time we looked at him, and we wondered if the glorious latitude and plentiful elbow-room that State gives a man had not somewhat to do with the matter. It was a real pleasure to meet Werlein, and talk over old friends and scenes, and tell each other the happenings of intervening years since he left us at the Baton Rouge Conference and moved to Texas. Sunday, at eleven, Bro. Werlein preached the commencement sermon. His text—"What is man?" etc.—was handled in a masterly manner, and his strong, fresh, needed thoughts were so presented as to make a profound impression upon his vast audience. He discovered to all that he had given his subject the most careful and thorough study. He knew what he was saying, and he knew how to say it. His sermon will long be remembered for its solid thought, its great beauty of expression and its faultless elocution. There was withal, which to the writer was its chief excellency, a genuine piety running through the discourse like a clear, sparkling stream of living water, refreshing, strengthening, delighting and leading straight to God. The next day Bro. Werlein delivered a well-conceived and eloquent address before the St. Cecelia Musical Society. He exalted woman as to her possibilities, and had she attain to the lofty plane of usefulness and blessing for which God intended her. The histrionic powers of the speaker having full play, his language being chaste and beautiful, and his happy classical allusions adding still other charms to his effort, he pleased all, filling with delight the ladies of the Musical Society.

Tuesday morning Hon. W. Penn Ford delivered an excellent address before the Alumnae Association.

Wednesday, commencement day, witnessed the assembling, in Session Hall, of the largest audience that has been known in Mansfield for many a year. Eight young ladies received diplomas, one of the graduates being Miss Lilian Lyons, of New Orleans, and two of them being from Texas. The essays of the graduates were of high order and well delivered. Col. John S. Young performed, and did it well, the pleasing duty of addressing the young ladies. The graduates, by the gift of a splendid saddle, unmistakably hinted to President Borden that during vacation he must make "headquarters in the saddle." The music, vocal and instrumental, dispensed all through commencement week, reflected great honor upon the high capacity and untiring labors of the accomplished preceptress of music, Mrs. Genie Harding. President Borden is ably assisted in every department, and the very evident advancement made in one year is in proof of it. Though the year has been a hard one as to crops, floods and scarcity of money, and though Bro. Borden was disabled by severe sickness in the winter, yet he has had eighty-seven students as against fifty-nine the session previous. There is every prospect of still larger increase during the session to come. His intelligent zeal and his able corps of teachers have had much to do with this hopeful state of things. The railroad, opening Mansfield to the outside world, has been a benefit to the college. We would not forget to state also that the publication of that sprightly paper, the College News, edited by the Misses Ida Jack Anna Foster and Sallie Moore Fair has served in great measure to make the college and its excellencies known.

Well, what more is there to say? Simply this, that the Mansfield Female College *ought to* become a very prosperous institution of learning, and that the Methodists of Louisiana have every encouragement to *go to work and make it so*. Our young ladies need not be sent out of the State to obtain a first-class education. In our college at Mansfield they can receive all needful to fit them for any, even the most elevated, position in life.

J. T. SAWYER.

SHREVEPORT, LA., June 12, 1882.

Confession with the Mouth.

BY BISHOP HAMLINE.

Some say, "My position in the church testifies." Not so. For to this day "they are not all Israel which are of Israel." The visible church is not mainly composed of Christians. It may be that nineteenth-twentieths of her members know nothing of vital religion; and even her Protestant branches are fields in which the tares and wheat "grow together until the harvest." Membership in such a church will not be received as an explicit avowal of saving faith in Christ. A church is condemned as heartless and Christless, for general silence on the subject of experimental religion; and if an unwitnessing *church* fall under such reproach, an unwitnessing member of it can surely fare no better. And what if church membership were profession of Christian "hope?" are we not commanded to "give a reason of that hope?"

Others say, "Let your *life* testify. Testify what? If well ordered it may testify the purity of your motives and the innocence of your social dispositions. It may prove you honest, industrious, and neighborly; but all these you may be without regeneration or the love of God. How shall it be known *why* you are honest, whether grace or nature, the love of Christ or the love of praise, makes you so? Your life testify! Absurd! As well might the blameless conduct of a witness at the bar be offered in reply to fifty cross questions.

The mode is fixed by God's authority. "With the *mouth* confession is made unto salvation;" that is, in words spoken or written, for in different circumstances they are equal. This has been the usual mode from the beginning. When Noah built the ark, he mingled his testimony with his daily toil, warning a wicked generation of its impending doom. Those "holy men of old," the patriarchs and prophets, "*spake* as they were moved by the Holy Ghost," some of them enjoying his infallible guidance. The psalmist wished to "declare" what God had done for his soul; he prays, "O Lord! open thou my *lips*, and my *mouth* shall show forth thy praise." In harmony with the text which connects faith and confession, he says, "I believed, and therefore have I spoken." The New Testament saints followed this example; for the apostle says, "we also believe, and therefore *speak*." Stephen testified with his expiring breath; and Paul records his experience in its remarkable details—visions, power, and all—not leaving out his call to preach nor even his visit to the third heavens. It seems he was wont to relate all in his sermons, and that before kings, not standing on his own apostolic dignity nor anxious about the violations of courtly etiquette.

We ought to join the church, else we reject God's sacraments, and choose the world before God's people. Like persons brought into court, we are summoned into church to be qualified as witnesses by sacra-

mental oaths. In the church we should behave with the utmost circumspection, so that, our veracity unquestioned, we may testify with the utmost effect. But all this does not fulfil the demand of the summons. Having the positions and the qualifications of a witness, we must next give our testimony, and not stand in the church like mutes before the court.

But what service does confession render which makes it indispensable? It cherishes and exemplifies our Christian graces. First, it cherishes them, as light and air do the plants, which must perish without their influence. For example:

1. Confession promotes *humility*. Tracing our pardon and purification to Christ is conceding our own guilt, pollution, and helplessness. To claim Christ as a Saviour is to proclaim self a sinner. This is a cross against which pride rallies, and which, borne, lays pride in the dust. Confession glories in the cross; which is glorying in self abasement, yea in self crucifixion, as Paul did when the pharisee was dead in him: God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom I am crucified to the world;" what he once thought of, and in which his humility now gloried, is familiar to us all. When Peter stood in the judgment hall and warmed himself, confession would not only have humbled but would have *saved* him.

2. Confession aids *self consecration*. By dissolving our connection with the world and breaking up our union with the creatures. It says, not of the friends but of the enemies of religion, "Let us break their bonds asunder, and cast away their cords *from us*." It yields a public pledge to Christ and his church, and fortifies religious purpose by compelling its worst foes, such as earthly policy and the sense of shame, to become its aids and allies. If the Christian would multiply the cords which bind his sacrifice to the altar, let him often proclaim his purpose to keep it there. God will employ our confessions to lead us out of the world into his closer fellowship. What we feebly bind on earth he will be pleased to bind in heaven, writing on our hearts "*I will receive you*."

3. Confession strengthens *faith*. Like filial piety, it nourishes its parent. It is to faith like those braces which the juices of the stalk throw out for self support. Its influence may partly depend on the laws of mind; for such is our mental constitution that avowal fortifies and almost creates conviction. In this way scepticism has been wrought into atheism, for men have become confirmed in infidelity by lightly vindicating it in conversation. And if against evidence a man can talk himself into the belief of fatal error, how much more may he deepen the impression of truth, when he has reason and conscience on his side to enforce his own avowals? Doubtless, on natural principles, confession strengthens faith.—The King's Highway.

Kosciusko Male and Female Institute.

COMMENCEMENT EXERCISES.

This Institution, under the presidency of Rev. T. A. S. Adams, has taken a deservedly high stand in north Mississippi. The examination of classes in the different branches of study was highly approved by the trustees, and altogether satisfactory to the patrons, and an appreciative audience in attendance. A commendable feature was that not a lesson was lost in preparation. Time was so wisely and judiciously economized that the hours of study were not disturbed by preparation. The course of study of this Institution is complete and full. Tuesday morning, June 6, the exhibition commenced at ten o'clock. The readings, declamations, essays and music were so well arranged that nothing occurred to mar the interest of the occasion.

The whole reminded us of the harmony of music under the hand of a skillful performer. Miss Ruffle Anderson's essay on "Sculptors of life are we, with our unearved life before us," was received with rapturous applause. "The peace makers," the report of the Grace's in their labors of love, were received with marked favor, and called for again in the evening. The programme for the evening was rich and varied, and was much enjoyed by the audience.

"Crowns worn but not won; crowns won but not worn." An essay read by Miss Adi Amason had marks of true genius. She received the degree of M. E. L. from Rev. T. A. S. Adams.

Eligibility and accessibility makes Kosciusko every way desirable for the location of a first class female college in north Mississippi. Larger buildings are much needed. The rural grounds naturally beautiful, sufficiently remote from the business part of town, designate it as a point worthy the attention of Mississippians.

Now, Mr. Editor, may we not inquire through the columns of the Advocate, in its wide range of circulation, if there are not large-hearted men of means with the mind of Vanderbilt, who are casting about for some eligible place to build a female college that will be more lasting than life? Let us ask them to turn their eyes to Kosciusko, and view the grounds "beautiful for situation" and interview the trustees and principal of the school.

GEORGE W. BROWN,
Chairman of Visiting Com.

JUNE 12, 1882.

—Mrs. Hargrove will accompany the Bishop in his Episcopal tour to the Pacific coast.

—Dr. Harrison, the new Book Editor, is in his office and at work on the revised edition of the Discipline.

—Rev. Dr. John Poisal of the Baltimore Conference has been ill for some time, and his friends have dispaired of his recovery.

—Three young preachers are called for to go to New Mexico and it is stated that arrangements are made for their support.

—The Rev. Caleb B. Davis, a member of the Tennessee Conference died at his home McMinnville Tenn., June 3, 1882. His end was peace.

—The Rev. Moses C. Payne of Hamburg, Iowa, has given fifty dollars to the Church Extension Society of the Denver Conference. That is practical fraternity.

—Rev. Wm. Taylor, the independent and indefatigable missionary of the Methodist Episcopal Church, is writing a volume to be entitled, "Self Supporting Missions."

—Rev. Wm. Hicks, a veteran of the Holston Conference, and Rev. Bennett and Blake, a superannuated member of the North Carolina Conference, have died in the faith.

—Bishop Foss of the Methodist Episcopal Church, though somewhat improved, is still in a critical condition. He has warm Southern friends who pray for his recovery.

—John B. Gough of temperance fame, is to deliver the commencement address at Emory College, Ga. It is also reported that Mr. Geo. I. Seney will attend the commencement exercises.

—The Rev. Dr. C. W. Miller, is extremely ill at his home in Lexington Ky. His feebleness was noticeable at the General Conference, and his friends feared he would soon be called from labor to reward.

—Rev. Drs. W. W. Bennett, and John E. Edwards, delegates to the recent General Conference, at Nashville, from Virginia, were entertained by the same family, at the same house, and occupied the same room and bed, as at the General Conference of 1858.

—Rev L. B. Stateler of the Montana Conference has been an itinerant preacher for fifty years, doing pioneer work, travelling all over the great West, and has never received as much as five hundred dollars for any one year's service. He was a delegate to the General Conference and has no idea of superannuating just yet.

—Miss Jessee Green, of this city, on Wednesday the fourteenth, openly renounced Christianity, and espoused Judaism, after which she was married to Mr. Isaac Fietel, the impressive ceremonies, both of *conversion* and matrimony, performed by Dr. Gutheim. Thus she turns her back upon the sun and looks out into thick darkness.

—The Nashville College for Young Ladies has just closed a prosperous session. Dr Kelley, President of the Board of Trust stated that the second year of the College has shown an increase of 42 per cent in day pupils and 118 per cent in boarding pupils. There were five graduates. The new building will be ready for occupancy by the opening of next term.

—The Rev. R. A. Holland, D. D., now rector of a church in Chicago, the pulpit meteor who cornscated around in our Southern Methodist skies for awhile, has been preaching some rank heresy. Alas! for that brilliant young man. Methodism was too narrow for him and now Evangelical Christianity can't hold him. So, so, when the old faiths are given up, there is no calculating the distances to which the wanderer will drift.

—We deeply sympathize with our dear brother Dr. C. W. Carter and his wife, in the loss of their little son George. After only a few days illness, he passed peacefully away to the better land. He was buried on Thursday last. Rev. J. A. Ivy, officiating at the solemn services, assisted by Bishop Parker and Dr. Ahrens. How changed the home since death has entered there! But thank God, earth has no sorrow, that heaven can not heal. May our Father's benedictions rest upon the stricken home. This earthly life was short, but there is another unmeasured by the flight of years.

—A colored man near Opelousas named Lewis Lowry found himself suddenly rich last week. His plow struck an obstruction, which, upon examination, proved to be a ten-gallon jar filled with Spanish silver coins of the date of 1779, and bearing the imprint of Charles III of Spain. The amount found is estimated at $8000, or $10,000. It is thought that none of the coins are less than a hundred years old.

That was a lucky furrow. We wish him success and satisfaction with his sudden fortune—the purchase of a home, the education of his children, and not a dollar to a low doggery.

—The Southern States have commenced an upward movement to unexampled prosperity. In 1880 the value of the leading productions as compiled from the statistics of the Agricultural Department were: cotton $250,266,242; corn $229,492,618; wheat $58,351,285; rye $2,271,669; oats $21,162,137; potatoes $6,666,534; tobacco $23,916,762; hay $18,212,724; rice $5,560,000; sugar $12,500,000; molasses $8,000,000. The fisheries of the South are so valuable that a member of the United States Fish Commission predicts that the mullet fisheries of Florida will become as important as the cod fisheries of New England. With such resources the South should soon become the most prospering section of the Union, and second to none as a manufacturing center.

The Opelousas Courier of June 10, makes the following notice of a temperance lecture by Rev. T. J. Hough. His earnest words will find an echo in every pulpit of the land. Would that the matchless evil could be extirpated:

On last Sunday night the Rev. T. J. Hough delivered a very able and instructive lecture, at the courthouse, on the subject of total abstinence from the use of alcoholic or spirituous liquors. From the very outset, Mr. Hough treated the subject with a seriousness and thoroughness commensurate to the grave and vital issues involved in the theme. He indulged in no light anecdotes or wordy cartoons to ridicule the unfortunate habit of intemperance, as is usual with most of the professional lecturers on this subject, but addressed himself to its salient points with all of the dignity and decorum of diction and earnestness that he would have employed in a sermon upon any other vice condemned in the Bible. He drew a picture of the fearful spread of intemperance in the United States, and by carefully compiled statistics exhibited the startling records of crime, misery, ruin and death, which yearly emanate from the indulgence in ardent spirits. Every state, city, town nay, every neighborhood, furnish examples to swell the miserable calendar made up from the victims of this dangerous, insidious, and deadly enemy. Mr. Hough traced the growth of the habit back to the first glass of wine, and then delineated its gradual progress until it culminated into a fixed vice of habitual drunkenness. He adjured the young ladies of Opelousas to exclude wine from their entertainments, and refuse the escort and society of all young men who frequented coffee houses and indulged in drinking spirituous liquors in any manner or degree. He said that their influence, and condemnation of the vice of drinking, would do more to save our young men from drunkenness than all other influences combined.

"The Dear Old Advocate."

Such is the appelation given to our paper by scores, if not hundreds, of our correspondents and supporters.

This term is used in a figure as representing the many tender memories connected with its history. It has lived for thirty years. Three of its sponsors are now Bishops. In its columns are contained the best thoughts, the rich experiences of these godly men.

In its many volumes are contained whole bodies of divinity—the finest essays of our best intellects, on religious, scientific and kindred subjects. And what perhaps is the best of all, the mature experiences of our godly men and pious women of several generations. The "dear old Advocate!" The memorials of our sainted dead are embalmed in permanent form in the archives of its history. Eternity alone will reveal the good done to thousands of our dear people who, through blinding tears, have traced their beautiful lives and happy deaths. How illustrious the catalogue! of Bishops, elders and deacons, of distinguished laymen, of sainted women, of children and infants! What rich materials for the future historian lie imbedded in her columns! The "dear old Advocate!" It still lives to send its messages to the thousands of our Israel. For thirty years it has been voyaging steadily along without serious "evil occurrent." Sometimes there have been "adversaries," and occasionally sand-bars ahead.

Our Southern waters are always low in summer. The same may be said of the fonds of the Advocate. The water is scant at the *same* season of the year, and occasional sand-bars remind us of the spurs that may have to be used.

Let me say to the lovers of our good craft that every two dollars sent us is an additional *spar*, that may be thrust out to keep her in deep water.

It gives us pleasure to add that all those who write of the "dear old Advocate!" send their money as well. The new administration is receiving hearty congratulations from every quarter.

In conclusion, allow me to request all who read this article to send one or more subscribers, with the money, to help us along during the time of "low water," and when the money can not be sent send along the subscriptions. The paper will be forwarded.

THOS. J. CARVER,
Business Manager.

Address all mail matter to New Orleans Christian Advocate, New Orleans.

Death of Rev. Corydon Chamberlin.

This honored and excellent minister of Christ passed away to his rest above, from his home at San Jose, Cal., on the evening of June 10. In life the church had no more faithful, self-denying toiler, in his death she mourns no purer, saintlier son. Bro. Chamberlin was raised in Mississippi, and in one of the oldest and best Methodist families. He was educated at Centenary College, taking the second honor of his class. In November, 1861, he entered the Mississippi Conference, and at once took rank among the most effective men in the body. His first appointment was Brookhaven station; in 1863-4 he was stationed at Jackson; in 1866 he went to Woodville, and remained four years. Always delicate, and prosecuting his pastoral labors under great disadvantages, in 1870 he transferred to California, hoping that a change of climate would restore him to health. In the Pacific Conference he was held in high esteem, and served the church with marked efficiency, both in the pastorate and presiding eldership. Last year his health broke down completely. After months of suffering he has gone to the better land, where pain and death are felt and feared no more. He leaves a wife and four children, and leaves them, as many another toil-worn itinerant has before him, without home and income. A few months before, his eldest son, Edwin, named for his dear friend, the Rev. E. H. Mounger, preceded him to the heavenly rest. Humble, scholarly, self denying, industrious, modest and pure, the name of Corydon Chamberlin will be held in precious and honored memory, both in Mississippi and California.

Centennial of American Methodism.

The following have been appointed by the Bishops, under authority of the General Conference, a committee on the above:

Ministers.—E. R. Hendrix, C. B. Riddick, H. P. Walker, Samuel Rodgers, Samuel K. Cox, N. H. D. Wilson, J. H. McLean, A. G. Haygood, O. P. Fitzgerald, J. H. Dye, J. B. McFerrin, C. B. Galloway.

Laymen.—David Clopton, A. R. Boone, James L. Buchanan, George M. Bain, Frank Goad, Richard M. Scruggs, George W. Williams, W. H. Foster, George D. Shands, J. W. Tucker, W. C. Ireland, P. Megular.

H. N. M'TYEIRE,
Secretary College of Bishops.

June 10, 1882.

Plan of Episcopal Visitations for 1882.

Conference.	Date.	Place.
FIRST DISTRICT—BISHOP HARGROVE.		
Denver	August 9	Trinidad.
Montana	August 30	Butte.
Columbia	Sept. 20	Walla Walla.
Pacific	Oct. 11	San Francisco.
Los Angeles	Nov. 1	San Luis Obispo.
SECOND DISTRICT—BISHOP GRANBERY.		
Missouri	Sept. 6	Plattsburg.
Western	Sept. 20	Wyandotte.
Southwest Missouri	Sept. 27	Nevada.
St. Louis	Oct. 25	Farmington.
Arkansas	Nov. 15	Bentonville.
THIRD DISTRICT—BISHOP WILSON.		
Holston	Oct. 25	Asheville.
Little Rock	Nov. 22	Hope.
White River	Nov. 29	Forest City.
Mississippi	Dec. 13	Crystal Springs.
Louisiana	Jan. 10	Mansfield.
FOURTH DISTRICT—BISHOP PARKER.		
West Texas	Oct. 18	Seguin.
Northwest Texas	Nov. 1	Cleburne.
North Texas	Nov. 15	Gainesville.
East Texas	Nov. 29	Henderson.
Texas	Dec. 13	Bryan.
FIFTH DISTRICT—BISHOP PIERCE.		
Indian Mission	Sept. 20	Richlee.
Virginia	Nov. 15	Portsmouth.
North Georgia	Nov. 29	La Grange.
Alabama	Dec. 13	Troy.
SIXTH DISTRICT—BISHOP KAVANAUGH.		
South Georgia	Dec. 13	Albany.
Florida	Jan. 17	Jacksonville.
SEVENTH DISTRICT—BISHOP KEENER.		
Western Virginia	Sept. 27	Parkersburg.
Tennessee	Oct. 18	Franklin.
North Alabama	Nov. 22	La Fayette.
North Carolina	Dec. 6	Raleigh.
German Mission	Dec. 20	New Orleans.
Baltimore	March 30	Charlestown.
EIGHTH DISTRICT—BISHOP M'TYEIRE.		
Kentucky	Sept. 6	Carlisle.
Illinois	Sept. 27	Rushville.
Louisville	Oct. 11	Elizabethtown.
Memphis	Nov. 15	Dyersburg.
North Mississippi	Nov. 29	Corinth.
South Carolina	Dec. 13	Greenville.

Bishop Paine, at his request, and by consent of the General Conference, has been relieved from active duty. Bishop Keener has charge of the Central Mexican mission. Bishop M'Tyeire has charge of the China mission and the Brazil mission.

POST-OFFICE ADDRESS.—My address is 871 Carondelet street, corner Constantinople street, New Orleans; or to the care of the New Orleans Christian Advocate, 112 Camp street, New Orleans.

LINUS PARKER.

Nashville and New Orleans Christian Advocates.

We will furnish these two papers in clubs for three dollars and fifty cents net, cash to accompany orders. This affords our friends a fine opportunity to avail themselves of reduced rates, and secure the two leading Methodist journals of the South.

Mr. C. E. Young, of Allegheny City, Pa., writes; "Disease and suffering had completely discouraged me. I took no pleasure in eating. I found no comfort in living. I felt myself a burden, and my mind bodered on insanity. Dyspepsia and urinary disorders troubled me. I tried Browns Iron Bitters, and now, thank God, I feel myself the equal of any man. It has saved my life!"

Manager's Department.

We shall do our best to exclude fraudulent advertisements of every description from the Advocate, *and trust our friends, in ordering goods from the leading merchants of New Orleans and elsewhere, as represented in our columns, will mention having seen the advertisement in the* Advocate. *We will also take pleasure in attending personally to any commissions for our friends in the country with which we may be favored, while endorsing our advertisers as being worthy of their patronage.*

A FEW WORDS ON PIANOS.—Mr. P. Werlein, 115 Canal street, New Orleans, is now prepared to offer the greatest bargains in the best pianos manufactured. Owing to the overflow he is over stocked with fine pianos, and also has a large stock of second-hand pianos on hand, which were rented out last winter, that he can sell you at your own price, so to speak, and on such terms as will suit your convenience. The piano-forte, as illustrated in the new Chickering, may now be said to be perfect. These pianos have been known for the past sixty years, but they were never so good as now, and never had a larger sale. The Chickering piano of to-day will wear an indefinite number of years, as they have always done, but the purity of tone and perfection of action is what now constitutes the Chickering piano the perfect piano of the world. The Mathushek pianos have patented features which gives them great popularity; they are also considered indestructable. Mason and Hamlin's organs, the organs of greatest reputation, are to be had at this popular house. Whoever needs anything in the music line will consult their interests by writing to Mr. Werlein, or calling in person. Any representation of goods at this house can be relied upon implicitly. Still there also is to your music and musical instruments of every kind, either retail or wholesale.

When an Ohio farmer hires a man he expects him to saw wood before daylight, and churn after supper, and if he is a willing hand they can generally manage to send him after the doctor about midnight, and turn him out at three o'clock to see if he forgot to lock the barn door.

A boy at a crossing having begged something of a gentleman, the latter told him he would give him something as he came back. The boy replied—"Your honor would be surprised if you knew the money I have lost by giving credit that way."

A woman forgot to send home some work on Saturday. On Sunday morning she told her little niece to put on her things and take the bundle under her shawl to the lady's house. "So-lady will see it," she said. "But is it not sunday under my shawl, aunt?" asked the child.

When the blood moves sluggishly in the veins because it is loaded with impurities, an alterative is needed, as this condition of the vital fluid can not last long without serious results. There is nothing better than Ayer's Sarsaparilla to purify the blood and impart energy to the system.

Boswell complained to Johnson that the noise of the company the day before had made his head ache. "No, sir, it was not the noise that made your head ache; it was the sense we put into it." "Has sense that effect upon the head?" "Yes, sir, on heads not used to it."

A perfectly safe preparation of iron and vegetable tonics that will not harm the most delicate, is Brown's Iron Bitters. It gives health and strength.

Corfosity shop.—"Oh, what a lovely vase. It's antique, is it not?" "Oh, ma'am, it's modern." "What a pity! It was so pretty."

They were twins. The parents christened one Kate and the other Dupli-Kate.

Send the Advocate to your friend for the next year and you will not regret it.

The United States is fast becoming a vaccine nation.

THE GREAT JACKSON ROUTE.—Is the favorite to all summer resorts. It has been rebuilt with steel rails; has adopted the standard gauge with a well ballasted track, and increased speed. They offer the advantages of fast time, through cars, sure connections, and accommodating officers.

A jam in the closet is worth two in the crack of the door.

It is the poorest way to get up in the world to be continually down in the mouth.

Southwestern Co-operative Association, No. 60 Carondelet Street. This commission house has been in business for six years. Its patrons are constantly increasing, and the business has been conducted with general satisfaction. All consignments of cotton and all products of the soil, will have faithful attention. All orders filled with judgment and care. Thos. J. Carver, Manager.

Food for reflection. Mince pie, cheese, lobster salad. No sleep. Time to think.

The boy who was kept after school for bad orthography said he was glad to come.

And now the book of Nature opens full of lily leaves.

FORTY YEAR'S EXPERIENCE OF AN OLD NURSE.—Mrs. Winslow's Soothing Syrup is the prescription of one of the best female physicians and nurses in the United States, and has been used for forty years with never failing success by millions of mothers for their children. It relieves the child from pain, cures dysentery and diarrhœa, griping in the bowels, and wind-colic. By giving health to the child it rests the mother. Price twenty-five cents a bottle.

In the mountains—Angelina whose soul is wrapped in science—"Charles, isn't this gneiss?" Charles (who is deeply interested in Angelina)—"Nice! It's delicious."

The contribution box is superior to the ballot-box. It is never stuffed, and is in no danger of repeaters.

Some one who has been there remarks that a young author lives in an attic because one is rarely able to live on his first story.

We would call special attention to the card of W. W. Carr. The cabins or cottages they are manufacturing, are specially adapted to the wants of those who are contemplating putting up houses, tents, etc., at the Seashore Camp Grounds. Do not delay, until the last moment, but send in your orders early, so that everything will be completed before the meeting.

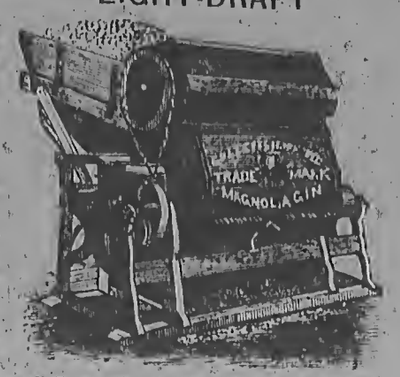
"Mary Jane, have you given the gold-fish fresh waters?" "No, ma'am, what 's the use? They have n't drunk up what 's in there yet."

Business Notices.

Wilbor's Cod-Liver Oil and Lime.—Persons who have been taking Cod-liver Oil will be pleased to learn that Dr. Wilbor has succeeded, from directions of several professional gentlemen, in combining the pure Oil and Lime in such a manner that it is pleasant to the taste, and its effects in lung complaints are truly wonderful. Very many persons whose cases were pronounced hopeless, and who had taken the clear Oil for a long time without marked effect have been entirely cured by using this preparation. Be sure and get the genuine. Manufactured only by A. B. Wilbor, Chemist, Boston. Sold by all druggists.

NEW ADVERTISEMENTS.

THE GULLETT IMPROVED LIGHT-DRAFT



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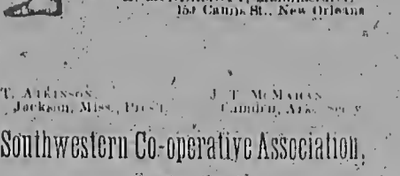

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Agricultural.

THE SCARE-CROW.

BY CELIA THAXTER.

The farmer looked at his cherry tree,
With thick buds clustered on every bough
I wish I could hear the robins," said he;
It's somebody only would show me how."

"I'll make a terrible scare-crow grim,
With threatening hands and with bristling head,
And up in the tree I'll fasten him
To frighten them half to death," he said.

He fashioned a scare-crow altered and bold,
'Twas a horrible thing to see!
And very early, one summer morn,
He set up in his cherry tree.

The blossoms were white as the light snow-flakes,
The beautiful tree was a lovely sight,
But the scare-crow stood there so much at home
That the birds flew screaming away in fright.

But the robins, watching him day after day,
With heads on one side and eyes so bright,
Surveying the monster, began to say,
Why should this fellow our prospects blight?"

He never moves round for the roughest weather,
He's a harmless, comical, tough old fellow,
Let's all go into the tree together,
For he won't budge till the fruit is mellow."

So up they flew; and the saucicst pair
Mid the shady branches peered and perked,
Selected a spot with the utmost care,
And all day merrily sang and worked.

And where do you think they built their nest
In the scare-crow's pocket, if you please,
That half-concealed on his ragged breast,
Made a charming covert of safety and ease.

By the time the cherries were ruby-red
A thriving family hungry and frisky,
The whole long day on the ripe fruit fed
'Twas so convenient they saw no risk.

Until the children were ready to fly
All undisturbed they lived in the tree.
For nobody thought to look at the Sly
Fat old pope-a-doodle-ing family.

Our farmer-friends can greatly aid us in making this column helpful to our readers generally. We would like to have notes, facts, incidents and experiences of farm life in the Southwest. The progress in agricultural science in the South within the last ten years has been remarkable. Labor-saving implements of all sorts are being used, crops diversified and the method of tillage greatly improved. Along the line of the great Jackson Route the increase in vegetable products, fruits and small grain has added largely to the wealth of that section. Let us hear from you, brethren, and by so doing help to build up our glorious Southland.

PROTECTING SHEEP FROM DOGS.—About six years ago the Legislature of Tennessee passed a dog law, to encourage sheep husbandry, by taxing dogs $1 and bitches $5. I think that I am safe in saying there never was such a fearful howl over the enactment of any law as was set up over this dog law, by admirers of the worthless whelps. The law was in force only a short time before the Supreme Court decided it to be unconstitutional, and again left the sheep breeder of Tennessee without any protection.

For the benefit of sheep breeders, I give my plan of dealing with the worthless curs. My sheep were being killed at night, and I had no means of ascertaining where to find the guilty dog, and was not long in reaching the conclusion that unless something was speedily done my flock of fine South-Downs would all soon be killed. Therefore, I decided to build a pen with rails, commencing at the ground and gradually drawing in each additional course of rails, like a bird-trap, until sufficiently high to prevent a dog from jumping out; leaving the top open. I then put into this a sheep that had been killed. It will readily be seen that a dog could easily get on the top of the pen from the outside and jump in, but it was impossible for him to get out. My pen was a complete success, and so far I have not had a single sheep bitten outside of that pen by a dog. I will not say how many dogs I caught in my pen for fear some of the readers of the Country Gentleman might be inclined to doubt my statement.—H., in Country Gentleman.

BULKY FOOD NECESSARY.—A constant waste and repair of all the bodily tissues, says the American Poultry Yard, belongs to the normal condition of all healthy animal life. Certain portions of the food taken into the stomach are in some way, not yet fully understood, perhaps, absorbed and used for supporting and sustaining the entire system. Other portions seem to have no such office to perform, but pass from the stomach through the alimentary canal and are taken up by the scavangers of the body—the intestines—and discharged as useless, and worse than useless, matter. And we learn from these facts that supplying mere ailment of the most condensed and nourishing sort, and in quantities just sufficient to support health, is not the true way to keep all their bodily functions in their best condition. It is just as necessary that the waste portions of food should be supplied as that the directly life sustaining constituents should not be wanting. Hence, we urge upon poultry keepers the necessity of giving something which, by its mere bulk, may help to fill the almost insatiable crop and the ever-grinding gizzard of the fowl, and while eliminating the needed share for general sustenance, shall also furnish the waste matter, which is equally important to the well being of the flock. For this purpose almost any coarse, bulky article, such as potatoes, chopped apples, turnips, cabbage, or in winter hay or rowen will answer, and their use will make fewer demands on the meal barrel and the other expensive materials needed for the support of the poultry.

AN IMPROVED STONE-BOAT.—A stone boat, for hauling heavy articles which it is inconvenient to elevate far from the ground, is a necessity for every good farmer. A few days ago I saw one of novel construction, and it seemed to me a decided improvement on those in common use. Instead of having the boards composing the "boat" extend under the entire surface, and only slightly turned up at the forward end, this improvement is a stone sled, with runners six to eight inches broad, composed of two, three inch planks, sawed so as to give a rise of six inches or more at the front. On each of these runners is placed a piece of 3x4 inch scantling, and three lengths of the same four and a half feet long connect the two sides of the boat and form the platform on which good inch boards are laid. The whole is then spiked with wooden bolts extending through the bottoms of the runners. Wooden pins are better than iron, because as the boat wears, iron would tear up the soil. There need not be a particle of iron in the boat if wide enough boards are used, though it is better to put in a few nails to hold down the center. This form of boat is very strong and can be used where the ordinary stone-boat would be impracticable. It is decidedly improved by putting in a tongue so as to be more readily guided. With even the slightest fall of snow it is quite as convenient as a sled. The gentleman whom I saw using it says he has made and used three in the last fifteen years, and would not be without it on any consideration. With a tongue it can be held to a tolerably steady motion on a rough road where the common stone-boat would be unmanageable.—Country Gentleman.

ABSORBENTS.—It is pretty well agreed among practical bee-keepers that for safe wintering some provision must be made to get rid of the constant moisture arising from the bees. Hence direct ventilation finds many advocates, who, for proof of the correctness of their theory cite cases of the many colonies which come through severe winters with large vents in the sides or tops of hives. Still we believe the majority of bee keepers think the better plan is to get rid of the dampness in a milder manner. Pieces of lime laid on the cloth directly over the frames have been used with success. One of our neighbors who has been very successful in wintering attributes part of his success to the fact that he keeps a soft dry brick directly over the cluster of bees during the winter. Before putting the bricks on the hives he heats them very hot to thoroughly dry them. This he repeats several times during the winter, exchanging a few at a time. We have thoroughly dried out the inside of a hive in the winter time in this manner, which had become very wet on account of a leaky top. We are constantly trying for some better mode for wintering in hopes that we may strike some plan which will assure safety for our bees. Much has been accomplished in the past few years, and we are confident of success in the not far distant future.—Indiana Farmer.

The climate of Texas, particularly the part known as Middle West Texas, is as near like the climate of Spain as could be desired, so far as the adaptability to sheep raising is concerned. We have a breeze throughout the entire summer to temper the heat of the sun, and at no time in the year does the animal suffer from close, oppressive heat as badly on the prairies of Texas, as it would in the fields of Vermont. Our summers may be long and hot, but they are more than offset by our mild winter. No country in the world is more blessed with an even temperature; and, despite the theories of such men as our Vermont friend, we have demonstrated to the world that Texas is the best part of the United States to make money by sheep raising. The best evidence of success is money, and Texas has more wealth among its sheep owners than any other State. They made it by raising Merino sheep. Texas is destined in the near future to take the lead as a wool producing State, and it will owe it to the fact that the climate and grasses are exactly suited to the welfare of the close wool Merino.—Southern Live Stock Journal.

NEW METHODS OF FARMING.—Concerning the vast improvements that are being made in agriculture by means of new implements adapted to every kind of use, the Farmer's Journal, published at Terry, Miss., happily tells the story and so much better than we can, that we transfer the article to our columns. It says: "We have never seen such evidences as now, of so complete a revolution in farming methods in the South. A few years ago it was indeed a rare sight to see improved implements of any sort, and in many instances when a farmer had mustered courage to purchase one, it was soon laid aside as worthless and impracticable, and for the simple and sole reason that no care had been taken to learn their use and management. Now there is a demand for all kinds of such machines here, and it seems that the good time is coming when every farmer will make his farm self supporting by substituting improved labor-saving implements, for the improvident, careless, and, in many cases, entirely worthless labor he is now dependent on."

FIFTY THOUSAND ACRES OF LAND TO WEALTHY ITALIANS.—The Little Rock Gazette states that Messrs. Antonio Saspari, James Grazino and Lorenzo Vecchiani, distinguished and wealthy Italians, citizens of Tyrol, arrived there, and represent 3,000 families who have made their arrangements to move to our State. The province of Tyrol is almost a sealed book, and it is with the greatest difficulty that people can emigrate. Col. Slack, the Little Rock and Fort Smith Land Commissioner, with able assistance in the Old World, has been working up this move for months past, and is now crowned with success. The visitors who went up to the new town of Orleiville named in honor of Father Orfei of St. Louis,) Falkner county, in charge of Doni Hellmich, have already purchased 50,000 acres of land. The immigrants, who are to arrive in the course of a few months will engage very extensively in grape growing and the manufacture of wine. As a rule, those people have sufficient means to make a fine start, and are very generally successful.

KILL YOUR SHEEP YOUNG.—There are few animals, says an exchange, which, when they are in their prime, pay as well as sheep, and there are very few, if any, others, upon whom old age has such a damaging effect. As the sheep is much shorter lived than any other of our domestic animals, is it not strange that many farmers attempt to keep them too long? At ten years of age the horse is just in his prime, and the cow is as good as ever, with the prospect of remaining so several years longer. But the sheep is very old when it reaches the age of ten, the natural limit of the term of its life. After reaching this age sheep are very likely to be injured by the slight exposures which do younger animals no harm. They are more liable to be attacked by disease, and if they live they will be likely to produce less wool and smaller lambs than they have done previously. We do not think it pays, except perhaps in special instances, to keep sheep after they are six years old.—New York Herald.

OIL FOR FARM IMPLEMENTS.—For general purposes on the farm castor oil, with a little kerosine added, is the best lubricator and preserver. For saws, mowers, buggies, and the like, this mixture furnishes more body with less gum than most other oils. The amount of kerosine, if any, to be added must be governed by the purpose for which it is designed.

The Colored Cook.

Instead of our usual variety in the household department this week, we publish the following description of the colored cook from the Texas Siftings. Though the style is humorous, the picture is true to life, as all Southern housewives will agree:

"An' dis heah ar' wat dey calls a spring chicken dese days.'

There is quite a variety of colored cooks infesting the kitchens of the southern end of the United States of North America at the present day. They vary in color from the somber shades of a burned stump in a dark alley, at mid-night, to the mellow tints of a ripe pumpkin tinged with the rays of the rising sun. They vary in other respects. The young one is more impudent and less respectful than the old one. When she comes in search of a "place," she is apt to say that "cullud wash-lady" told her that the "white woman what lived here wanted to hire a cook;" but they all resemble each other in one particular—their ignorance of cookory is 20° above proof, and their unconsciousness of their ignorance may safely be said to register at least 146° Fahrenheit in the shade.

We have not space to describe all the varieties of the colored cook, but will tell what we know of the commonest type, the culinary artist, who is fat, black and forty years of age or thereabout. She is proud of having "b'longed to de ole judge 'fo' de wah," and she is fond of comparing the present with the past. Her comparisons are not complementary to the present, for her surroundings are, to her, as the gloomy ruins of social and material things standing out against a brilliant and golden tinted back-ground "ob de gorgeousness ob de good ole days."

With the loyalty of her race, she is faithful to her old master and mistress to the extent of calling on them for the loan of a half dollar whenever she is financially embarrassed.

She seldom stays at any one place more than three months at a time. When hired, she promises to come on Thursday, the day the old cook intends leaving, but she does not come until the following Monday evening, when she arrives accompanied by a small trunk with wall paper pasted over the outside of it, and a large bundle of "her things" tied up in a patch-work bed-spread. During the first few days she acts so that her mistress absorbs the idea that the new cook is a treasure. But her satisfaction in, and admiration of, her treasure receives successive and severe shocks as the idiosyncrasies of the cook's character begin to develope. She can cook a chicken, but all the colored people can do that. It is a talent that is hereditary. Beyond that her capacity is limited. She breathes on the plates, and polishes them on the table. She developes religious proclivities which necessitates her attendance at church three times on Sunday; at prayer meeting on Wednesday, and choir practice on Saturday night. She is also a member of the "Benevolent Order of the Sisters of the Mysterious Ten Wise Virgins," the weekly meetings of which require her attention on Tuesday nights. Thus her mistress has only three evenings in the week on which she feels at liberty to entertain her friends at her own house.

The favorite dissipation of the colored cook, besides religious observances, consist of sitting down on the kitchen door step to rest, and going to sleep to rest, and going to sleep there while the biscuits burn to a cinder, and the coffee boils over and mixes with the cabbage and other fruits in the adjacent skillet. She has days on which she suffers with "a misery" in her head, probably from too much religious observance on the previous evening, and on these days she takes a gloomy view of life, breaks dishes, forgets to put Royal baking powder in the batter cakes, and manufacturers coffee of the kind that leaves successive circles of an alluvial deposit on the inside of the cup.

When she comes to hire she tells her employer that she is not married. After awhile, when the latter notices the frequent appearance of a "cullud gemman" about the kitchen and the cook's boudoir, and brings her to task for having concealed the fact that she was married, she replies: "Fo' de Lawd 'm, we isn't married: we jes took up wid one anoddor."

Honesty is her strong point; she can be trusted with a dollar to take to market in the morning, and she will invest fifty cents of it in provisions and cheerfully turn over fifteen cents of change to her employer on her return. The appetite of the colored cook is something that the columns of this paper are too limited in extent to describe.

Hints for Milkers.

Milk only twice a day unless the cow sheds her milk. Let the milking be at regular times, and at intervals of about twelve hours. Milk thoroughly, as any milk left in the udder is likly to thicken, and do injury to the cow, as well as lessen the quantity. Again, remember that the milk grows richer until the last. Read the following from the pen of Dr. Anderson, of Bath, England: "We filled several large teacups of the same size, commencing with milk at the beginning of the milking, and others at regular intervals, till the last, which was filled with the strippings or stroakings. Those were severally weighed, so as to ascertain that the quantity of it was the same, and after repeating this experiment a number of trials with different cows, the results were stated as follows: The quantity of cream from the first-drawn cup was in every case much inferior and smaller than that from the last cup drawn, and those between giving less or more as they were nearer to the beginning or end. In the case of some cows the variation of cream from the first cup to the last was in the proportion of sixteen to one; and in no case was it less than eight to one. The difference in quality was much greater than in quantity. In the first cup the cream was thin, and in the last cup the cream was thicker and richer in color, more so than of any. The difference in the quality of the milk that remained after the cream was separated was still greater than either respect to the quantity and quality of the cream. The milk of the first cup was thin and bluish, as if a large proportion were water, while that of the last cup was a thick consistency and of a yellow color, more like that of cream than milk, both in appearance and taste."

It has been well said that a little moss fed to a cow while milking often has a good effect, and she meanwhile yields her milk more freely. As nearly as possible, observe twelve hours between milking—a rule of more importance than at first might seem to a careless milker. The beating of a cow with a milking stool, or kicking with your feet should never be allowed.

Educational.

AMERICAN COLLEGES.—The Sun says that more money is devoted to the higher education by the United States than by any other country in the world except Great Britian. But although the aggregate sum applied to this end is large it is scattered among so many institutions that the need of further endowment is one of the most urgent.

The whole annual income distributed among the 358 colleges of the United States fell in 1878 a trifle short of $2,550,000. The English universities of Oxford and Cambridge alone had, according to the returns published in 1871, revenues amounting to $3,770,000. These resources, moreover, were exclusive of the bonifices in the gift of the several colleges, and which, under the reformed system, are as truly encouragements to learning as the university prizes. The gross annual value of these benefices must amount to nearly $2,000,000, for about one half of that sum is represented by the livings in the gifts of Oxford alone. We see, therefore, that all the American colleges combined can not vie with the two great English seminaries in the scope of their pecuniary means, nor is it likely that any single American institution will succeed in placing itself on an equal footing with them in this respect within a century. Indeed it is probable that Trinity College, Dublin, although precise figures relating to the funds at its disposal are not just now accessible, is richer than the five best endowed universities in this country.

Harvard has of productive fund $3,615,000 the annual income being $231,000. Columbia College has $1,763,000, and an annual income of $315,000. Next comes the Johns-Hopkins University in Baltimore, with $3,000,000 and a revenue of $180,000. The Lehigh has $1,000,000, though its income is but $70,000 Cornell University, $1,263,000 and 100,000 of yearly revenue. College of New Jersey, at Princeton, has $850,600 and an income of $75,000. The University of California has $750,000 in productive funds and $105,000 income. Yale has but $587,000, but her annual income, which is largely recruited from tuition fees, $136,000.

Of the large sums contributed by individual benefactors to collegiate establishments during the last twenty years at the head stands John Hopkins, who gave $3,000,000; John C. Green; the gifts of Ezra Cornell and H. W. Sage to Cornell University aggregate more than a million. Lafayette College has received from Ario Pardee more than half a million since 1864, and the Western Reserve College was endowed with $500,000 by Amassa Stone. Mrs. Valeria G. Stone, the wife of a Boston merchant, has bestowed more than $600,000 on different American Colleges; George Peabody gave to Yale and Harvard $150,000 each; to Washington College, Virginia, $10,000; to Kenyon, Ohio $25,000, and to various scientific institutes about a million and a half. Joseph E. Sheffield gave to the scientific school of Yale nearly $400,000, and Amherst College received $150,000 from Samuel Williston, Nathaniel Thayer and Nathan Mathews have each given more than a quarter of a million to Harvard University; and the gift of the younger Agassiz to the museum at Cambridge, which his father founded, already exceed $300,000.

—Two years ago the faculty of the Divinity School at New Haven established a course of study extending over a fourth year. It was then an experiment. It has proved, however, to be successful. The two graduate classes which have received instruction under this arrangement have made gratifying progress. Other theological schools are now adopting the same plan. At Yale the resident professors conducted students in advanced studies of their several departments, and similar courses will be pursued this year, as the special studies of the students may require.

—The women voted on school matters to some purpose recently at West Denver, Colorado. A Catholic or fusion ticket was put into the field to oust the regular board. The ladies came to the rescue—"one old lady of seventy walking nearly a mile to deposit her maiden vote"—and the old management was continued by a good majority. At the last election in Cheyenne, Wyo., out of 1,431 votes polled, 510 were cast by women. But one swallow does not make a Summer.

—The Louisiana University is to be entirely reorganized, the Board having become convinced that the decrease in the number of students is due to some inherent cause of mismanagement. All the chairs of the college have been declared vacant. Elections to fill these positions will be made at a meeting of the Board at Baton Rouge, August 4.

—At the last session of the Virginia General Assembly $50,000, arising from the sale of the State interest in Atlantic, Mississippi and Ohio railroad bonds, were appropriated to educational purposes.

—The study of American classics, or model selections from favorite American authors, both in prose and poetry, was introduced as a half time study during the last term in the Milwaukee high school, and was pursued with enthusiasm and success.

—The Arkansas State Senate has passed a bill appropriating $10,000 for a branch normal college at Pine Bluff, Ark., which school will be used for the education of teachers.

—The University at Cambridge, England, by an immense majority of its Senate—398 to 32—has opened its regular examination to women students, granting them the same honors and degrees as to young men.

—Miss Gladstone, daughter of the English Premier, will probably be elected Principal of the flourishing Ladies' College at Cambridge.

—It is claimed that the Cincinnati schools have greatly deteriorated in the past few years. Of the 87,618 children in the city 41,330 do not attend any school.

—The University of Berlin has now more than 3,000 students—the largest number ever yet reached by the German university.

—There are two colleges in the United States possessing departments of political science: Columbia College and the University of Michigan.

—The people of Yankton, Dakota, propose to erect on a knoll near that city a Congregational College to cost $100,000.

—The white students of Howard University, Medical Department, are displeased because the faculty have appointed a colored man valedictorian.

—Michigan University has 1317 students, the largest number of any American college. Columbia pays its professors the largest salaries.

EDUCATIONAL.

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A TRUE TONIC.
BROWN'S IRON BITTERS are a certain cure for all diseases requiring a complete tonic; especially Indigestion, Dyspepsia, Intermittent Fevers, Want of Appetite, Loss of Strength, Lack of Energy, etc. Enriches the blood, strengthens the muscles, and gives new life to the nerves. Acts like a charm on the digestive organs, removing all dyspeptic symptoms, such as tasting the food, Belching, Heat in the Stomach, Heartburn, etc. The only Iron Preparation that will not blacken the teeth or give headache. Sold by all Druggists at $1.00 a bottle.
BROWN CHEMICAL CO.
Baltimore, Md.
BEWARE OF IMITATIONS.

$66 a week in your own town. Terms and $5 outfit free. Address H. HALLETT & Co., Portland, Maine.

DR. EDWARD HARRISON,
112 Canal Street, from 11 to 4 P.M.
NEW ORLEANS.

Health is Wealth!
DR. E. C. WEST'S NERVE AND BRAIN TREATMENT; a specific for Hysteria, Dizziness, Convulsions, Nervous Headache, Mental Depression, Loss of Memory, Spermatorrhœa, Impotency, Involuntary, Emissions Premature Old Age, caused by over-exertion, self-abuse, or over-indulgence, which leads to misery, decay and death. One box will cure recent cases. Each box contains one month's treatment. One dollar a box, or six boxes for five dollars; sent by mail prepaid on receipt of price. We guarantee six boxes to cure any case. With each order received by us for six boxes, accompanied with five dollars, we will send the purchaser our written guarantee to return the money if the treatment does not effect a cure. Guarantees issued only by F. FREDERICKSON, Wholesale and Retail Druggist, New Orleans. Orders by mail at regular price.

THE BEST COTTON GINS.
We are making the ECLIPSE EAGLE COTTON GINS, which proved such a complete success this past season, and which took the first prize at the Atlanta Exposition for ginning bolly cotton which had been gathered with the leaves. We also continue to manufacture our celebrated STANDARD EAGLE GINS, which have for the past twenty-six years been known as the leading Cotton Gins, receiving 166 indorsement of the largest and best planters. We also make a Gin having saws of 9ch inch diameter. Our FEEDERS and CONDENSERS are the best invented, and our Feeder was awarded the first prize at Atlanta. Edward Atkinson, Esq., Barrow (the President of Williamantic Cotton Company,) and other Northern manufacturers of cotton goods, indorse the Eagle Gins as producing the best sample of cotton. Planters in picking by the Eagle Cotton Gin do so with the certainty of getting the best Gin ever made. Circulars sent on application, giving prices and terms. A stock of all sizes kept in New Orleans ready for immediate delivery.
W. L. CUSHING, Agent,
No Gravier street,
Opposite St. Charles Hotel.

Stedman's Engines and Machinery.
Stedman's new PORTABLE ENGINES have a steam pump attached to boiler; have steel shafts and are the most perfect Portable Engine ever put upon the market. The Stationary Engines are made of sixty-one sizes. We do not make the light, flimsy so-called Stationary Engines which have been put on the market by Portable Engine builders, and which are merely Unlached Portables. The names of 267 planters can be given who have had our Standard Stationary Engines in use over twenty years. We also manufacture SAW MILLS, SHAFTING HANGERS and PULLEYS, and are prepared to contract at very low prices.
W. L. CUSHING, Agent,
No Gravier street,
Opposite St. Charles Hotel.

Queen South Corn Mills.
Having been appointed Agent of the SIMPSON & GAILLE Manufacturing Company, a full stock of all sizes of the celebrated Queen of South Corn Mills will be kept in stock ready for immediate delivery. We are also making Portable Cockheed Under-runner Mills, usually known as the Bradford & Coleman style, with all late improvements, and finished in a much better style than any such mills now on market.
W. L. CUSHING,
Manufacturers' Agent, No Gravier street,
Agent for Victor & Great Western SUGAR MILLS, Cook's EVAPORATORS.

MOORE'S BUSINESS UNIVERSITY,
Atlanta, Ga.
[illegible] organized business [illegible] practical school. An [illegible] FREE on application. Circulars

MISCELLANEOUS.

NEW HOME!
SEWING MACHINE
Is More Popular, Durable, and made of Finer Material than any other Machine, and
LADIES AND GENTLEMEN If you are going to buy the New Home, I advise you to do so. All other machine companies make a machine to sell. After twenty-one years experience in the business, I find the public receive the highest praise from their users, but words are nothing when it comes to Machines. Therefore, we will not attempt any description of the superior qualities of the
NEW HOME.
HEADQUARTERS, 170 CANAL.
GUSTAV SEEGER,
Sole Agent.

New Orleans Pacific Railway.
TRAINS WEST.

	Freight and Accommodation.	
New Orleans, leave		
Gouldsboro	5.45	
Gretna	7.05	
Company Canal	7.25	
St. Charles	10.15	
St. John	10.45	
Vacherie	12.15	P. M.
St. James	1.20	
Donaldsonville	2.55	
Bayou Goula	4.07	
Plaquemine	5.00	
West Baton Rouge	6.50	

TRAINS EAST.

	Freight and Accommodation.	
West Baton Rouge, leave	5.30	A. M.
Plaquemine	7.20	
Bayou Goula	8.4[illegible]	
Donaldsonville	10.[illegible]	
St. James	12.15	P. M.
Vacherie	1.20	
St. John	2.25	
St. Charles	3.[illegible]	
Company Canal	7.20	
Gretna	6.04	
Gouldsboro	6.15	
New Orleans, arrive		

For rates and information address
B. S. MORSE, M. T. SPEVA
Superintendent. G. P. A.
New Orleans, October 15, 1881.

GREAT JACKSON ROUTE
CHICAGO, ST. LOUIS AND NEW ORLEANS RAILROAD.
The STANDARD GAUGE (6ft[illegible]) North and South.
The ONLY LINE running PULLMAN SLEEPING CARS THROUGH from NEW ORLEANS TO CINCINNATI, ST. LOUIS AND CHICAGO WITHOUT CHANGE of cars.
ONLY ONE CHANGE to NEW YORK AND EASTERN CITIES.
The ONLY DIRECT ROUTE to [illegible] CHICAGO and ALL POINTS NORTH and WEST.
Many miles shorter and many hours quicker than any other line.
DOUBLE DAILY TRAINS leave Canal and Lafayette Street Depot as follows:

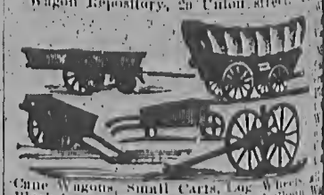
LEAVE.		ARRIVE	
Exp. No. 6,	8.00 A. M.	Mail No. 4,	7.[illegible] P. M.
Mail No. 2,	5.15 P. M.	Exp. No. 1,	7.[illegible] A. M.
Exp. No. 11	7.30 A. M.	Exp. No. 5,	[illegible] P. M.
Mixed No. 13,	3.00 A. M.	Mixed No. 14,	[illegible] P. M.

Nos. 1, 2, 3 and 4 run daily; Nos. 11 and 12 except Sunday; Nos. 13 and 14 Sundays only.
Ticket office, 22 Camp street corner Canal.
A. H. SHELDON, Ticket Agent.
J. W. COLEMAN, Asst'g Gen. Pass. Agt.
C. M. SHEAFE, Gen'l Superintendent.

Louisville and Nashville Railroad.
The Shortest and Quickest Route to all Eastern Cities.
THROUGH WITHOUT CHANGE to Nashville, Louisville, Lynchburg, Washington, Cincinnati, Columbus, Chicago and St. Louis.
ENTIRE TRAINS THROUGH FROM NEW ORLEANS TO LOUISVILLE.

	Leave.	
Express	7.00	A. M.
Coast Accommodation	3.35	P. M.
Fast Mail	6.42	P. M.
Sunday coast train	7.47	A. M.

ONLY ONE CHANGE OF CARS TO NORTH AND EASTERN CITIES.
Ticket office corner St. Charles and Common streets, where Sleeping Car accommodations can be secured.
C. P. ATMORE,
General Passenger Agent.
J. H. SMITH,
Ticket Agent.
J. T. HARAHAN,
Superintendent.

BODLEY BROTHERS
Wagon Repository, 20 Union street.

Cane Wagons, Small Carts, Log Wheels, Black Locust Hubs, Bodley's Steel Skein, the best skein wagon sold. Wheelbarrows, Grease, Spokes, Felloes, Cotton Meal Basins, Stubble Shovers, Pea Vine Rakes.
Can deliver goods along the river, direct from factory, and in car loads on railroads.

NEW GOODS.
GREAT REDUCTION IN
CARPETS
Tapestry Brussels,
Seventy Cents a yard up to $1.00
Wilton, Axminsters, Velvets, Moquettes, Brussels, Ingrains, Three Plys, Window Shades, Lace Curtains, Cocoa, Napier and China Matting, Rugs, Drumb Cloths, Rugs and Mats in great variety.
A. BROUSSEAU'S SON.
17 Chartres St.
Call and see for yourself.

40 ELEGANT CHROMO Cards, New Styles. Agents wanted. L. JONES & Co. Nassau, N.

Christian Advocate.

Marriages.

ESS—HART.—At the residence of the bride's Mr. Bathwell Bart, May 17, 1882, by Rev. of Ia., Mr. Robertus Guess of Franklin, Miss Mattie M. Hart, of New Iberia, La.

SSEY—RANER.—At the parsonage in New La., May 24, 1882, by Rev. Thomas J. Upton, Mr. B. Cassey, of Iberia parish, La., and Miss R. Raner, of Kentucky.

WLEY—MILLS.—At the residence of Mr. David Play ad by Rev. Thomas J. Upton, Mr. John of Galveston, Texas, and Miss Della J. of New Iberia, La.

BERTS—BRANSON.—At the residence of the mother, June 8, 1882, by Rev. Thomas J. Upton, Peter M. Roberts and Miss Mary E. Branson, of New Iberia, La.

EMAN—ATTLESEY.—At Greenwood, Miss., 1882, by Rev. Joseph S. Oakley, S. D. Hausman of Vicksburg, to Miss Emma Attlesey.

Obituaries.

EBLES—Died June 1, 1882, at his dence, in Issaquena county, Miss., a protracted illness, J. W. PEBLES. His immediate transition was and peaceful. ceased resided for a long time in parish, La. HIS BROTHER.

ANKLIN—Died December 28, in Vernon parish, La., little AR, son of John and Susan Frankged nine months and twelve days. Edgar, thou art gone; but we to meet thee in heaven with othear that have gone on before. PARENTS.

The First English Bible.

e vist the impression produced version which thus burst into language, but on life in the sphere of moral, social, spiritual, ical experience, who shall To the England of his time, darkened with dim outlook world or the next, the Litter- Rector brought the superlative force. He opened before it, the Bible, long axennes of his made it familiar with the enchanting and quickening of personal character ever carried it to distant lands further than crusaders with Richard; further than messengers had wandered. It the "City of Palms," in sand heard the echoes of cymbals from the earliest temple. first poetry became its possesssovereign law on which the shone, or which glowed upon light of divinity on the Beatitudes. Inspired minds of the past—Moses, David, John, the man of Idumea, the Elijah—to teach by this version blessing English mind. It sents the privilege of those Elijah's voice; of those seen the heaven opened by the Ezekiel; of those who had before the "temples made which crowned the Acrop- looked into the faces of and martyrs, of seers and walked with Abraham in ing of time. They stood face and these pages with One all, and the Kingliest life on the earth became near one to the souls which had temper in rank save that of touch of power which did Not only again, in lurid the pillar of fire marshalled not only again were and fountains made to the rocks—angelic songs once more above the darkhills. Again, as aforetime, glory walked as a brother Nazareth and from Bethany, miracles in his path, yet leading mind to the mount which with peaceful splendor, showpenitent his cross, walking ners to the tomb. From the of the past to the paradise vast vision stretched and pearl were brightly opened dear and murky skies. The men were carried upon the God, now first articulate to The lowly English roof was to take in heights beyond the Creation, providence, redemptgeared, harmonious with eternal a light shot forward on the the world, a brighter light and immortal experience soul, the chands of darkness apart and the universe was ex-

se this influence was not felt minds; perhaps not in its tuous. But it was henceforth at England; at home to stay. It with irresistible energy on the and fetters of Pontified rule. It a force of expansion and every soul on which its quick- ssing fell. It became an ental equilibr liberty, as well as of elevation and grace of persons. There was the English Leighton and Owen and Taylor became possible afterBacon and Hooker, Shakespeare Dryden and Wordsworth Robert Burns. Celestial forces thenceforth, more vitally, with human thought and the ible, holy influence, though ed, never ceased, till it its final inevitable fruition in ctlicacy of the Scriptures in Dr. R. S. Storrs.

Times of Chastisement.

are disposed to say that their affliction is all lost time, and it aggravates the chastisement, severe enough, to feel that they members of the ground. When ever how lightly we valued our opportunities, we wish for them yet wishing does not bring them we long, but long in vain, once permitted to give a cup of water to one for whom Christ

it is something to be humbled ss, and to discover which we have not valued as it Yet inaction need not be less. The bud that in a fellow the winter frost is mellowing for ring sowing. It is very possible useless amid a great deal of busy activity, and to be seeking ess of men, not of God. We can useless while we are doing and God's will, whatever it may to be; and we can always do If we are bringing forth the fruits Spirit we are not useless; and always do that. If we are ing in the knowledge of God's all wisdom and spiritual underng, we are not useless; and we ways do that. While we pray not be useless; and we can alldo that. God will always find us a work to do, a niche to fill, a place to serve, nay, even a soul to save, when it is his will, not ours, that we desire to do; and if it should please him that we should sit still for the rest of our lives, doing nothing but waiting on him, and waiting for him, why should we complain? "*Here is the patience of the saints.*" Rev. xiv, 12.

So, when sorrow comes to you, or to those you love, do not shrink from it as from some cruel torturer, but welcome in it an angel to bring you near to God. Do not fear, do not fear. "*This light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.*" (2 Cor. v, 17.) Our God is enough for every one of us, and when we pass behind the cloud, it is that we may see his face and our joy be full. We must not indeed say, envy those in sorrow. That would be aiming far too high for human nature. But we may say, Bless God for his gracious purpose toward them; and let your prayer for them rather be, that they may be able to receive and retain all he offers them, than that they may be too soon delivered from their pain. It is natural to pity them, yet if we could look into the invisible world, we should see that they who are pitied by angels; and whom therefore we ought to pity, and not those whom Christ is taking apart into the wilderness to rest awhile, but those who are left alone to be filled with their own devices, and whom an unbroken prosperity is hardening against God.—A. W. Thorold, D. D., from The Presence of Christ.

How to Ruin a Church.

Evil-minded people certainly need no instruction as to the way of doing evil, but it may serve as a warning to the children of truth to point out the fruits of evil, and put them in their true light.

By a faithful carrying out of the following rules many persons have succeeded admirably well in impeding and destroying the work of God in the church.

1. By staying away from the divine service whenever it is possible. By doing so it will discourage the preacher and set an example which you may have good hopes of being able to induce others to follow.

2. Never attend the devotional meetings. It is very easy to find some excuse for the neglect of your duty in this respect. The state of your health may not allow it, your business occupies all your time, and then these are so cold and dead, too, that you can derive no blessing from attending them.

3. Go often to other churches, and never fail to slander the members of your own church and to report how the church affairs are managed in a better way in other churches. Besides, be filled with zeal for every service, save those that you ought to attend in your own congregation.

4. Complain constantly of coldness and unfriendliness on the part of your fellow members. Take particular care to express your grievances at the deadness of the church. By doing so, you put on the appearance of being exceedingly pious, while you at the same time discourage others. That the case is different from what you make it appear, makes no difference; you will, nevertheless, find many willing to believe you.

5. When you are going home from church be sure to find some fault with the sermon. Tear it to pieces and express disapprobation of it at the dinner-table. It is certain that thereby you will imbue the other members of the family with indifference, and keep them away from the church.

6. Don't show any cordiality towards strangers who attend the services. If they sit by your side look at them sharply and reproachfully, giving them to understand that they are in your way. Even a few looks of that kind will be sufficient to drive them away from you and from the church.

7. Try to get in some quarrel with the pastor or the church members. This, too, will be of good effect in bringing about offense.

It is marvelous how easy it is to live up to these rules. Neither piety nor intelligence is required. But mind—if you do it, *you do the work of the devil.*—Ex.

The Cure for Gossip.

BY J. O. HOLLAND.

What is the cure for gossip? Simply culture. There is a great deal of gossip that has no malignity in it. Good-natured people talk about their neighbors for use, and only for use, they have nothing else to talk about. As we write, there comes to us the picture of a family of young ladies. We have seen them at home, we have met them in galleries of art, we have caught glimpses of them going from a bookstore, or a library, with a fresh volume in their hands. When we meet them, they are full of what they have seen and read. They are brimming with questions. One topic of conversation is dropped only to give place to another in which they are interested. We have left them, after a delightful hour, stimulated and refreshed; and during the whole hour not a neighbor's garment was soiled by so much as a touch. They had something to talk about. They knew something, and wanted to know more. They could listen as well as they could talk. To speak freely of a neighbor's doings and belongings would have seemed an impertinence to them, and, of course, an impropriety. They had no temptation to gossip, because the doings of their neighbors formed a subject of very much less interest than those which grew out of their knowledge and their culture.

And this tells the whole story. The confirmed gossip is always either malicious or ignorant. The one variety needs a change of heart and the other a change of pasture. Gossip is always a personal confession either of malice or imbecility, and the young should not only shun it, but by the most thorough culture, relieve themselves from all temptation to indulge in it. It is a low frivolous, and too often a dirty business. There are country neighborhoods in which it rages like a pest. Churches are split in pieces by it. Neighbors are made enemies by it for life. In many persons it degenerates into a chronic disease, which is practically incurable. Let the young cure it while they may.

The annual summary of British contributions to missionary societies has just been completed. It shows an increase in the total sum contributed. The separate details for each of the 74 societies form a small pamphlet, but the summary of the whole is as follows: Church of England foreign missions, £465,816; joint societies of Churchmen and Nonconformists, £161,674; English and Welsh Nonconformist societies, £394 313; Scotch and Irish Presbyterian societies, £170,075; Roman Catholic societies, £10,772; total British contributions for 1880, £1,108,050.

MISCELLANEOUS.

TARRANT'S SELTZER APERIENT. Trade Mark. Registered.

The Gentle Way is Best. In dyspepsia, liver complaint, and constipation, the diseased organs are preternaturally sensitive and tender. Do not use them roughly. An alterative like TARRANT'S SELTZER APERIENT, that tones, corrects and purifies the system without unduly exciting or irritating either the stomach, the liver, or the bowels is the true specific in such cases. Reason teaches this, and experience confirms it.

SOLD BY ALL DRUGGISTS.

JOS. B. WOLFE & CO.,
Cotton Factors,
59 Carondelet Street, New Orleans,
And General Agents for
DANIEL PRATT IMPROVED
"Revolving Head Cotton Gin,"
PATENTED JULY 15, 1873.
—AND—
Eclipse Hulling Cotton Gin,
WITH REVOLVING HEAD.
PRICES REDUCED.

THE REVOLVING HEAD GIN has been in use for the past nine seasons and several improvements have been added. It obliterates all friction at the ends of the cotton box, prevents the roll from breaking, and gives a larger yield of lint from the same quantity of seed cotton than any other Gin in use. The Revolving Head lightens the draft and causes the Gin to run faster with less driving power, thus doing a great deal more work within the same time, while economizing steam or animal power, than any other Gin. The seed being ginned very close, the length of the staple is increased, producing cotton, on this account, of a greater market value. This improved value, given by length of staple, with extra production of lint, added to increased amount of work done, more than covers the cost of the Gin in every two bales ginned. Testimonials sent by mail on application.

SELF-FEEDERS and CONDENSERS with latest improvements also made by the Daniel Pratt Gin Company to work with these Gins. Send for descriptive circulars. JOS. B. WOLFE & CO., New Orleans, La.

Is a compound of the virtues of sarsaparilla, stillingia, mandrake, yellow dock, with the iodide of potash and iron, all powerful blood-making, blood-cleansing, and life-sustaining elements. It is the purest, safest, and in every way the most effectual alterative medicine known or available to the public. The sciences of medicine and chemistry have never produced so valuable a remedy, nor one so potent to cure all diseases resulting from impure blood. It cures Scrofula, and all scrofulous diseases, Erysipelas, Rose, or St. Anthony's Fire, Pimples and Facegrubs, Pustules, Blotches, Boils, Tumors, Tetter, Humors, Salt Rheum, Scald-head, Ringworm, Ulcers, Sores, Rheumatism, Mercurial Disease, Neuralgia, Female Weaknesses and Irregularities, Jaundice, Affections of the Liver, Dyspepsia, Emaciation, and General Debility.

By its searching and cleansing qualities it purges out the foul corruptions which contaminate the blood, and cause derangement and decay. It stimulates and enlivens the vital functions. It promotes energy and strength. It restores and preserves health. It infuses new life and vigor throughout the whole system. No sufferer from any disease which arises from impurity of the blood need despair, who will give AYER'S SARSAPARILLA a fair trial. Remember, the earlier the trial, the speedier the cure.

Its recipe has been furnished to physicians everywhere; and they, recognizing its superior qualities, administer it in their practice.

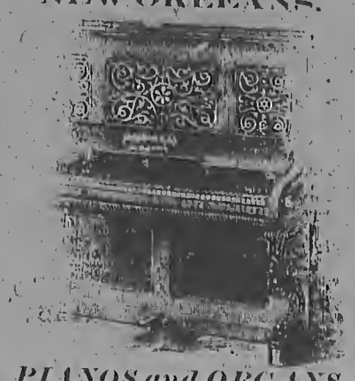
For nearly forty years AYER'S SARSAPARILLA has been widely used; and it now possesses the confidence of millions of people who have experienced benefits from its marvellous curative virtues.

Prepared by Dr. J. C. Ayer & Co.,
Practical and Analytical Chemists,
Lowell, Mass.
SOLD BY ALL DRUGGISTS EVERYWHERE.

IN POWDERED FORM.
RICH, DELICIOUS, ECONOMICAL, CONVENIENT.
This contains material for 5 Pints Beef, Mock Turtle, Tomato, Ox Tail, Bean, Clam Chowder, Vegetable, Fish, Lobster, Clam and Kidney. A child can prepare them in a few minutes.
BRUNSWICK CLAM FRITTERS.
Nothing but water required. This contains material for 50 Fritters. Ready in 5 minutes.
DEPOT, 3 WARREN STREET, NEW YORK.

MUSICAL INSTRUMENTS.

GRUNEWALD
NEW ORLEANS.



PIANOS and ORGANS
Of all the best MAKERS in the World.
Made expressly to stand in damp climates and and kept in tune, and sold on easy monthly payments at prices to suit all. Do not buy from anyone before getting my figures.
Steinway, Weber, Pleyel, Knabe, Fischer, Behr Bro's,
are the best and cheapest pianos.
Clough & Warren and Peloubet & Co. organs, are the best and always give satisfaction.
250 Second-hand Pianos from $50 upward.
250 Second-hand Organs from $25 upward.
MUSIC received daily from all parts of the world and sold at a discount.
CHEAPEST HOUSE in the South.
LARGEST STOCK in the South.
EASIEST TERMS and satisfaction guaranteed.
Musical Instruments of every description for sale at wholesale and retail. Send 3 cent stamp for price lists. Address
L. GRUNEWALD, 127 Canal St. or Grunewald Hall 19-22 Baronne St.

MISCELLANEOUS.

SIXTEENTH ANNUAL STATEMENT
—OF THE—
Factors' and Traders' Insurance Co
19 Carondelet Street 19
NEW ORLEANS, MAY 1, 1882.

The Trustees, in compliance with the charter of the Company, publish the following statement of its affairs for the fiscal year ending April 30, 1882:

Premiums for the year—		
On fire risks	$322,116 14	
" river	111,248 00	
" marine	51,467 41	
		$484,831 55
Less—		
Unexpired premiums of last annual	$76,677 00	
Return premiums	42,584 70	
		119,261 70
Net earned premiums		$365,569 85
Losses paid—		
On fire risks	$63,580 35	
" river	52,905 81	
" marine	32,080 17	
	$148,566 33	
Add reinsurances	778 11	
Rebates	29,501 35	
State and city taxes	25,117 52	
N. O. Board of Underwriters	5,035 29	
Gross general expenses	11,582 95	
	317,046 97	
Balance	70,259 31	
Add interest and discount and savings re ceived	18,506 50	
Net profits	$125,666 21	
16½ per cent. first semi-annual interest, 7 per cent. paid, and second 7 per cent. now due	100,000 00	
	$25,666 21	
Reserved for unadjusted and unpaid losses	15,000 00	
	$10,666 21	

The company has the following assets—

Cash on hand	$50,804 50
Accounts in course of collection	88,496 54
Bills receivable on pledge	167,978 35
Bills receivable, mortgage notes	196,629 23
Bills receivable, premium notes	6,816 59
Bank and other stocks, market value	130,398 00
City Railroads, Water Works and other stocks, market value	118,025 00
U. S. 4 per cents, market value	153,065 00
U. S. 6 per cents, currency issue, market value	13,800 00
Real estate	162,100 00
Office furniture and fixtures	4,500 00
	$1,101,923 03

The foregoing is a true and correct transcript from the books of the company.

E. D. A. PALFREY, President.
THOS. F. WALKER, Secretary.

STATE OF LOUISIANA,
Parish of Orleans, City of New Orleans,
Sworn to and subscribed before me this 15th day of May, 1882.
EDWARD IVY, Notary Public.

At a meeting of the Trustees, held on the 15th instant, it was resolved to pay on demand a second semi-annual interest of FIVE PER CENT. to the 30th of April last, making ten per cent. per annum on the capital stock of the company, and a cash dividend of FIFTEEN PER CENT. to stockholders on the amount of the net earned participating premiums for the year ending the 30th of April, 1882.

E. D. A. PALFREY, President.
JNO. CHAFFE, Vice President.
THOS. F. WALKER, Secretary.

TRUSTEES.

JOHN I. NOBLE,	JOHN CHAFFE,
RICCO'D MILLIKEN,	S. FRIEDLANDER,
F. M. WALMSLEY,	A. H. MAY,
T. EYTEL LYON,	SAMUEL H. BOYD,
WM. J. BEHAN,	L. F. ESHLEMAN,
CHAS. CHAFFE,	L. C. AUREY,
WM. HARPER, JR.,	C. J. LEE, JR.,
A. T. JANIN,	A. M. BUCKHAM,
HENRY ABRAHAM,	LOUIS BUSH,
A. BRITTIN,	G. W. SENTELL,
JOHN I. ADAMS,	B. T. BECKNER,
CHAS. E. BLACK,	G. HIPPENS,
GEO. J. PUECH.	

Plantation Cabins!
LUMBER LUMBER.

The CELEBRATED CABLE CABINS have been so reduced as to be within reach of all. W. W. CARRE was the originator of these cabins. Send for price lists.

W. W. CARRE.
310, 312 314, 316 Delord Street,
New Basin, New Orleans, La

HARTWELL & CHAMBERS,
Wholesale Grocers
36 TCHOUPITOULAS STREET,
—and—
34 NEW LEVEE,
BETWEEN NATCHEZ AND GRAVIER,
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Plantation Clothing for Country Stores at very low prices in our Wholesale Department up stairs.

No. 56

THESE GLASSES ARE CHEMICALLY TREATED IN THE PROCESS OF MANUFACTURE, AND possess the property of keeping your eyes in good condition, as when first you use them. They have been carefully examined and approved by American and European oculists, who say the MEDICATED GLASSES have no equal, and can, in some cases, restore the sight, if used in time, but in no case can the eye become impaired by their use for the following reasons:

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4. With these glasses you can read, write or sew all night, the light having no effect on the eye, with no distressing or irksome sensation, which necessarily improves the eye.

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Lloyd R. Coleman.
New Orleans, April 26, 1882.

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The capital of the Company is TEN MILLION DOLLARS, to which there should be added the unlimited liability of the proprietors.

STATEMENT OF THE COMPANY.
JANUARY 1, 1881.

Gross fire assets	$12,167,538 44
Fire liabilities, including paid up capital	5,875,957 54
Net surplus,	$ 6,291,580 90

STATEMENT OF THE U. S. BRANCH.
JULY 1, 1881.

Assets	$4,592,248 18
Liabilities	2,550,166 52
Surplus	$2,042,081 66

Fire risks of all kinds respectfully solicited. The Board of Directors is fully empowered to adjust and pay all losses from this city, thus placing the Company on an *even footing with the local companies* chartered under the State laws.

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New Orleans, October 20, 1881. novem

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PRICES CURRENT.

REVISED AND CORRECTED WEEKLY.

ADVOCATE OFFICE,
New Orleans, Monday, June 19, 1882.

Our readers should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher prices must be paid.

SOUTHERN STAPLES.

	To-day.	Sat.
Cotton, ₱ lb.		
Low ordinary	9¼	9¼
Ordinary	10⅛	10⅛
Good ordinary	11⅛	11⅛
Low middling	11⅝	11⅝
Middling	12⅛	12⅛
Good middling	12½	12½
Middling fair	12⅞	12⅞
Sales to-day	2,200 bales.	
Receipts since our last	661 bales.	
Receipts previously	1,165,961 bales.	
Sugar, ₱ lb.:		
Fair	— @	8
Fully fair	— —	8⅜
Prime	8¼	8⅝
Choice	— —	8⅞
Yellow clarified	8⅝	8¾
White clarified	8¾	9
Powdered	— —	10⅜
Crushed	— —	— —
Molasses, in bbls, ₱ gallon:		
Common	45	47
Fair	50	52
Prime	65	68
Choice	— —	— —
Rice, Louisiana, ₱ lb.:		
Common	5½	6
Fair	6⅜	6⅞
Prime	7¼	7¾
Choice	7¾	8¼

GROCERIES.

Butter, ₱ lb.:		
Western	18	28
New York	— —	— —
Coffee, ₱ lb		
Rio, ordinary	8	8¼
Rio, fair	9¼	9¼
Rio, prime	10¼	10¼
Cheese, ₱ lb:		
Western factory	— —	— —
English dairy	— —	— —
Candles, ₱ lb.		
Best sperm	— —	31
Corn Meal.		
Choice	— —	4
Flour, ₱ bbl.		
Superfine	— —	— —
XX	— —	— —
XXX	5 75	6 00
Choice	6 65	6 85
Fancy	— —	— —
Fish:		
Mackerel, No. 1	8 50	9 00
Half bbls	4 50	5 00
Kits	75	85
Mackerel, No. 2	7 00	7 50
Half bbls	4 00	4 50
Kits	70	75
Mackerel, No. 3	6 50	7 00
Half bbls	3 75	4 00
Kits	65	70
Codfish	— —	— —
Herrings, Scotch	— —	— —
Oils, ₱ gallon		
Cod, crude	— —	— —
Cod, refined	— —	— —
Linseed, raw	— —	60
Linseed, boiled	— —	61
Cotton seed	41	42
Lard	75	90
Soap, ₱ box		
Magnolia	— @	2 50
Olive	— —	3 00
Palm	— —	2 00
Castile	— —	2 75
Soda, ₱ lb	— —	— —
Starch, ₱ lb	4½	4
Salt, ₱ sack		
Coarse	— —	— —
Fine	75	85
Sack	95	1 20

GRAIN AND FEED.

Corn, in sacks, ₱ bushel:		
Yellow	— —	— —
White	— —	1 02
Mixed	— —	91
Oats, ₱ bushel:		
Western	— —	— —
Red rust-proof	57	— —
	46¾	47
Bran, ₱ 100 lbs		
Choice	95	1 00
Hay, ₱ ton:		
Prime	28 00	29 00
Choice	28 00	30 00
Cow Peas, ₱ bushel:		
Mixed	1 65	1 85
Clay	2 70	2 75

PROVISIONS.

Bacon, ₱ lb.:		
Breakfast	11	12
Shoulders	— —	10
Sides, clear rib	13	13¼
Sides, clear	— —	— —
Hams, sugar-cured	11	14¼
Mess Pork, ₱ bbl	— —	22 00
Dry Salt Meat, ₱ lb.:		
Clear rib sides	— —	— —
Clear sides	— —	— —
Shoulders	9¼	9¾
Lard, ₱ lb.:		
Choice, in kegs	— —	12¼
Choice, in tierces	11¾	11¾

ESCULENTS.

Potatoes, ₱ bbl.:		
Irish	— —	— —
Sweet	3 00	3 25
Onions, ₱ bbl	2 50	3 00
Apples, ₱ bbl	— —	— —
Cabbages, ₱ box	— —	— —
Sour Krout, ₱ bbl	— —	3 50

BALING STUFFS.

Bagging, ₱ yard:		
India	— —	— —
Jute	— —	— —
Baling Twine, ₱ lb	— —	15
Ties, ₱ bundle:		
30 lbs and buckles	— —	1 50

SUNDRIES.

Poultry, ₱ dozen:		
Grown chickens	4 00	5 00
Young do	1 50	3 50
Ducks	— —	3 00
Geese	— —	4 00
Turkeys	12 00	13 00
Eggs, ₱ dozen		
Western	— —	18
Souther	— —	18
Honey:		
Strained, ₱ gallon	1 00	1 10
Comb, ₱ lb	— —	— —
Pecans, ₱ lb.		
Louisiana	— —	— —
Texas	— —	— —
Oranges:		
Louisiana, ₱ bbl	— —	— —
Foreign, ₱ box	9 00	10 00
Wool, ₱ lb.:		
Louisiana	— —	23
Texas	— —	— —
Feathers, ₱ lb.:		
Geese	— —	— —
Hides, ₱ lb.:		
Country green	— —	6
Dry salted	— —	11
Dry Flint	— —	12
Ox Horns, each	— —	6
Tallow, ₱ lb	— —	5
Cotton Seed, ₱ ton		
In sacks	— —	12 00
Meal	— —	24 00
Oil cake	— —	28 00
Cooperage, ₱ each:		
Sugar hogsheads	2 50	2 75
Molasses hogsheads	— —	1 35
Half barrels	— —	1 05
Kegs	— —	75
Oak Staves, per 1200:		
Kegs	— —	60 00
Barrels	70 00	75 00
Extra claret	100 00	105 00
Extra hogshead	140 00	145 00
Extra pipes	190 00	200 00
Tobacco:		
Low logs	— —	3½
Medium	— —	6½
Good to fine	— —	— —
Low leaf	— —	— —
Medium	8½	9
Good	— —	10
Fine	— —	— —
Selections	— —	— —

$5000 REWARD

For any case of weakness, ill-health, dyspepsia, indigestion, nervous debility, urinary disorder, lung trouble, liver complaint, or any other chronic affection that Brown's Iron Bitters will not relieve.

BROOKHAVEN, Miss., June 16.—A brilliant audience assembled in the college chapel to-night to hear the address of Rev. Galloway, which was chaste and eloquent. The music was classical and exceedingly well executed.—Special to Times-Democrat.

NEWS OF THE WEEK.

DOMESTIC.

PORTLAND, June 13.—The Republican State Convention to-day nominated Col. Frederick Reble, on the first ballot, for Governor, and Reed, Dingley, Houlelle and Milliken as candidates for Congress.

PROVIDENCE, R. I., June 13.—The General Assembly to-day re-elected Senator Anthony to succeed himself for a fifth term.

NEW YORK, June 13.—A car-load of new Texas wheat, the first shipped North, consigned to Samuel Jacoby, was sold at the Produce Exchange yesterday at $1 50 per bushel.

LITTLE ROCK, June 14.—R. S. Hayes, vice president of the Iron Mountain railroad, has filed in the office of the Secretary of State a map exhibiting the route of what will be known as the White River Branch of the Iron Mountain railroad. The new railroad will begin at Newport, on White river, and run through the counties of Independence, Izard, Stone, Baxter, Marion and Boone, to Eureka Springs, a distance of 170 miles. It will open up a country rich in agricultural and mineral resources. Work on the proposed line will be commenced at an early day.

KEOKUK, Ia., June 15.—The four Brookfield, Mo., bank robbers pleaded guilty and were each sentenced to twenty-five years' imprisonment. The Sheriff started with them for Jefferson City this afternoon.

PETERSBURG, Va., June 16.—Rev. Robert F. Jackson, rector of Christ Episcopal Church of Richmond, died here this afternoon of Bright's disease of the kidneys. He was formerly rector of St. Paul's Episcopal Church at Macon, Ga. He was a minister of rare ability and widely known. He was a graduate of the University of Virginia and a native of Petersburg.

REDFORD, Ind., June 16.—The regular north bound passenger train on the Louisville, New Albany and Chicago railroad met with a serious accident yesterday when nearing White river bridge. The rear car jumped the track, rolled down a steep embankment, pulling the other coach, engine, tender, mail and baggage car with it. They were thirty-five or forty passengers on the train; all are more or less injured.

ALBION, N. Y., June 16.—The New York express train, which passed this station at 7:55 A. M., was thrown from the track and upset between Holly and Brockport, and Engineer Michael Burns, of Rochester, was instantly killed. The fireman, it is thought, is fatally injured. All the coaches, with exception of the sleepers, left the track, but no one else was killed or severely injured.

VICKSBURG, June 16.—At one o'clock this morning a fire was discovered in the rear of Wimberly's barber shop on Washington street. The flames spread to several other frame buildings, and all were destroyed with their contents. Several other buildings were materially damaged. The total loss was about $8,000, which was fully covered by insurance.

WASHINGTON, June 17.—The friends of the Mississippi river are well satisfied with their work to-day. The river and harbor bill is through the House with the full amount asked for the Mississippi in it, and there is no doubt that it will go through the Senate.

PETERSBURG, Va., June 17.—A subscription, headed by the Tobacco Exchange, has been started here for the relief of the Patrick county sufferers. The indications are that liberal contributions will be made.

PITTSBURG, June 17.—The labor parade took place to-day. The immense column, which moved at 2:30, containing, it is estimated, fully 25,000 men, comprised five divisions. The procession was an hour and a half passing a given point, eight abreast being the general order.

CHICAGO, June 18.—Latest reports in regard to the cyclone in Iowa indicate that forty persons were killed and a great many wounded, and much property destroyed.

ST. LOUIS, June 17.—A special from Kansas City, says: The most severe and destructive wind and rain storm that has visited this city in years occurred between one and two o'clock yesterday morning. The velocity of the wind was estimated at sixty miles an hour. The rain-fall was heavy, and the lightning terrific. Not a single square in town escaped the fury of the storm. The streets in every quarter were strewed with signs, awnings, limbs of trees and debris of all descriptions. Scarcely an exposed building in the city remained whole, chimneys being blown down, roofs taken off and in many cases houses ruined.

LEAVENWORTH, June 18.—A terrible wind storm prevailed between twelve and one o'clock yesterday morning. The loss in the city and country is about $500,000. Wheat is not seriously injured, but fruit is half stripped from the trees. An unknown man was blown into the river and drowned.

PENSACOLA, Fla., June 19.—A Norwegian vessel, the Zebra, hailing from the tropics, which has been lying at Quarantine Station here for the past ten days, was ordered to Ship Island by the Board of Health Saturday, has one or two suspicious cases aboard.

BILOXI, Miss., June 19.—A Sabbath stillness pervaded the streets yesterday, astonishing and exciting the curiosity of the oldest inhabitants. It resulted from an agreement of the merchants to close their establishments hereafter on Sundays.

TROY, N. Y., June 19.—A terrific storm passed over this city this afternoon, demolishing a partly finished factory building in which one hundred masons and carpenters were at work. No one was injured. The same storm is reported to have done considerable damage in Vermont.

DES MOINES, Iowa, June 19.—Up to last night forty-one deaths had occurred at Grinnell and twenty-three at outside points; seventeen of the latter at Malcolm and five in the country northwest of Grinnell. No deaths are reported to-day, but the doctors say that six or seven more of the wounded at Grinnell will die. Some physicians put the final death roll at Grinnell alone at more than 50, while others fear it will yet reach as high as seventy-five. Of the wounded in that city there are now over one hundred and twenty known cases, about eighty of them being of a rather serious nature. In the country there are also several serious cases of injury. The best posted persons at Grinnell yesterday estimated that the death roll of the calamity would probably reach one hundred. There were six deaths yesterday and last night, among the rest that of Conductor Diegnan, of the Rock Island road. The number of dwelling-houses destroyed by the tornado in the city of Grinnell is now estimated at one hundred and forty-three. It is estimated this entailed a loss of half a million of dollars now, which is nearly a total loss, as hardly any of them are insured against tornadoes; or anything but fire. Mr. J. B. Grinnell states that fifty of the people in losing their homes, lose all they have in this world. Outside of Grinnell, at Malcolm and in the country, there is also an immense loss, probably an aggregate of all will not foot up less than $750,000. Some business men of Grinnell think that the actual loss will be larger.

STARKVILLE, Miss., June 19.—This county was blessed this morning with a fine rain, which gives all vegetation a growing appearance, and the people are in good spirits at the flattering prospects we have for a good crop. Crops are generally good.

FOREIGN.

ST. PETERSBURG, June 13.—The Empress was safely delivered of a daughter at eight o'clock this morning. The child will be named Olga. Public buildings are decked with flags in honor of the event.

LONDON, June 14.—The correspondent of the Daily News at Alexandria states that not only women and children are leaving the country, but men with large material interests in Egypt are hegging passages and leaving their property behind. Many large capitalists are arranging to leave Egypt permanently, not in a panic, but after calmly calculating the cost of such steps.

ALEXANDRIA, June 14.—The bodies of the engineer of the English ironclad Superb, and of two seamen of the Helicon, who were killed in the riot on Sunday, have been buried at sea, as it was deemed imprudent to risk the danger that might have arisen from a funeral on shore. As the barge containing the bodies passed the United States steamer Galena the marines fired a salute and all on board uncovered their heads.

BERLIN, June 15.—In the Reichstag yesterday Bismarck, replying to criticism as to the largeness of the military budget said that the millions of bayonets maintained by Germany's neighbors pointed to the centre of Europe as to a magnet. Germany might have coalitions against her as in former times. He had thus far been able to frustrate such coalitions, but only because the strength of Germany was known. In view, he said, of a slightly developed feeling of our countrymen, the French do not abandon the idea of getting back Alsace and Lorraine.

PARIS, June 15.—The budget committee of the Chamber of Deputies, owing to remonstrances by M. De Freycinet, has rescinded its action rejecting the grant for the maintenance of the French embassy at the Vatican.

LONDON, June 17.—The Central News states that the government, with the approval of France and Turkey, has determined to protect the Suez canal with British troops.

The Standard's correspondent at Alexandria telegraphs that up to last evening the total number of corpses found of Europeans killed in Sunday's riot was 340. An eye witness states that Europeans who took refuge in the police station were massacred by the gendarmes. The correspondent declares that the rising was organized by the Prefect of Police. A dispatch from Alexandria to Reuter's telegram company says that thousands of Europeans are arriving from the interior.

The police made a raid on a stable in Clerkenwell, London, and seized 100,000 rounds of ammunition packed in boxes ready for removal to Ireland. Four hundred rifles, with bayonets, and twenty-five boxes of revolvers were also captured.

LEMBERG, Austria, June 17.—The Jewish committe here have informed the London committe that they will cease to act if the latter committee persist in forwarding to America only able-bodied emigrants.

ALEXANDRIA, June 17.—Ragheb Pasha has consented to undertake the formation of a ministry.

HAVANA, June 17.—Forty-three deaths occurred here from yellow fever during the week ending yesterday.

Missionary Assessments for 1882-3.

Alabama Conference	$2,500
Arkansas	3,000
Baltimore	12,000
Columbia	425
Denver	500
East Texas	1,500
Florida	2,100
German Mission	1,000
Holston	6,850
Illinois	1,250
Indian Mission	500
Kentucky	6,850
Little Rock	4,000
Los Angeles	250
Louisiana	6,850
Louisville	10,300
Memphis	10,300
Mississippi	6,850
Missouri	8,500
Montana	250
North Alabama	8,500
North Carolina	12,000
North Georgia	12,000
North Mississippi	8,250
North Texas	4,000
Northwest Texas	4,250
Pacific	1,275
South Carolina	8,500
South Georgia	8,500
Southwest Missouri	4,500
St. Louis	4,000
Tennessee	11,000
Texas	2,500
Virginia	12,850
Western	850
Western Virginia	2,000
Wes Texas	1,500
White River	2,500
Total	$204,550

Grand Council United Friends of Temperance.

OFFICE OF THE GRAND WORTHY PRIMATE,
Indian Bayou, La., June 10, 1882.

The Grand Council will meet at Vermillionville on Wednesday, August 14, 1882.

The Officers and Members of the Grand Council and Representatives of the Subordinate Councils will be present. Business of importance.

S. M. ANGELL, Secretary. WM. SHEPHERD, Grand Worthy Primate.

CAMP MEETINGS.

The camp meeting at the Beech Springs Camp Ground will commence on Friday before the first Sabbath in August, at eleven o'clock A. M. Beech Springs mission, Brandon district, Mississippi Conference. Ministers are respectfully invited to be with us.

JOHN A. VANCE, P. C.

The camp meeting at Lake Camp Ground, near Vicksburg and Meridian railroad will begin on Friday, July 28, embracing the fifth Sunday in July. All ministers are invited to attend.

I. L. PEEBLES.

The Camp meeting at William's camp ground, Pensacola district Alabama Conference will commence Thursday night, before the first Sunday in July.

S. H. COX, P. E.

SEASHORE CAMP MEETING.—The annual camp meeting for 1882, on Seashore Camp Ground, will commence on Wednesday, July 12, and continue for eight to ten days.

The camp ground is pleasantly situated directly upon the Gulf of Mexico, midway between New Orleans and Mobile, and but a few rods from the Louisville and Nashville railroad. Provision will be made for the entertainment and accommodation of all, tenters and visitors.

Considerable deduction has been made in the price of tents, cots, boarding, etc.

Comfortable tents can be rented either furnished or unfurnished. Reduced fares have been arranged with the railroads.

The fare from New Orleans to camp ground, round trip, is fixed at three dollars, and from Mobile round trip, two dollars and thirty-five cents, and tickets will be on sale at the respective depots, July 10-22 inclusive, and be good to return till the twenty-fifth.

Tickets will be furnished at the way-stations at proportionate rates per mile; get your tickets at stations before going into the cars.

All trains will stop at the Camp Ground going East or West, except the express train leaving New Orleans at 6:45 P. M.

The price of freight to and from the camp ground and all stations on the road will be one-half the regular card rates each way, commencing ten days before and continuing to ten days after the camp meeting.

The Mobile and Ohio railroad will furnish tickets at all points between Okaluna, Miss., and Mobile, to persons desiring to attend the camp meeting at three cents per mile, on sale from July 16, and continuing good to return to twenty-fifth.

The arrangements with other roads will be included, as we receive replies.

P. HALLARAN, Secretary. W. H. FOSTER, President.

The Providence Camp Meeting on the Providence circuit Brookhaven district Mississippi Conference, will commence on Friday evening, before the fifth Sabbath in July. Services Friday night and will close Friday morning August 4. The camp ground is fifteen miles east of Hazlehurst near Rockport on Pearl River. The preachers of the district are specially expected to attend. Conveyance from Hazlehurst provided.

A. E. NICHOLSON,
E. P. CRAWFORD, Committee.

Quarterly Conferences.

ALABAMA CONFERENCE.

GREENSBORO DIST.—THIRD ROUND.

Greensboro station	July 1, 2
Greensboro ct. at Bethel	1, 2
Newberry circuit, at Christ Chapel	8, 9
Havana circuit at Flatwood	15, 16
Greene circuit, at Sardis	22, 23
Gainesville circuit, at Sale Chapel	24, 25
Cuba circuit, at York	Aug 5, 6
Belmont circuit, at Jones' Bluff	12, 13
Forkland circuit, at Watson's Chapel	19, 20
Livingstone and Kutaw, at Livingston	26, 27
Gaston circuit, at Smith's Camp Ground	Sep. 2,
Butler and Mt. Sterling, at Butler	9, 10
Choctaw circuit, at Choctaw Camp Ground	16, 17
Demopolis station	23, 24

District Conference will begin at York, Wednesday night, Aug. 2, instead of July 26.

23 H. PRICHARD, P. E.

The preachers of the Greensboro District will please send to me at York station, the names of their delegates to the District Conference. Please attend to this brethren, at once, and save us much trouble.

H. T. JOHNSON.

LOUISIANA CONFERENCE.

HELIX DIST.—SECOND ROUND.

Rayville	June 10, 11
Oak Ridge	17, 18
Bastrop	24
Lind Grove	24, 25
Trenton	July 1, 2
Monroe	3
Lake Providence	8, 9
Waterproof	15, 16
Tensas	22, 23

24 B. P. ALEXANDER, P. E.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DIST.—THIRD ROUND.

Oxford station	May 27, 28
Tuckapola circuit	June 1
Oxford circuit	4
Bonner circuit	23
Water Valley, Wood street	24, 25
Water Valley, Wesley chapel	24, 25
Grenada circuit	July 1, 2
Grenada station	8, 9
Charleston circuit	15, 16
Batesville and Wesley	22, 23
Coffeeville circuit	Aug. 5, 6
Pittsboro circuit	12, 13
Bench circuit	19, 20
Pontoon circuit	25
Eureka circuit	26, 27

District Conference will be held at Tockapola, twenty miles East of Oxford; July 28, 29, 30. Preaching Thursday night.

25 K. A. JONES.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—THIRD ROUND.

Franklington, at Fisher	June 10, 11
Covington, at Hickory Grove	17, 18
Pearlington, at Pearlington	22
East Pascagoula, at Caswell Springs	July 1, 2
Ocean Springs circuit, at Orange Grove	7
Moss Point, at Moss Point	8, 9
Handsboro, at Bay St. Louis	22, 23
Whittington, at Poplar Head	28
Spring Cottage, at Union Academy	29, 30
China Grove at Hopewell	Aug. 5, 6
Mt. Carmel, at Santee	12, 13
Westville, at Pleasant Grove	15
Bethel, at Gaskin	17
Emory at Soule Chapel	19, 20
West Pascagoula, at Mt. Zion	26, 27

The District Conference meets at Pearlington, Friday, June 23, 9 A. M. in the Methodist church. It is expected the recording stewards will be present, with the quarterly conference records.

23 T. S. WEST, P. E.

VICKSBURG DIST.—THIRD ROUND.

Vicksburg	July 1, 2
Natchez	9, 10
Kingston circuit, at Locust Grove	11, 12
Warren circuit, at Red Bone	22, 23
Rolling Fork	29, 30
Mayersville	Aug. 5, 6
Fayette circuit, at Ebenezer	12, 13
Meadville	19, 20
Rocky Springs	26, 27
Cayuga	Sep. 2, 3
Mt. Olivet at Shiloh	9, 10

District Conference will meet at Utica, Friday July 14, at 9 o'clock A. M. Preaching on Thursday night before, opening sermon by Rev. W. E. Ballard

24 K. S. WOODWARD, P. E.

JACKSON DIST.—THIRD ROUND.

Union	June 10, 11
Canton	11, 12
Soule Chapel	13, 14
Edwards	17, 18
Jackson	24, 25
Flagg's Chapel	29, 30
Clinton	July 1, 2
Benton	8, 9
Locust Grove	9, 10
Silver City	15, 16
Short Creek	22, 23
Yazoo City	23, 24
Madison Station	29, 30

The District Conference will meet at Madison Station, at 10 A. M., July 27.

The District Stewards will please meet at the same place, at 12 M., July 28.

21 W. L. C. HUNNICUTT, P. E.

WOODVILLE DIST.—THIRD ROUND.

Clinton, at Clinton	July 8
St. Helena, at Pedro	15, 16
Ponchatoula, at Wesley Chapel, Wednesd'y	19
Amite City, at Tangipahoa	22, 23
Ayolle Circuit, at Sharon	29, 30
East Feliciana, at Pine Grove	Aug. 5, 6
Jackson, at Jackson	12, 13
Bayou Sara	Wednesday 16
Pinkins and Port Hudson	19, 20
East Baton Rouge	Wednesday 23
Livingstone	26, 27
Wilkinson	26, 27
Woodville	Sep. 2, 3
North Wilkinson	9, 10

The District Conference, of the Woodville district, Mississippi Conference, will convene at Clinton, La., on Thursday, July 6, '82, at 9 A. M. Opening sermon by Rev. H. Jones.

22 D. A. LITTLE, P. E.

BRANDON DIST.—THIRD ROUND.

Fannin, at Petahatchee	July 15, 16
Brandon station	22, 23
Lake circuit, at Lake Camp Ground	29, 30
Marvin circuit, at Poplar Springs	Aug 5, 6
Cato circuit, at Hebron	12, 13
Trenton circuit, at Bethel	19, 20
Newton circuit, at St. Mathew's Camp G.	26, 27
Raleigh circuit, at Price's Chapel	Sep. 2, 3
Decatur mission	9, 10
Beech Springs mission	16, 17
Walnut Grove circuit	23, 24
Philadelphia mission	30, & Oct. 1
Carthage circuit	Oct. 7, 8
Ludlow mission	14, 15
Forest circuit	21, 22

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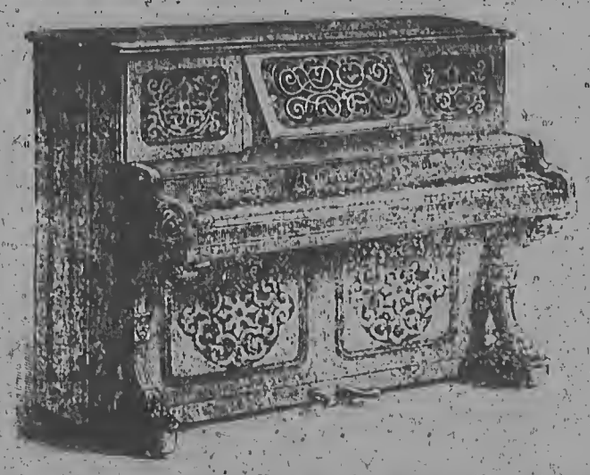

A FEW WORDS ON PIANOS.

Very few people actually know what pianos to buy. Many say they prefer an imported piano, because their mothers and grandmothers used to have one of the same make. What was considered good a hundred years ago, would be called a tin pan now; what suited our ancestors would not suit us. Music more than all other arts, is progressive, and the difference between the spinet used by Mozart and even Beethoven, played it, in comparison with the concert piano, say the Chickering of to-day, is as great as between the mail coach of our forefathers and a Pullman palace car of to-day. While European makers adhere to their old forms and scales, American manufacturers improve year by year. American pianos alone have improved and reached a state of perfection, that cannot be excelled. The American pianos have improved and reached a state of perfection, that cannot be excelled. The American pianos durability by their iron plates and bars, volume of tone by overstringing, light touch by improved unisone of action, vibration by enlarging sounding board. If a European piano has a valuable improvement American makers adopt it. There is no patent or copy-right on them. Take, for instance, the CHICKERING pianos of today, and compare them with those made fifty or sixty years ago: this fact is very clearly illustrated. So have the MATHUSHEK pianos patented features which no other piano possess. Their pin block is of iron, the bodies are bushed with maple, and the rims are inserted with maple, which gives them the solidity of iron, and keeps them in tune four times as long as other pianos. Therefore it is not advisable for people to buy French pianos of which the governments about $100.00 in duties, if a better toned, better looking and more durable piano can be bought for less. I have no prejudice against foreign manufacture, and sold myself large numbers of imported pianos, but that was at a time when American manufacturers made only square pianos. Since I commenced I have always striven to keep good, reliable and first-class pianos, and sell them as low as possible. By this policy, and fair dealing, I have built up my business, in dealing with pride to the thousands I have supplied with music.

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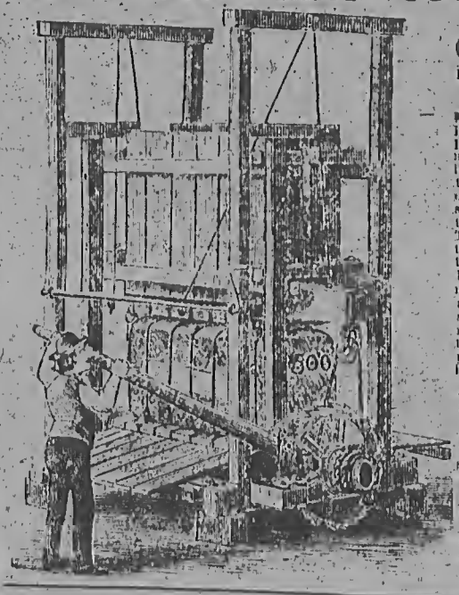

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BARE TREES.

BY MARIA S. PARKINGHAM.

Poverty-stricken and gaunt they stand,
Dotted about o'er the liged, frozen land,
Stripped of their freshly they moan and sigh
To the pitiless breeze as it rushes by.
Leafless and shaken, of soul bereft,
They are like a life with no pleasure left.

Bear! I never, though stripped bare,
Are the trees that are planted everywhere
Wherever love's beauty belongs to them,
To their gnarled trunk and feathery stem,
And ever bravely standing in the silent wood,
Is some path-lit life that is nobly good.

They seem to be so, full, these stricken trees,
Of the keen-lined experiences and troubles;
To know that the weeks as they pass will bring
The bursting buds of genial spring;
So they wait from time of life and song,
Like a patient heart that through hope is strong.

Well would it be if our human life,
Sere and dry from the cold of worldly strife,
Shaken by every passing breeze,
Could be calm and tongueless be-cause it sees,
Seeing through all the sum of its light,
Yet rejoicing in hope through the winter's night.

God whose lessons are everywhere,
Let us see thy wond'rful branches bare,
May we learn to be hopeful when storms are nigh,
And be still and strong 'gainst whatever sky,
Knowing that even in the winds sigh during
The glorious leaves of love are quivering.

London Christian Advocate.

"Sweet Memories Past."

BY REV. H. J. HARRIS.

There is much poetry in life; much *more* of reality; no doubt. In comparison, however, the distinction is made between poetry and prose, when there is as much sentiment in the one as in the other. Metre, rhythm, euphony, are characteristics of poetry and song. A *connoisseur* of art may judge of any production in either department by these, and pronounce unfavorably—not regarding the sentiment. I can not consent to the idea that poety is all the fiction, mere imagination. Though often sublime, it is not always ethereal. Take for example this stanza from the Irish melodies:

"Let gay be my heart as the moments roll on!
Let me laugh like a schoolboy at folly and fun!
Like vases in which flowers have once been inclined—
You may break, you may ruin the vase if you will,
But the scent of the roses will hang round it still."

I quote this because it is *apropos*. Not that I intend a dissertation on the subject of poetry; but to illustrate how in verse, as well as in prose, a real sentiment may be expressed.

And now, Mr. Editor, I will say a few things I wish to say upon the topic indicated at the head of this article.

Of all the vases adorning the center-table of the heart, memory contains far the sweetest flowers. True, some are exotic, others indigenous, and they are all of different hues. Some have to be bruised to make them exhale their sweet odors; but the combination has eliminated all that was offensive. The vase is almost in fragments, but "the scent of the roses hang round it still." Often I gather the pieces and blend them together, and inhale once more their sweet perfumes. All of life is in the past with me; what little time is left is but a round, perhaps, of the same experiences, or a summing up of these. Translucent light (not always transparent) gilds the future. This cheers and revives. But retrospection of threescore years shows me what life has been, and what it might have been; perhaps, if I had rightly understood the "logic of events," and heeded the lessons of experience.

Whatever has been done or suffered for Christ's sake will live forever. Whatever favor received and employed for His sake will have its reflexaction upon him who bestowed it. Whatever persecution I may have endured will not only have its corresponding measure of reward hereafter; but, if it has been for righteousness' sake, the reward will be in excess.

Seeing your name at the head of the NEW ORLEANS CHRISTIAN ADVOCATE, as editor, reminds me of the days of twenty-seven years ago when I saw you first, then a small boy. I was then, and often afterward, the welcomed guest at your father's house. It was at Kosciusko, in Attala county, Miss., I first saw you. Thank God that he has called you to so great a dignity in the church. But with the recollection of those days come up the names of some good men and true, with whom I feel to-day it was an honor to be associated: Adams, Tipton, Sebrock, Murff, Fullilove, and others. I was presiding elder there in 1855-6. Washington Ford, a great and good man, was on the circuit. The fourth Quarterly Conference for the year 1856 was held at Kosciusko. There were about thirty members present—the largest attendance of official members of the church that I have ever seen at a Quarterly Conference. I witnessed then and there what I have never seen before nor since: A general outpouring of the Spirit of God upon the entire body of a Quarterly Conference. Every one present was made happy, and rejoiced in the precious love of God. Some shouted, some were filled with laughter, tears of joy flowed freely, and some lay prostrate on the floor filled with the fullness of God. I can not recall the names of all who were there. But I trust their names are all written in the Book of Life. Some, perhaps most of them, are dead—nay, gone to life eternal. Henry Sebrock, a local preacher and a strong man, who was there, afterward moved to Texas and located in Bell county. I know not whether he is living or dead. Bro. Sweat, a local preacher of that circuit, died during or since the war, I believe. Two of his sons are now my near neighbors in Texas, good citizens. Bros. Wm. Adams and Wm. Tipton, who were landmarks in their day, have gone to rest. Bro. Ford, the then circuit preacher, has gone to his reward.

The first Annual Conference ever held at Kosciusko was held at the close of the year 1856. Bishop Pierce presided. It was "with a squeeze" that we found houses for the preachers. But the good people of the then little village opened their hearts and homes freely, and the Conference was kindly and comfortably entertained. Methodism has been upon the "upgrade" there ever since.

Again, Bro. Galloway, allow me to congratulate you and the church upon your present position, and God's blessing be with you.

LOUISIA, TEXAS, June 16, 1882.

Rev. C. Chamberlin.

MR. EDITOR: A note from yourself brought me the sad intelligence of the death of Rev. Corydon Chamberlin, of the Pacific Conference. I can not refrain from paying some tribute to the memory of a friend honored and true, and a Christian minister whose labors have been so largely blessed.

My acquaintance with him began when we were both students in Centenary College and in the same class. In the intimacies of student life I had opportunity to know him well. In his studies he stood among the foremost, going through all college tasks with the greatest ease. While he was second to none in other things, he excelled in mathematical studies and in metaphysics, comprehending and expressing clearly their most recondite problems. Always while at college his demeanor was such that he was esteemed by the professors and beloved by his fellow-pupils. When Corydon Chamberlin went from the college halls on graduating day he was a noble young man, well fitted for success in life. At that time his purpose was to follow the profession of law, and his friends were confident that in it he would attain the highest honors. But now, when the time had come to make a positive choice, he considered more solemnly than ever before the meaning of life, and the result was that he gave himself to the ministry of the gospel of Christ. He felt that the highest thing in the world is not to obtain money and fame, but to do good and to win souls to the Saviour.

I think that from that period the consecration of no one was more complete than his. It was a marvel to see the transformation that had occurred. He, who was so ambitious before, was now more than willing to labor unknown for Christ's sake. He spent a year in preparation for the ministry at the Theological Seminary at Evanston, Ills. While there an incident occurred which will illustrate his spirit. A large and crowded lake steamer was wrecked in a storm and many persons were lost, but some were drifted toward the shore. In the morning a crowd from the shore witnessed the spectacle, but were unable to afford assistance, having no boats. Chamberlin and three other of the theological students swam out again and again into the waves, which were still running high, and succeeded in rescuing more than a score of persons. It was very heroic on their part, and the papers applauded it much; Harper's Weekly giving sketches and portraits of the four brave young men.

With the gathering of the war he returned home to Mississippi and began his labors among us. From the first he had large success in the ministry, for his piety was deep and ardent, and his natural gifts were of a rare character. He seemed to have but one desire: to persuade men to be saved. Association with him was stimulating and exalting, shaming any half-way consecration on the part of a minister. But this was by the force of silent, unconscious influence, for in all things he had a singular modesty. His sermons were full of thought, and the most cultivated congregations listened to them with delight. Wherever he labored there was an increase in the spirituality of the church. A marked feature of his pulpit ministrations were the abundant illustrations which he used. Nature in all its ranges was to him full of suggestions and analogies and pictures of great truths, every flower and leaf and bird and star pointed to the spiritual and heavenly. Ministers especially were pleased to listen to him.

As a preacher he was self poised, facile in expression, logical and earnest. He knew books and more; for

"His daily teachers were woods and rills,
The silence that is in the starry skies,
The sleep that is among the lonely hills."

Eight years ago he went to California, hoping that its mountain air would give him back his health, which had become impaired. His course there was the same as here, useful in the churches, honored and beloved among his brethren. But it was not to be that he should labor for Christ as he desired, for he was the victim of ill-health ever afterward, and so he patiently suffered, illustrating the grace of God. And now while still young his work is finished. I count it one of the greatest blessings of life to have had such a friend, and to have known intimately one of such real genius, so true and manly a minister of Christ.

E. H. NORTH.

Kentucky Correspondence.

Changes have come since my last letter, important changes to some, sensible changes to us all. I do not have reference to those changes which are operated by the immutable laws of Nature affecting all material things, but rather to those providential changes which affect the readers of the ADVOCATE. The former editor had won our hearts, and we would be less than sincere to say that no shade of sadness touched us when we read his valedictory. Our prayers follow him. To you, Mr. Editor, we extend the warm grasp of a brother's hand. I did not know, when introduced to you at Nashville, that I was forming the acquaintance of one who was so soon to take the helm of the NEW ORLEANS CHRISTIAN ADVOCATE. May you have fair weather and a happy voyage, and when your time for promotion comes remember that even a Kentuckian might be induced to travel *via* New Orleans.

Bishop Hargrove preached the commencement sermon at Logan Female College the first Sunday in June—theme, "The Model Woman;" report, a model sermon. The college had but one graduate this year for the reason that Dr. Stark has an eye to the quality rather than to the quantity of his graduates. He said: With a little forcing we might have had a very large class, but the girls were not really ready, and we chose to keep them back another year. When a girl receives a diploma from Logan Female College it means that she has been faithfully instructed in the college curriculum, and that she has made satisfactory proficiency in all her studies, and, in a word, that she will be a creditable representative of the institution.

The District Conference for this district was an enjoyable occasion. It was held near Hopkinsville, Christian county—a basket meeting. The attendance was large, the preaching very edifying, the reports fully up to those of any previous year. Methodism is keeping pace with the population in Southern Kentucky. We are a flourishing folk. This was our first delegated District Conference. Heretofore the members of the Quarterly Conferences were all recognized as members. There were objections to this plan. It was claimed: 1. That what is everybody's business is nobody's business; therefore remote charges are unrepresented. 2. That the local interest attaching to the Conference drew out a full representation in the charge where it happened to be held, and thereby committed the interests of the whole district into the hands of that charge. 3. That the lay delegates were usually chosen not for fitness, but on account of personal popularity at the seat of the Conference. The plan adopted was, that each circuit, station and mission should be entitled to two delegates to be elected by the Quarterly Conferences. Our experience is not satisfactory. Three out of the four delegates elected to our ensuing Annual Conference are from the same locality—Christian county. The body was too small in comparison with former bodies. The Conference was lacking in popular interest: it is no longer a people's Conference. We would not advise any Annual Conference to unpopularize its District Conferences.

Once more the hum of the sickle is heard in the land. My eye never swept broader areas of golden grain. The wheat is of the best quality. And truly we need good harvests to lift us out of our embarrassments, to say nothing of meeting the great expectations of the church. We have so multiplied our general or connectional collections, with those ordered by our Conference, that we have broken down public collections. Well, I have no objections to getting all the money we can for our Lord, to whom it belongs, provided the methods are both lawful and judicious. There are some farmers in my knowledge who pay but little attention to a judicious rotation of crops, whose lands are becoming poorer every year, but the tillage is just as vigorous as ever. Ruin is before them. May not Annual Conferences learn a lesson from such?

Free thinking and free speech, great constitutional grants, are liable to great abuse. There are many cranks in the land. We have them in Kentucky. They are found in our pulpits, on our platforms and on the hustings. I do not think they ought to be hung; but our safety demands that they be suppressed. Would it not be well for our wonderfully-productive church to inaugurate a system of Conference asylums for the reception of our theological cranks. What an inviting field!

Our new connectional secretary, Rev. David Morton, is taking steps to open up his work. He means business in calling the board together. He is capable, honest, high souled, energetic. He is the right man in the right place. His Conference will underwrite for him to a man in this important work.

Rev. H. C. Morrison, a man who enjoys much of the love of his brethren, is now suffering from an attack of deafness. It is hoped that it will be only temporary.

Bro. Cottrell, your correspondent, is passing through the deep waters of affliction. He has just buried his son Johnny, a bright boy of sixteen summers. May the God of compassion comfort him! Sharp indeed is the sting of death; but thanks be to God, who giveth us the victory through our Lord Jesus Christ! Blessed be the God and Father who hath begotten us again unto a living hope.

I was greatly saddened of the intelligence of the death of Alma, daughter of our brother Rev. J. A. Ivy. She spent the summer in Kentucky about ten years ago—part of the time at our house. A lady who met her then said to her aunt: "She is the most remarkable child I have ever known. She talked about New Orleans and recent public events just like a woman." The remark saddened me, for the lady was a fine observer. It was suggestive of an early harvest. When I saw her again at New Orleans, three years ago, my fears were unspeakably dispelled, for she seemed a healthy, buoyant girl. The bow of hope bent high above her pathway. I was the guest of her father during my stay, and gratefully record the fact that much of my pleasure was derived from her assiduous attention. Broken in health, far from home and wife and children, I was often depressed in spirit; but she found many ways to beguile my thoughts. She taught me the use of the mallet and ball; she took me to places of interest about the city, to visit some of her friends; she gathered fresh flowers for me, and, in company with her father, we visited the beautiful cemetery where her dust is urned. Little did we think, sweet child, that the gate of death was so near thee! How fond she was of her church! How faithful in the Sunday-school! How firm, how tender, how loving! Her young life was a benediction to many. The pure, the beautiful, and the good belong more to heaven than to earth. It is not strange then, that in the very fitness of things, that her feet were taken out of earth's dusty ways to tread celestial heights. We follow with strained eyes; but the brightness of the glory hides her from our vision. Our Father! blessed be his name!

VERNON.

Texas Notes.

Galveston and Texas are becoming the least bit jealous of New Orleans, because of her happy fortune in being able to claim the citizenship of two Bishops; but, fortunately, our polity is so happily flexible, and the episcopacy so perfectly free from the diocesan idea, that every section of the church has an equal claim upon our Bishops, both as individuals and as a whole; and Texas Methodism is loyal enough to consult the pleasure and comfort of our Bishop rather than our own preferences and wishes.

The creation by the General Conference of a Church Extension Society has been hailed with gladness all along the border, and it is safe to say nothing could have given such an impetus to the mission work of all our frontier territory. During the coming year at least one hundred new churches should be erected in the more destitute districts of our Western and Mission Conferences in Texas, and the local societies must look largely to this auxiliary of the church for material assistance. It is also urgently needful, though it were unreasonable to hope for it soon, that the churches in our Texas cities should receive through this or some other channel assistance in erecting houses of worship in keeping with the dignity and mission of Methodism. In a few of the cities we have creditable buildings—not more so in all the East; but in others our people worship in gloomy and dilapidated barns, and the strength and spirituality of the church are crumbling away with the walls. True, these cities are wealthy; but everything is in the formative state. The people have not been educated into liberality, and, for the most part, the princely wealth of the land is out of the reach of Methodism. But for all this the march is onward, onward; and one has only to pass over this great State, and take a cursory view of the work being done by Methodism, to realize that its enginery and influence for good are more powerful than all the other forces of the land combined.

The Mexican Calde Company have just finished laying their submarine telegraph line to this city, and within a few days Center street will be in telegraphic communication with the halls of the Montezumas. This marks an epoch in Mexican national progress, and is but one of the precursors of the gathering forces of enlightenment that are to shake and destroy the fabric of a superstition grounded on the ignorance of centuries. With the clank of the railway spike and the whistle of the locomotive the power of Romanism seems to retreat to darker caverts, and the whole land is becoming Americanized and Protestantized so rapidly that the change may be marked with every setting sun.

The corner stone of the temporary new capitol at Austin was laid with appropriate ceremonies on the nineteenth instant. It is to be used during the erection of the grand new State building, which will, perhaps, occupy several years. I have already given your readers the plan of this proposed handsome structure, which will, perhaps, as it should, be the finest State capitol in the Union.

The Democratic State Convention will assemble in Saengerfest Pavilion, in this city, on the twenty-sixth of August. Some doubt as to the result, but some fears as to the possibility of party success are entertained. Harmony of views, unity of action, and a proper regard for the popular demands touching prohibition and other great moral questions are, however, the watchwords for the hour and the guaranties of success.

H. M. DUNCAN.

How to Succeed As An Inventor.

The Christian Union has been publishing a series of articles on "How to Succeed," in the several vocations and departments of life. These have been written by distinguished specialists, who have been marked successes themselves. The one, "How to Succeed As An Inventor," by Thomas A. Edison, is so practical, and applies so happily to all departments of activity, we take pleasure in reproducing the following liberal extracts:

To succeed as an inventor, a young man must have a natural taste for mechanical pursuits; though not necessarily so much of a taste as to amount to a genius. It has been my experience that men who have been successful in that line preferred, in their early boyhood, to work in a little shop, always planning and contriving on some mechanical device, and to do this to such an extent as to keep them away from their playfellows much of the time.

The inventor must have a good constitution; for, if he is successful, he will often have to work long hours at a stretch without rest. I work with my assistants during the night, commencing at seven o'clock at night and working till eight or nine the next morning. I do not find this wearing on my health; in fact, do not believe that any thing is wearing that you like.

There must be continuity of work. When you set out to do a certain thing never let anything disturb you from doing that. The power of putting the thought on one particular thing, and keeping it there for hours at a time, comes from practice, and it takes a long while to get in the habit. I remember, a long while ago, I could only think ten minutes on a given subject before something else would come to my mind. But, after long practice, I can keep my mind for hours on one topic without being distracted with thoughts of other matters.

When I was at Menlo Park, I was once working with my assistants a long time trying to connect a piece of carbon to a wire; every time it would break. Then we would spend several hours in making another and that would break. After working a day and two nights in this way, we finally accomplished our purpose. One of my assistants wearily got up and said, "Well, I think Job got too much reputation on a small capital!"

The fact is, the inventor must have a tremendous amount of patience. There are probably one hundred disappointments to one success, and the things that are valuable seem to be very hard to do. They, too, he must have the quality of imagination largely developed, or he will get into a rut, and that is one thing above all others he must not do. In addition to these qualities, the inventor should have an analytical mind.

A man to be an inventor need not be a great mathematician. I have had college bred assistants who were "way up," as the saying is, in arithmetic and algebra, but who sometimes made the most outrageous mistakes in their calculations. With a thorough acquaintance with the ordinary branches of arithmetic a man can make calculations near enough for all practical purposes. Faraday, the greatest of all experimentalists, has nothing about mathematics in his books. Such knowledge is necessary in pure science, but not in applied science.

The student will learn a great deal by the way. To illustrate: In my carbon lamps I found I had to use bamboo. I set to work and read everything I could find in the works on botany in regard to bamboo and the family of gigantic grasses; experimented with the microscope. Now, I am no botanist; but I know enough about the science to answer my purpose. And I never read anything about the steam engine until a year ago. The rule should be never to read anything you are not interested in.

But the student will find that experience is the best teacher. The reason why I get along with comparative ease now is because I know from experience the enormous number of things that will not work. For instance, I start on a new invention to-morrow. From the great number of experiments I have made, and the vast amount of information I have stored up, I am saved a great deal of time and trouble in not having to travel over barren ground.

The reason why so many so-called "inventors" fail is because they have not the power of analysis, and they are not practical. For instance, a man will devise a machine for a certain object. He makes an enormously-complicated affair and gets out his patent. After he has obtained his patent he finds there is no demand for such a thing; that is enough to kill him. And, if there is a demand for it, his want of practicability has made the machine so complicated that it can not be made a commercial success. The only test he can apply to himself when he is working, in order to see that he is on the right track, is common sense. Therefore, it would be well for him if he was not born with a silver spoon in his mouth. It will be a help instead of a hindrance, if he has had to knock around the world and earn his own living, for he will have a better knowledge of what people need, and will know that the world does not pay for anything unless it absolutely wants it.

Another reason for failure is that inventors work well enough while everything goes smoothly, but give up when they get "stuck." That is just the time when one should not be discouraged; at such a time the inventor should bring all his powers of patience and perseverance to bear on the matter in hand.

Take the steam engine for instance. Probably a million men have worked at it. That would not scare me a bit, because that which is known, to what is possible to be known, stands, we will say, as one to ten millions. The best method of doing almost anything you can mention in mechanics has not yet been found out. We have not got the most perfect sewing machine. Fifty years hence the sewing machine we have now will be laughed at. The mind of man is so infinite that the field is unlimited. But the only proper way is to take up one branch: make yourself a specialist.

Of course there is pecuniary reward for the successful inventor. If, by some slight mechanical invention, you could save one-eighth of one per cent. in weaving a yard of cloth, or make the value of a spindle one-tenth of one per cent. more, the amount saved all over the world would be enormous. They had an ore in England that contained so much phosphorus that they could not work it. Two men conceived the idea of lining the furnace with fire-brick to absorb the phosphorus. And that slight change opens up an enormous tract of country containing this ore. They say that the man who conceived the idea of putting brass tips on children's shoes netted half a million dollars from his invention. That, you see, was an invention that combined the two successful qualities: it was simple and it was wanted by the public. Men very often admire the man who invents a complicated machine, but they will not purchase his machine; they buy the one that does the same work in a simpler way.

From Our Mission Room.

It is *feared* our Mission Board, at Nashville, is going to get heavily in debt.—Dr. J. E. Edwards, in Southern Christian Advocate.

This is stating the case very mildly, doctor. The Mission Board is *known* to be in debt, because the assessments on the churches in our connection for the current year have not been paid and sent into our treasury. We called for the money last week. Now, if Dr. Edwards and every other preacher in charge will take his collection and send it to Dr. D. C. Kelley, our treasurer, every dollar of our debt will be paid with great ease, and you will never hear of it again. We are in debt simply because the collections are not taken and sent in. Brethren, let us hear from you in rapid succession.

A. A. YOUNG,
Missionary Secretary.

Men show their character in nothing more clearly than by what they think laughable.—Goethe.

Christian Advocate.

THURSDAY, JUNE 29, 1882.

For the New Orleans Christian Advocate.

ARE YOU READY.

BY MRS. C. CRARY SADLER.

Written, by request, for the Branch Society at Moss Point, Miss., of the Woman's Foreign Missionary Society.

Are you ready, sisters, ready?
Are your lamps now burning bright?
Are you ready for the Bridegroom
If he should call to-night?

Are you ready, sisters, ready?
Oh! the door may soon be shut,
When, though you may say "Lord open,"
You may hear "I know you not."

Are you ready, sisters, ready?
Have you each a willing heart?
Ready with your time and money,
Or will you keep back part?

Are you ready, sisters, ready?
Do you hear the pleons cry?
"Come over now and help us,"
Come help us ere we die.

Are you ready, sisters, ready?
Either "to be spent or spend,"
Hear you not the wail from China?
"Oh! to us the gospel send."

Are you ready, sisters, ready,
With the *leaves* that *nations heal*?
Then remember heathen women
In that sunny land, Brazil.

Are you ready, sisters, ready?
Is there any here to go
To join the band of laborers
In priest-ridden Mexico?

Are you ready, sisters, ready?
Calls the Master as of yore,
And he that calleth speaketh
"As man never spake before."

Are you ready, sisters, ready?
Burns the fire within your soul
Sees your sight of that great headlight,
That shall shine "from pole to pole"

Are you ready, sisters, ready?
Signs of promise can you tell?
Will the shadows of the blood,
Where the heathen women dwell?

Are you ready, sisters, ready?
Then "arise up," and take your stand,
And wave the gospel banner,
Till its sheen from land to land.

Yes, sisters, wave this signal,
Show the foe you are awake;
For by this sign we conquer,
And the world for Jesus take.

Comets.

MORAL SIGNIFICANCE OF OUR CELESTIAL VISITORS.

The thoughtful man, with intellectual conception and spiritual power to reach after and grasp, in a certain sense, the wonderful significance of high and noble things, finds something more in the coming of these radiant visitors than the mere gratification of an idle curiosity.

He rises above the foolish superstitions of the past, the idiocyneracies of the royal, who regarded them as omiuons of good or evil, who, in their vicious pride, claimed that they were symbolic of their own reign, or the fear of the ignorant who shrank from the fiery wrath, that seemed about to be visited upon them, and the insignificance of the Pope who threatened their annihilation with his windy "bulls," that rose hardly up to the petty dignity of Don Quixote's famous tilt against windmills.

It is said this last is a new comer—a stranger in our midst—from unknown regions. Where has it been these restless, countless years? Science has watched the coming and going of many of them, names them, and thinks she has accomplished wonders; indeed, she has; and yet almost daily God so manifests his power and omnipotence as to startle and throw her out of her admirable poise. Science has done much, and will do much when rightly directed.

She calls the fire of the black thunder cloud "electricity." With it she belts the earth, through it she holds communion with all mankind, drives machinery with it, banishes darkness into the caverns of Erebus, lectures learnedly about it; *but what is it?* She has never answered this; it is forever a miracle so far as reason and the processes of analyzing and describing it are concerned.

I repeat it—forever a miracle—apparently transcending many of the miracles of the Bible. Science admits it, and yet she sits in the poverty of her arrogated wisdom, many of her followers even doubting the miracles of the Bible. Believing that these great and glorious things we see and hear are but the creatures of blind chance, and these longing, aspiring, hungry, immortal souls, always reaching out and up, are nothing but the refined possibilities of a fully-developed monkey! Oh! the utter littleness of man when he does stoop to the depths of his possible littleness.

I like science when it is dominated by a divine ideal, when it but unfolds the true and beautiful in nature, when it corroborates the divine teachings of the Bible, but much of it is an injury to our young, misleading them, and sinking them below the sphere they were designed to fill.

Lieut. Maury was a scientist we delight to honor. He says that he made it a rule, among his physical researches and thought, which occupied his life, "never to *forget* who is the author of the great volume which nature spreads out before us, and always to remember that the same Being is also the author of the book which revelation holds up to us. They are widely different, these two works, but when they treat upon the same point their records are equally true, and it is impossible that they should contradict each other. *If the two can not be reconciled the fault is ours!*"

Science has done much, and yet it is not a step beyond the divine revelations of the Bible. And, were we to trace closely the comparison between the two, we would find that science is only following the well-blazed course of prophecy and revelation.

When we devoutly ask of the laws which govern the winds, Job says of them: "*He* maketh the weight of the winds." And of the laws which govern the sea, Solomon says: "All the rivers run into the sea, yet the sea is not full; unto the places from whence the rivers came thither they return again."

So we are taught, in terms the most impressive, that when the "morning stars sang together" the "waves lifted up their voices" and the "winds joined the Divine anthem;" and, as discovery advances, we find the same marks of order in the "fall of the sparrow," the graceful inclination of trees, the beauty of the lillies that "toil not, neither do they spin," in the sea, in the air, in the harmony of our own souls, in everything that is in tune with the "music of the spheres."

The same order is in the heavenly hosts, in their movements; the laws of all things are nothing but the perfect harmony of the Divine will, and every movement of creative energy is but its systematic influence. Respecting the new comet, there are two theories.

Sir John Herschell, after sounding the heavens, says there was a great seemingly barren place in the north, and that it was there that comets delighted to roam, and hide themselves in emptiness. It is a plausible theory, and yet but the endorsement of revelation. Job told Bildad the Shuhite that these empty places were stretched out in the north, for he says: "*He* stretcheth out the north over the empty place, and hangs the earth upon nothing."

These truths are pertinent, and the analogy might be followed profitably by our men of science. What admirable evidences are these to those whose love of Divine agencies and power dominate their intellectual and scientific researches!

I do not think, however, that these matchless suns of light, flying like flaming steeds through the heavens, are madly sweeping through these limitless fields of emptiness for naught.

There is deep, boundless significance in their presence, as they unquestionably discover to the thoughtful, investigating mind the vastness of infinitude, and suggest the limitless fields beyond, full of suns and lights as our ever-present firmament is full of stars. And, what is better, they prove that all are controlled and swayed and kept in harmonious relationship and order by the one great over-ruling Power, who holds the reins of the Universe in his hands.

These great, luminous torches, flashing through the heavens, throwing off as they fly sparkles of light and beauty, attracting the wondering eyes of the world, and arousing and stimulating its deepest and most profound thought and reverence, have something in them of a sublime and holy mission.

It is God omnipotent—omnipresent—discovering himself to man continually, giving us brief, dim and ndaty glimpses of the wonderful glories beyond, showing us the wondrous greatness of his power and wealth of his possessions, that shall be unfolded to us when, with spiritual conception, our eyes shall sweep the plains of immortality and feast upon the marvelous splendors of heaven.

I do not wonder that Sir Isaac Newton, as he sat by the sea, overflowing with the learning and wisdom of this world, should, as he contemplated with heightened admiration and grasped the grandeur and miracle of creative power, realize that he was just in the A B C of spiritual comprehension.

And yet what would I give for the grasp and spiritual conception of such minds as Newton, Faraday, Maury and others as they contemplated these astounding mysteries.

There is a lesson in every star that jewels the heavens—a revelation in living light of the "power behind the throne"—a moral stimulus in every blade of grass that grows; spiritual inspiration in the subtle perfume of the flowers, that are emblems of love scattered along our pathway; there are helps and sustenance in the richness and beauty of colors, in the harmony of sounds and the symmetry of every beautiful thing. These are a few of the many blessings about us, irradiating our lives; and yet God, in his infinite love and mercy, occasionally reveals to us a higher beauty; the hidden treasures he reserves for us in the great beyond; how he bathes us with the burning radiance of the grand heavenly bodies, lifting us up among the stars. How he quickens our love and veneration; how he strengthens our reverence, and makes our faith in him and all he does so solid and permanent that the "gates of hell shall not prevail against it!".

We are lost in wonder when we contemplate the immensity of space through which these comets move. They prove to us there are distances beyond the reach of science, and that there are systems and suns that transcend all our knowledge and conception of the magnificent worlds in sight. But they prove further the unmistakable existence of God, and the wondrous miracle of his goodness, mercy and love to man.

CROMWELL.

FOREST, Mississippi.

From the Talahatchie.

DEAR ADVOCATE: Your pleasant face and welcome visits continue to us in this land of itinerant hardships. You have never failed, from your first issue to the present, when you could possibly leave the press and start upon your errand through all these years of varied itinerant experiences. And now I have a mind to tell you something of my late experience. I have traveled perhaps every character of circuit, and some missions, by every mode of transportation known to an interior country; commencing with horseback riding, the regular Methodist orthodox mode. I have traveled in buggy, in carriage, in wagon, on the cars, on steamboats, and have walked from appointment to appointment, but not until recently have I traveled my circuit in a dug-out, "paddling my own canoe." One of my churches is within two hundred yards of where I live. On the first Sunday after the water covered these lands the whole congregation paddled up in boats and landed on the church steps. This seemed rather novel, but there was no better mode of reaching the place. My next appointment was back in the interior, some twelve miles from home. I had rumors of distress among the people there, and felt it my duty, as pastor and preacher, to visit them. My limited experience in dug-out navigation made me look upon this trip, with so few visible landmarks to guide me, with doubt. On Friday morning I entered my boat and pushed out into the stream. For about five miles my course was down the river. Vegetation was showing the presence of springs; buds were unfolding their leaves, and the willows were beginning to look green. My position upon the waters elevated me to a level with the surrounding country. These things, together with the novel manner I was traveling, thrilled me with sensations similar to those I experienced long years ago, when on my way to my first circuit. Forty-five minutes brought me opposite the place where I must leave the river. I am evidently eighteen inches or two feet above the water beyond into which I wish to pass. The rush of water is evidently great; its noise is in my ears. I call to mind all the skill and dug-out theories of which I had ever heard or read—"straighten your boat with the current, use your paddle enough to move your boat faster than the waters, keep your eyes before you, and guide your boat." I now feel the force of the current taking my little craft. I plunge the first breaker, and rush onward, leaping and plunging "like a thing of life." I strike out into calm and safe waters sooner, perhaps, than the reader has perused the account. Certainly I had a use for all my skill and theory. A number of boats had been wrecked just along the track over which I had passed, manned by skilled and experienced boatmen. In traveling round on my circuit I am in the habit of studying my sermons as I ride, but I did no sermonizing while shooting those rapids. I paddle on into the woods, sometimes along the road over which I had traveled on foot, on horseback, and on the mail hack, sometimes losing sight of all known landmarks. Occasionally a startled deer went plunging through the water, or bounding off on a narrow strip of unsubmerged land. A wild turkey sat perched in a tree some thirty or forty feet above me, and peered carnestly down as if to scrutinize this strange mode of circuit traveling. When deepest in the woods a slight glimpse of something falling from high up in a tree, and the noise of its striking the water attracted my attention. It was a bear. I knew it was their habit to drop to the ground from such elevated position when approached by a human being. I stopped my paddling to get sight of him, but my boat was drifting into vines and underbush, so I had to pay attention to interests nearer at hand, and leave his bearship to himself. I took dinner with a friend, rested awhile, and resumed my voyage. Near sundown I came out on the lake I had often seen so calm and placid, its surface unruffled, except by some gentle breeze; now it has an angry, rushing, boiling, roaring flood rushing over its bosom. Up this current for a mile and a half, I made my way to the house I had been steering for during the day. A young brother gave me a hearty welcome. The head of the house had just gone crazy under the strain brought upon his mind by the overflow of his lands and the destruction of his property. They felt they needed the pastor, his counsels and his prayers. As one of the family expressed it, the preacher never came in a better time. The labors of that night, I think, were a real good to that family, and a blessing to my own soul. Sunday morning broke dark and gloomy, with showers of rain and heavy mist. Would a congregation turn out on such a day? About ten o'clock the question was answered by the appearance of a fleet of half a dozen dug-outs a-sweeping down the lake. The congregation was small, but I was glad to meet the people for public worship. I made several visits to families, paddling into the yards and to the very door of some. My trip home was not an *up*-hill, but was an *up-stream* business. Climbing the rapids now was widely different from descending. Effort after effort I made to stem the torrent. Again and again I was beaten back. The gaining a few inches and losing several feet was a kind of backsliding. I had tried to preach and live against. I stepped from my boat, laid my hand upon the bow, acting as tug. I lead up into calmer waters, when I again boarded it, and pushed out into the main river, and, after two hours' up-stream work, landed at my home, to receive an unusually warm greeting from wife and daughter.

The distance to my next appointment by the meandering water route would be perhaps eighteen or twenty miles, the entire way against the current. After long hours of hard work I reached my destination, tired from a mode of travel not common to an itinerant preacher. Sunday morning dawned beautifully, with all the blush of early spring. The congregation was really encouraging, not one of whom came except by water, some a distance of four or five miles. Closing up my labors for this visitation, I felt anxious in regard to my trip home. The river had fallen several inches. I was not sufficiently acquainted with the woods to attempt the overflow on side of the river without eminent peril of being lost. My friends advised me to take the main river. This route was sixty miles home, but it was safe. I was sure, in the end, to drift home if I kept afloat. Then it was so easy to drift with the current, as many another sinner has found to his ruin. I pushed out into the river just at the outset the scenery and its associations conspired to make my meditations most entertaining, every one was cheerful over the rapid decline of the waters. The voice and song of the distant plowman, as he cheerily "drove his team afield," the forest was out in full spring dress. The river sweeping along grandly in its fullness, murmuring in its flow through the undergrowth and lower branches of the trees along its banks, shimmering as it rippled in the rays of the morning sun. The feathered tribes, in their varied plumage, and variedly modulated notes, singing for their own if not my entertainment. But after a time a change came over myself and all my surroundings, the sun rose high in the heavens, the day was hot; I came to feel fatigued from paddling, and too warm for comfort; the birds ceased their merry songs, and what sounds reached me bore a sort of cadence which added to my solitude. The farms, though almost continuous, seldom opened out upon the shore. On both sides of the river the banks were low, and the waters spread out for a great distance on either hand. For many miles the stream crept sluggishly along. No squealing pigs, nor bleating flocks, nor lowing herds gave life to the distance. The pigs and sheep, in the main, had been silenced forever, or until their places could be supplied by immigration. Occasionally, upon some elevated spot of open land, a few miserable looking cattle could be seen gropped around a smoke kindled to protect them from the gnats, their awful pest. The remnants of large flocks present a doleful appearance, looking much as if they were holding a lodge of sorrow in memory of thousands of their kind that perished in the flood. I reached home in about nine hours after starting, making the sixty miles in five hours less time than I had calculated upon.

I do not think I have attempted more nor accomplished as much as some of my co-laborers have for the cause of Christ in this water-scourged country. I have observed this much: that persons, claiming to be friends of the church, and professing religion, duly attending to their secular business, crossing the waters in their boats to do so, could not attend the worship of God at the same distance under the same inconveniences. I can not know how often I was met with the question: "Did you come all the way here in your dug-out *just* to preach?" In every instance my answer was: "Certainly I did. I see men traveling over this same route attending to their worldly business. I think my business is of more importance than any other man's. I am willing to travel further, under greater difficulties, to preach the gospel to this people." To this answer some seemed thoughtful, others perplexed and blank. When I have seen men giving attention to their worldly affairs with greater industry and zeal than I was exercising in the cause of my Master I have felt rebuked, and that I must seek the grace to sustain me in greater ardor and devotion to the gospel, and I am always happier in its attainment.

J. D. N.

Reply from a Young Preacher.

MR. EDITOR: Not long since my attention was arrested by an article from Dr. T. S. West, the object of which was to sound a note of warning for young preachers. If I understand it correctly, it is but the reiteration of Dr. A. Clarke's advice: "Converse sparingly with women, and especially with young women." Now this advice, I take it, means beware of young women lest they fall in love with you, or you with them. No very great misfortune, surely, if both are of one mind on the subject. Of course, neither doctor would object to that; therefore, I suppose they mean, be guarded in your conduct, lest you fascinate some fair maid and be not able to reciprocate.

Now, as Protestants, we expect every preacher to marry, and, of course, a wife whom his judgment pronounces the queen of womankind.

Let us suppose A. to be a young man contemplating marriage. As he expects to marry a *woman*, he goes into their society, converses with them. Among those he meets there is one who, he thinks, is up to his ideal. To prove if first impressions be correct, he must pay her that attention the world calls courting. If he finds that she is not all his fancy painted her and stops there, methinks he is innocent of any intention of deception, though the world generally, in its uncharitableness, affirms the contrary.

If I understand the *animus* of the doctors' advice, expressed by Dr. Clarke, and implied by Dr. West, obedience to it would make every young preacher (or any other man) appear cold, distant, haughty. Furthermore, it would make him appear to ape a superiority, and virtually to say: "I know my attractions of mind and person are very great. You might stand the one, but if I exert the brilliant powers of the other, your hearts would own me as lord of their affections; therefore I will be silent."

Dr. West asks, after having related a bit of experience, this unconscious winning the love of another, Was I guiltless? Yes, doctor; innocent as a new-born lamb; but that young lady was very foolish, or very long-headed, and thought she would be first in the field in case your then engagement came to nothing.

"Hear the conclusion of the whole matter:" "A good wife is from the Lord." But you have to find her, my young friend, and in order to do this you must associate with young ladies, talk with them, etc. Do not imagine you are so handsome and pleasing that they all will be captivated, and wear a "dislocated cortral organ" if you do not propose. If you are so silly, I predict that you will be awakened, and the word that will arouse you is "No!"

JUNIOR.

The Sabbath Question.

MR. EDITOR: In the ADVOCATE of the fifteenth instant I find an article headed "The Sabbath," signed "W." I am glad to see an article on that subject, as I think the importance of that holy institution demands a greater amount of attention than is usually given it—both from the pulpit and the press. I have long been anxious to know how the Christian world came to substitute the first day of the week for the Sabbath instead of the seventh, inasmuch as the commandment claims that we shall rest the seventh day; and, as one jot or tittle of the law can not fail, I profess my inability to solve the difficulty. "W." writes that under the Christian dispensation the Sabbath is commemorative of the resurrection of Christ on the first day of the week. "W." further states that the example of Christ, the apostles, and the usage of the early church, under their ministry, is deemed among Christians as sufficient for the change of the Sabbath. I no not, but there are thousands of good and wise men who fully subscribe to "W's" statement. Let us examine the matter a little. Did not Christ recognize the original Sabbath, and claim to be Lord of the Jewish Sabbath? Did not his disciples rest on the Sabbath while Christ was in the tomb—the day before his resurrection? Did not the apostles observe the original Sabbath by preaching and teaching in the synagogues to both Jew and Gentile Christian for forty years? After his resurrection I can not see in the example of Christ, or his apostles, anything to favor a change in the fourth commandment. Will "W," or some one else, fully explain this difficulty, so as to remove my conscientious scruples on this to me very important subject?

J. W. H.

CHRISTIAN, Ala., June 17, 1882.

To Him That Overcometh.

Men often ask with wonder, and sometimes with complaint, "Why does God ever suffer his grace to be frustrated, or his plans for man's salvation to be thwarted? Why does he not draw them resistlessly and hold them by compulsion?" Omnipotence may do marvelous things in the surroundings of a man, but the choice of a man's own spirit determines what he shall become. Gracious influences do not make a gracious state; religious impressions do not make a religious man. God may give a man the opportunity and the needed help, but the victory comes to him who wins it. The winning of it is the glory of it. All the powers of heaven and earth can not give a man that, unless he take it. The taking of it is the essential thing. God could relieve a man of the contest; but that would not be winning the battle. The skill of labor is not acquired by avoiding the labor. The results of travel are not gained by avoiding the journey. God might spare a man the discipline, but that would not give him the virtue. He could spare him the cross, but that would not give him the crown. Missing the trial is a different thing from enduring the trial. You may keep the metal from the fire, but you can not also give it the purity of refined silver. Escaping obligation is a different thing from fulfilling it.

"God may give a man a gentle disposition. But a gentle disposition is not a virtue; it is only an advantage. The self-control of Christian meekness is a very different thing from that placidity of temper which has never been disturbed. The calmness of the ocean steamer, which has faced and conquered the storm, is very different from the quiet of the abandoned ship which drifts before the gale, and is quiet only because it does not resist. Every victory acquires its meaning from the struggle. We need to go with Jesus to Gethsemane before we can understand the full meaning of Calvary. We need to see him as he prayed, "being in an agony, and sweating, as it were, great drops of blood," before we can know how keenly he must have felt the injustice of those who tried him, the insults and jeers of those who held him, and the cruelty of those who crucified him. Then we may know how much that victory meant by which he "overcame the world." The sublime patience of the cross can be understood only from the agony of the garden.

So every victory is measured by what it cost to win it. If there was no struggle, there would be no strength. The severity of the contest gives significance to the victory. It is only a long, hard contest for us against selfishness and sin, and indolence and doubt. There are many hours of depression, when "the clouds return after the rain." But so it has been with every one who has pressed toward my prize. No one ever sought a desired haven but he has faced the storms sometimes. But the promise is that "he that overcometh shall inherit all things"—all that there is in the promises of God; all that there is in the kingdom of the Lord Jesus Christ.

The Gospel Invitation.

My Christian brethren, one word to you. We are continually meeting men around us, and often have intimate dealing with them, who are not Christians. You meet them in society; you meet them in the community life of the university and the exchange, and in the bustling corners of business where men meet in common on the broad basis of their accepted merits, and where allowances for individual peculiarities are never made, and are elements utterly unknown. How are we to treat them? What is our Christian profession for? Is it in fencing us in from the world, at the same time to fence out the world from us? Are we to clothe ourselves in the outer coverings of religion, and talk at our brethren from the stock of goodly words in our experience, as David chose the pebbles from his shepherd's bag, and hurled them at Goliath? No, my brethren; not so. We must be true and manly men; we must take men as we find them in the world; we must not sink our manhood in what we may be disposed to think are the requirements of a Christian profession, or else we can not obey the apostle's injunction, and quit us like men. We must throw way all cant, not the foundation basis—the root of the matter of which this is only the superficial covering, for somehow it is hard for a true and honest man to respect a whining fellow-man, no matter how near canonization he may be at the church's calendar of sainthood.

The first step, then, is a thorough respect for one's character as a true Christian in God's sight, not in man's. The second step is to abandon those technical terms which we never use about the real things of every-day life. Why can you not talk to your neighbor about being a Christian in an open, manly way, and not feel yourself compelled to slide up to the subject by degrees, and with the help of obsolete and long, buried expressions? They were, to cant, no doubt, to cover the needs of the soul; whereas, in reality, they too often hind. They were invented to help forward the awakened soul; whereas, they deceive men with the mere talk about the externalism of the church as an institution, and disgust men with spiritual things. Never let us be ashamed of Jesus and his cross, and his atoning work; we glory in all these! Only if the gospel needs translating and explaining, let us translate it into the honest language of to-day. Do not wrap it up and dwarf it into the phraseology of the past. Let us tell the old story of the cross, as Jesus would tell it if he were here on earth in this nineteenth century to-day; just as he told it to meet the common wants of a sin-stricken world when he was here eighteen hundred years ago.—Rev. Wm. Wilberforce Newton.

AGAINST COVETOUSNESS.—No divided or impure heart whatever can clearly and steadily see the light of God. But we do not need to be told what a darkening influence is exercised over Christian men by the love of money in particular. We are, unhappily, too familiar with its ravages in the modern church, with disciples, genuine enough, zealous sometimes to a fault, and loud in their profession of Christianity, who nevertheless betray, by the stationariness of their moral character, or by their unconscious perseverance in faulty habits which every one notices but themselves, or by overlooking very obvious duties lying in their path, that they can not be walking open-eyed in the light of God. Christians who, throughout the greater part of life, remain unchastened, ungentle, unmellowed, hardly distinguishable from the utter worldling by reason of their petty, grasping, saving ways, are frequent enough everywhere. Were the cause of that religion to be faithfully inquired after, or could it be plainly told, how often would it prove to be just this—that the real desire of their heart is not bent with single-minded longing upon the attainment of God's approval or of his celestial rewards, but has become diverted to an excessive degree on temporal objects, chained down to earth, and made earthly by the over-eager pursuit of success, or by an over-warm delight in such perishable gains as they have been able to win for themselves in the scramble of business. With such Christians a reverse process has been going on from that which happened to the converts of Ephesus. The eye of those hearts at Ephesus were enlightened, so that they saw the riches of God's own inheritance—the celestial wealth destined for children of God in the everlasting kingdom of their Father. But we suffer the dazzle of corruptible gold to fall across our vision, and draw after it the worship of the heart; then our eyes, which were full of heaven's own light, grow dim again, the celestial glory fades away, the shining crown suspended over Christian heads has leave to hang there unseen, and we toil on to rake together in the dark what is but dust after all, though it be the dust of gold.—J. Oswald Sykes, M. A., D. D.

SEEING IN A FOG.—A friend of ours last March, sailing down the coast, came on deck one morning to find the air pervaded by a fog so thick as to shut off the vision for even a few yards from the steamer. He had been aware during the night of a peculiar vigilance and activity on board, and ascertained that the fog had lasted since the previous evening. On inquiring of the captain concerning their whereabouts, he was told that they had passed Cape Hatteras in the night. "How did you know that? Could you see the light?" "Oh, no, not in a fog like this." "Well, you certainly could take no observations without a star in sight." "No; but we have other ways of seeing where we are than those you have mentioned." "How?" "By the lead. Our soundings told us when we were off the cape, and when we passed it." The spiritual have other means of seeing than what we call our sight. They see by the lead. That lead is faith. All distinctively Christian seamanship consists in the use of this "vision and faculty divine." There are nights when the heavens seem walled above our heads, and no light shines from the shore—when through the moaning and midnight seas we have the stormy and perilous crises of our life. But we go on, sounding the very depths that encompass and imperil us, and find in the rocks and shoals themselves our chart and our security. For "we walk by faith, not by sight."—Christian Intelligencer.

Christian Advocate.

THURSDAY, JUNE 29, 1882.

PILGRIMS PRAYER.

BY REV. S. H. READE.

Here before thy altar bending,
We, thy children, now attend;
On thy grace so free depending,
Low the contrite knee we bend.
Pray we each for that rich blessing
Which thy word has surely said
Thou will grant to those confessing
They would heavenly God.

Come we to the bleeding fountain
Flowing rich with Jesus' blood;
Here we to the holy mountain
Down which flows the crimson flood.
Seek we now a burden-bearer
Who will all our steps attend;
Can we find another fairer
Than our Christ, the sinner's friend.

Jesus, hear our sincere pleading,
Hear us in our direst need;
Listen to our interceding,
And our troubled souls now feed;
Feed us on the heavenly manna
Which descendeth from above,
O'ercast not thy blood-stained banner
Still for evermore be love.

When we, to thy likeness waking,
Shall be fully satisfied;
When, we see, through glory breaking,
Jesus, once the Crucified,
With the angel bands surrounded,
Coming through the yielding air,
Then we'll sing thy love unbounded,
O, thou Fairest of the fair.

Notes of Life.

BY BISHOP ROBERT PAINE, METHODIST EPISCOPAL CHURCH, SOUTH.

In a "Memorial of Rev. John Horsey," recently published in the Christian Advocate, Nashville, I have already given most of the prominent incidents of this year's labors, and sketched the characters of some with whom I was here thrown into contact and need not repeat, except as a summary.

The formation of the first missionary society among the Methodists to operate among the Indians, occurred in Tuscaloosa, in the spring or early summer of 1820. I am now aware that Dr. Bangs had brought this subject to notice in New York about that period, and that at the General Conference held that year it had been determined to organize such a society—and that a constitution had been adopted and officers appointed—of all which we were profoundly ignorant when the members of our church, together with the citizens of the community generally, united in the little vicinity of the Methodist meeting-house in Tuscaloosa and formed a "Missionary Association" to Christianize and civilize the two large tribes of Indians Chickasaws and Choctaws—our immediate neighbors. The lapse of over sixty years has not effaced the remembrance of my feelings, when after all the preliminaries had been finished the writer was urged by the unanimous vote of the society to visit the Choctaws, to obtain the consent of the chiefs and people to admit missionaries, and, if successful, to select a site for a school, nominate a superintendent, and report as soon as possible. All which was done, as heretofore related, while prosecuting this enterprise. After consulting the United States official representative in the Choctaw Nation, and being assured of a cordial welcome, and when seeking a location for a school, I was taken ill of a malarial fever and was detained so long and so enfeebled that I was obliged to give over the further effort to explore the country. I had, however, the pleasure of reporting to our association that the way was open, and that the vicinity of the "Six Towns" was by common consent recommended as the best location for the school. I was also authorized to nominate Nicholas T. Snred as willing to take charge of it if the society and the Conference would go promptly into it.

Why this attempt to send the blessed gospel with its train of civil, social, and religious influences was not carried forward at once I know not. Early in the fall I left the country to attend the Tennessee Conference. Hearn, Regan, and Snead fell into the Mississippi Conference and by the act of the General Conference that whole section of country was attached to the Mississippi Conference.

A few years later, through the labors of the Conference missionaries—the valleys especially—an extraordinary revival occurred in that tribe. Hersey and the Presbyterian Mission had prepared the way, while Folsom, Le Flore and other Choctaw chiefs, were instrumental in a glorious work of moral and religious benefit to the whole nation.

It is not surprising that *Ethnology*—the science which treats of the different races of men, should be an interesting subject to an intelligent people, for while obscurity rests like a cloud over the origin and primeval history of nearly all nations, it is natural to desire to know as much as possible of our ancestry. What labor and expense have been devoted to this subject in unraveling the mysteries of African, Egyptian, Grecian, and Roman antiquities! The more cultured a people become the more interest they take in their early history. A thoroughly barbarous people are utterly indifferent to such topics. May not such thoughts suggest sufficient apology for some remarks upon the history of the great tribes contiguous to my circuit?

The Chickasaws and Choctaws were evidently of the same stock—their similarity in language, personal appearance customs, and traditions, clearly demonstrating this fact. They, like most of the red race in the United States, claim to have migrated from the Northwest; and while other tribes who hold themselves to be of Northwestern origin, affirm that their ancestors continued to travel eastward to the Atlantic slope, these tribes believe their fathers, after crossing the Mississippi river, turned southwest and settled where authentic history found them several centuries ago. The Cherokees and Muscogees, or Creeks, have substantially the same tradition. Naturalists say they belong to the great "*Appalachian*" *family* of Indians. The Appalachian—"*the long or endless mountain*"—was the name given by De Soto and early Spanish authorities to the great range of mountains, including its plateaus and parallel ridges, which, leaving Canada, passed through Vermont, New York, Pennsylvania, and on southerly, diverging from the Atlantic coast line, and subsiding in Georgia and Alabama, and abounding (throughout generally its whole extent) in coal, iron and other minerals. The southwestern extremity of this range reaches into North Mississippi, separating the tributaries of the Mississippi from those that fall into the Bay of Mobile. The English called it the Allegheny range, but De Soto and the Spanish discoverers the Appalachian. Other names have been given in certain parts of it, as "Blue Ridge," "Cumberland," etc., but *Appalachian* was probably its earliest name for the whole range. Geology indicates that the larger part of it was of earlier date than the Andes or Alps. Over a great part of this territory, especially the Southern, the mysterious old Natchez race, the Cherokees, Creeks and their associate tribes, were found when the whole race invaded that region, and hence the country gave the name to its inhabitants. How the tribes change their locations is illustrated by the Delawares, Shawnees, and others, one residing on the Atlantic slope, but now in Kansas and the Northwest; and to what extent the tribes have mixed is indicated by the facts that Tecumseh's mother was a Creek, while he and his brother—the prophet—were Shawnees and were found on the borders of Canada, in the war in 1812. The Cherokees and Chickasaws were less migratory in disposition than usual with the other tribes; for while it is said they descended from two brothers, and have always lived close together, they have retained separate tribal and political distinctions to a remarkable degree. Even the fierce savage wars which on several occasions have burst forth between them have ceased as suddenly as they began. About equal in population, in intellectual culture, and industrial improvements, they have respected each other's rights as good neighbors and true friends, and when it has been otherwise, the fault has been in the whites. Having visited them while living here, and repeatedly in their new homes west of the Mississippi, I gladly testify that this applies to them now.

The first authentic account we have of these two great tribes is their invasion by Ferdinand De Soto. This very remarkable man had distinguished himself as a Spanish cavalier under Pizarro, in the conquest of Peru, about the time of Luther's appearance in obedience to the command of Charles V. before the "Diet of Worms." Having returned to Spain loaded with the spoils of that infamous war, he asked and obtained the royal consent to organize an army and a fleet to return to America as commander-in-chief, and invade and attach to the kingdom of Spain the far famed Florida. Having married the beautiful Babadilla, daughter of a royal favorite, and collected a large force of the most gallant spirits in Spain, he set sail, with the knights and some of their wives, to rendezvous at the Island of Cuba. There he left the ladies and proceeded in full force to Tampa Bay where he landed, May 30, 1539. This was the largest and most formidable army that had ever invaded the continent. From the time he buried his transports, and thus cut off all means of returning to Spain, his conduct admits of no explanation, but that he was seeking to find Ponce de Leon's imaginary Fountain of Health, or the fabulous Eldorado gold and diamond mines. Hence he spent some time in exploring Florida, thence into Georgia—thence, turning southwest, he struck the Alabama river, and had a terrible battle with the Indian fort situated on the river and under the noted Chief Tuscaloosa. The Spaniards call it Matrvilla; it is described as being on the north bank of the Alabama river and about twenty-five miles above its junction with the Tombigbee. Passing up the latter, he is said to have crossed the Black Warrior near where Erie now stands; after a fierce battle of two days with the Choctaws. Continuing his course, Pickett and others say, De Soto crossed the Bigbee—or Little Tombigbee, near Waverly, in Lowndes county, Mississippi—not far below the mouth of the Buttahatchee; and took the buffalo trail up the prairie region. The Tibbie, being the line between the Choctaws and Chickasaws, enters the Bigbee just below where he crossed it, his way henceforth was among the latter tribe, and not far from the present Mobile and Ohio Railroad. This level and beautiful prairie, running north for forty miles, along a well-beaten buffalo trail, was the best possible way for his artillery and stock, and upon reaching the neighborhood of the Chickasaw "Council House," not far from the Pontotoc ridge, he went into winter quarters.

The place of encampment was fortified, near the largest village in the Nation and in the most populous part—abounding in maize and other valuable products. The Spaniards were not likely to forego the use of those advantages, and the Indians feared to resist it.

Nashville Christian Advocate.

Religious Intelligence.

MISSIONARY.

—The missionaries of the American Board appointed to the Central African Mission have encountered unexpected difficulties in their journey to Bihe. Letters from them, dated Bailunda, August 23d, and printed in the Missionary Herald for January state that the King of Bailunda has compelled them, for the present, to give over their attempt to reach Bihe, and abide at Bailunda. The party left Bailunda and arrived at Biheli, in company with the King's ambassador, who had been charged with entrance to them. Biheli is on the border of the dominions of the kings of Bailunda and Bihe. The ambassador carried a present to the chiefs of Biheli, and brought back a story to the effect that a messenger from the King of Bihe had left word that the white men must not come into his country. If they did, they would be plundered and murdered. The missionaries said they would take the risk; but the ambassador refused to allow them to proceed and the carriers were afraid to disobey the ambassador. So the party was compelled to return to Bailunda. They had an interview with the King, who told them he would not permit them to go to Bihe at present. They must stop near him, or he would hire carriers and send all their goods back to the coast. Subsequently they learned from a Portuguese trader from Bihe that the King of Bihe was expecting them, but the King of Bailunda refused to listen to this information. The missionaries will remain at Bailunda for the present and are providing temporary quarters for themselves. They hope to be able to push on to Bihe when reinforcements arrive.—New York Independent.

THE MISSIONARY STATUS.—Bishop Bastle says: "At the beginning of the present century there were not, if the data we have are reliable, more than 50,000 converted heathen under the care of evangelical missions, while to-day there are not less than 1,950,000. The year 1878 alone shows an addition of some 80,000 souls. Let us take individual islands and 'coast lands,' and mark the strength of the Christian population. In the West Indies and Madagascar there are about 310,000; in India and Farther India, some 5,000; in West Africa, 45,000; in South Africa, 180,000; Indian Islands 90,000; China, 70,000; South Sea Islands, more than 300,000. To-day there are about 70 missionary societies in active operation, employing of Europeans and Americans alone, 2,000 ordained ministers, besides hundreds of native preachers, and over 23,000 native helpers. Those various societies, in addition to the number of missionaries sustained, have founded and are sustaining nearly 12,000 mission schools, in which there are more than 800,000 pupils, hundreds of whom are under theological training for the ministry. May we not rejoice that on many an island and along many a seacoast, the morning of redemption is dawning, and on some the sun of righteousness has actually risen?"

—The Blantyre (East Africa) Mission of the Church of Scotland is going on steadily under its new management. The scandal growing out of the horrible punishments inflicted by former missionaries on the natives is a thing of the past, and now men and better methods are redeeming the name of the mission. The meetings at the mission are well attended and orderly quiet reigns in the community. Outside the mission the Makalobs, who seem to be losing the excellent character given them by Dr. Livingstone, are making serious disturbances. The chiefs war among themselves and commit terrible cruelties. One of them has killed two of his wives by crushing their heads between boxes. The presence of the missionaries in the neighborhood has, however, a restraining influence. There has been a change in the method of dealing with natives gathering at the station. Formerly Blantyre meant to them "You go there naked and you come away clothed;" but it means now something more than "calico" and "protection." Eight villages have been formed around the station. The roll of the school includes 130 scholars. The advanced scholars read English and write, but are weak in arithmetic.

—Bishop Penick of the African Mission of the Protestant Episcopal Church writes that the schools have been visited with a scourge in the shape of an insect called the "chigre." It requires much of the time of those connected with the mission to extract these troublesome insects from the flesh of the little sufferers. The "chigre" buries itself in the flesh, forming a white, bough sac, which it fills with eggs. In from twenty-four to thirty-six hours these eggs hatch, and the process of hatching and burrowing goes on rapidly, the parasite going deeper and deeper, until mortification sets in and death ensues. The Bishop has distributed large quantities of rice in the districts suffering from a famine, and has in many cases been aware of the dishonesty and ingratitude of the heathen, though he believes that the general effect of the exhibition of Christian liberality in the timely gift will be very salutary.

—India contains 1,766,695 square miles. It is as large as twenty-eight States like Illinois; or one hundred and ninety-seven States like Massachusetts. The census has just been taken, but the results are not yet made known; we can safely say, however, that the population of India is about 250,000,000. Of this vast number about 185,000,000 are of the Brahmin faith, about 10,000,000 are Mohammedans, and about 3,000,000 are Buddhists. Of the remainder 750,000 are nominal Christians, and the remainder are of the various religions of the hill and aboriginal tribes.

—From Mr. McAll's Mission in Paris. M. Christal, an artist, an highly-gifted hitherto superintendent of the children's mission, left in May for Africa, where the French Protestants have a mission. He will be with M. Coillard, who is an explorer, discoverer and missionary of very high attainments and standing.

—The South American Protestant missions conducted by both American and European societies, are found in the Guianas, in Brazil, and the Argentine Republic, in Columbia, Peru, Chili, and to a small extent in southern Patagonia and Terra del Fuego, as well as in the Falkland Islands.

—In the great work of foreign missions, the Moravian Church is the pioneer of the Protestant Churches. It sent its first missionaries to St. Thomas, in the West Indies, in 1732. The one hundred and fiftieth anniversary of this event is to be celebrated on August twenty-first.

—The French missionaries who are in the Egyptian Soudan complain that the slave traders is more active than ever and that, far from taking measures to prevent it, the regular troops take part in it in the neighborhood of the Nile, where they capture thousands of slaves of both sexes and all ages.

—The mountains south of Kordufan are reported by a missionary to be inhabited by a very beautiful race of Negroes, who have resisted all efforts of proselytizing Mussulmen. These are sold at high prices, and the slave hunters regard them as a favorite prey.

—Over $50,000 were raised by the ladies of the Methodist Episcopal Church, South, in the last four years, besides an increase during the quadrennium of more than $150,000 for Foreign Missions by the regular collections.

—Two millions four hundred thousand of the population of India speak Burmese and Karen; 36,000,000 speak Bengalee. Among the former there were in 1861, 50,000 Christians; in 1871, 62,720.

—Rev. Wm. Taylor has sent twenty-two missionaries to Brazil since last September. He expects to sail for South America, June 1. The missionaries are prospering through faithful labor.

—The popularity of the Presbyterian school for girls at Tripoli is so great that the Moslems have opened an institution copying its methods, and the Greeks have devoted a convent to a similar purpose.

—The Rev. W. H. Barlow has communicated the offer of a friend to give £1,000 to the C. M. S., of London, for the purpose of sending a missionary to the Esquimaux on the McKenzie River.

—The Friend of India states that there is a remarkable religious movement in Eastern Bengal, several thousand native Christians having left the Catholic communion to join the Protestants.

—At Amoy, China, four natives have been licensed to the ministry in connection with the mission of the English Presbyterian Church, and were at once called to vacant charges.

—The government daily paper in Tokio, Japan, consents to insert an advertisement of the Scriptures, which act is regarded by the missionaries as an important concession.

—The Missionary Union of the Baptist Church through its Foreign Missionary Board received last year $302,281 19, a larger sum than ever before received.

—The Rev. J. M. Strachan, M. D., for many years a missionary in Madras, has been nominated to succeed Dr. Tilleard, resigned, as Anglican Missionary Bishop of Rangoon.

—The expedition of the American Board to Bihe, Central Africa, is reported to have arrived at Bailundu, 200 miles from the coast, and to have been cordially received by the king.

—In the Missionary Hospital at Beyrut, Syria, there were 619 patients treated last year. Among the number were 43 Mohammedans and 50 Druses.

—A Hindu Sunday-school is the latest novelty in heathen India. It has been started in Coconada for the benefit of those who have no facilities for studying the Hindoo religion.

—At a collection at Southsea, England, for a mission church a check for £2,000 was put on the plate, which astonished the deacons. May deacons be often so surprised.

—The success of Christian Missions in Japan has aroused the Buddhists to unwonted exertions. They are holding protracted meetings all over the land.

—Haines St. Church, Philadelphia, a few Sundays ago, and a stormy one at that, raised $1,000 for missions, which the Sunday-school will make up to $2,000.

—Mrs. Harriet E. Jessup, wife of Rev. Henry H. Jessup, D. D., Presbyterian missionary to Syria, died in Beirut, April 5.

—Five Christian newspapers are now published in Japan, one of them being a Sabbath-school monthly for children.

—The native Christians of the U. P. Mission in Egypt gave last year nearly three dollars each for foreign missions.

—Twenty-seven missionaries to China and Japan recently left San Francisco on one steamer.

—Austria is the only country in Europe where open and aggresive Christian work is prohibited.

MISCELLANEOUS.

—The Chicago, Milwaukee and St. Paul road has issued an order against the sale of liquors to its employees. Orders have been sent to all persons keeping eating-houses on the lines, prohibiting the sale of intoxicating liquors, or the keeping of a bar on their premises.

—Archdeacon Allen wants the convocation of Canterbury to appoint a committee to mark passages in the Revised New Testament which are clearer than they are found in the Authorized Version, to the end that they may be read in the churches.

—It is said that of the six hundred and twenty-six ministers in the Presbyterian Church of Ireland only one can now preach in Irish, but there are a number of Bible-readers who can use the old tongue.

—Methodism stands well in the city of Newark, N. J., with 16 churches, and considerably over 5,000 members; but has been damaged by unwise locations for some of its churches.

—The debt which for five years has hung over the Committee of Publication of the Southern Presbyterian Church has at length been extinguished.

—The late Stephen Paxson, Sunday-school missionary in the West, established fourteen hundred schools, their aggregate attendance being 70,000, besides 11,000 teachers.

—The Reformed Episcopal congregation in Montreal, Canada, has been relieved from a debt of $17,000 for their church through the liberality of Mr. B. Dawson, of that city.

—There are so few Presbyterian Churches in New England that it is rather a notable event that another church of that order has been founded in Boston.

—The first Welsh church in Ohio was founded in 1803. At present there are in the State forty churches with 3,000 members.

—Mrs. Jackson, sister to Mr. Spurgeon, recently preached the anniversary sermon of Bethel Chapel, Pontlottyn, Wales.

—Dr. French, Anglican Missionary Bishop of Lahore, has received an Afghan War medal for personal bravery in the late war.

—The number of Protestant communicants increased about 14,000 in the city of Berlin during the last year, owing largely to the labors of the city missionaries.

—It is said that Dr. Morgan has received pledges of nearly $100,000 toward the erection of a grand Episcopal Church in Avenue de l'Alma, Paris.

—Rev. Dr. Anderson, of Morpeth, is the oldest minister living of the Presbyterian Church of England. He was ordained March, 1822.

—The Jesuits have purchased the Imperial Hotel, a very large building at Dover, England, and will convert it into a Jesuit College.

—Moody and Sankey have declined for the present an urgent invitation to enter upon a year's evangelistic work in London.

—The 382,691 Congregationalists in the United States gave last year for their religious work $3,602,942 31—an average of nearly $10 per member.

—The Lord Mayor of London has given five thousand dollars to the Wesleyan missions, in "loving remembrance of Dr. Pusbon."

—The new English Bishopric of Newcastle has been offered to Canon George Henry Wilkinson, a high churchman.

—The Christian Knowledge Society, a Church of England publishing house, made last year a net profit of $30,000.

—The Baptists in the South number altogether 1,715,701, of whom 974,100 are white and 741,601 negroes.

—The Jubilee Fund of the English Congregational Union now amounts to $300,000.

—The Unitarians of Great Britian are to hold a National Conference in April of this year.

—The Dunkards are said to employ 15,000 ministers, and to have 100,000 church members.

—Thirty-eight Bishops were appointed by the Pope at a consistory held in Rome on the thirteenth.

—During their two months stay in Edinburg, Moody and Sankey conducted 130 meetings.

—Mr. Moody, the evangelist, will probably remain in England another year.

—The Archbishop of Canterbury contemplates resignation, unless his health improves.

—The Baptists have in Liberia 22 churches and 1600 communicants.

—There are now 350 Christian churches in Burmah.

—Cincinnati has 8,000 Jews.

Our Young People.

OLD-EYES' SPEECH.

I was made to be eaten,
And not to be drank;
To be threshed in a barn;
Not soaked in a tank.
I come as a blessing
When put through the mill;
And slight and a curse
When run through a still.
Make me up into loaves
And your children are fed,
But if into drink,
I will starve them instead.
To bread I'm a servant
The eater shall rule:
To drink I am master;
The drinker a fool.
Then remember the warning
My strength I'll employ,
If eaten to strengthen,
If drunk, to destroy.

Sammie's Dinner.

MR. EDITOR: Some weeks ago little Sammie Smith, aged seven years, received at Sunday-school a lesson paper, with the picture of an idol, and worshipers bowed down before it. Sammie's mind seemed to be much exercised thereby, so he asked his mother what it all meant. His mother explained; then Sammie filled with trouble asked if they could hear of God and Christ, would they believe? Whereupon his mother explained God's plan of sending missionaries to tell them of Jesus and his love, that the heathen might believe and be saved. Well then, said Sammie, as I have a dime I will hire Rev. Brown to go and preach to them, and tell them of Jesus. So he came to the writer and said: "Bro. Brown, I want to hire you to go and preach to the heathen, and tell them of Jesus, as they are going to be lost without a knowledge of him." Of course I could not comply, but began to tell him of Sister Sanford, and her mission of love to the heathen. He determined to send her his dime. So I encouraged the effort by asking him to try and raise other dimes among his schoolmates, with a promise to assist him. I am glad to say that success has attended the effort, and now we would be glad for the encouragement of little Sammie and his missionary friends, that you would publish this with the names of donors and amounts as follows:

Sammie Smith, twenty cents; Willie Smith, twenty cents; Arthur Darby, ten cents; Luther Middleton, ten cents; William Kinner, twenty-five cents; Charley Robertson, ten cents; Ernest Robertson, ten cents; Grace Brown, ten cents; Dolla Brown, ten cents; Ada Ethridge, twenty-five cents; Irene Powell, twenty cents; Leola Stamper, ten cents; Nellie Smith, ten cents; Julia Smith, ten cents. Total, $2.

H. F. BROWN,

PLEASANT HILL, La., June 6, 1882.

Cornwallis's Buckles.

I am not quite sure of dates, but it was late in the fall, I think, of 1777, that a foraging party from the British camp in Philadelphia made a descent upon the farm of Major Rudolph, south of that city, at Darby. Having supplied themselves well with provender, they were about to begin their return march, when one of the soldiers happened to espy a valuable cow, which at that moment unfortunately made her appearance in the lane leading to the barnyard; and poor Sukey was confiscated for the use of the company.

Now, this unfortunate cow happened to be the pride of the farm, and was claimed as the exclusive property of Miss Annie Rudolph, the daughter of the house—aged twelve years. Of course no other animal on the estate was so important as this particular cow, and her confiscation by the soldiers could not be tolerated for a moment. So, Miss Anne made an impetuous dash for her recovery, but finding the man deaf to her entreaties and the sergeant proof against the storms of her indignation, the high-spirited child rushed over to the stables, saddled her pony, and was soon galloping off toward the city, determined to appeal to the commander-in-chief of the British army, if nothing less would save the life of her favorite.

Meanwhile, poor Sukey trudged along, her reluctant steps quickened now and then by a gentle prick with the point of a bayonet in her well-rounded side.

To reach the city before the foraging party, was the one thought of the child, as her pony went bounding along the old Chester road at a pace that soon brought her within the British lines. She was halted at the first outpost by the guard, and the occasion of her hot haste was demanded. The child replied: "I must see the general immediately!" "But the general cannot be disturbed for every trifle. Tell me your business, and if important, it will be reported to him."

"It is of great importance, and I cannot stop to talk to you. Please let go my pony, and tell me where to find the general!"

"But, my little girl, I cannot let you pass until you tell me whence you come, and what your business is within these lines."

"I come from Darby, and my business is to see the general immediately! No one else can tell him what I have to say!"

The excitement of the child, together with her persistence, had its influence upon the officer. General Washington was in the neighborhood, with his ragged regiments, patiently watching his opportunity to strike another blow for the liberty of the colonies. The officer well knew that valuable information of the movements of the rebels frequently reached the British commander through families residing in the country, and still, in secret, friendly to the Crown. Here might be such a case, and this consideration determined the soldier to send the child forward to head-quarters. So, summoning an orderly, he directed him to escort the girl to the general.

It was late in the afternoon by this time, and Cornwallis was at dinner with a number of British officers, when "A little girl from the country with a message for the general," was announced.

"Let her come in at once," said the general; and a few moments later Miss Anne Rudolph entered the great tent.

For a moment the girl hesitated, overcome, perhaps, by the unexpected brilliancy of the scene. Then the spirit of her "Redwolf" ancestors asserted itself, and to her, Cornwallis in full dinner costume, surrounded by his brilliant companions, represented only the power that could save her favorite from the butcher's knife.

"Well, my little girl," I am General Cornwallis," said that gentleman, kindly. "What have you to say to me?"

"I want my cow!"

Profound silence reigned for a moment, then came a simultaneous burst of uproarious laughter from all the gentlemen around the table. The girl's fiery temper was kindled, but she held her ground, and her set features and flashing eyes convinced the general that the child before him was one of no ordinary spirit.

A few words of encouragement pleasantly spoken, quickly restored the equability of the girl. Then, with ready tact, the general soon drew from her a concise narration of her grievance.

"Why did not your father attend to this for you?"

"My father is not at home, now."

"And have you no brothers for such an errand, instead of coming yourself into a British camp?" "Both of my brothers are away. But, General Cornwallis," cried she, impatiently, "while you keep me here talking they will kill my cow!"

"So your brothers also are away from home. Now, tell me, child, where can they be found?"

"My oldest brother, Captain John Rudolph, is with General Gates."

"And your other brother, where is he?"

"Captain Michael Rudolph is with Harry Lee." The girl's eyes fairly blazed as she spoke the name of gallant "Light-horse Harry Lee." Then she exclaimed: "But, General, my cow!"

"Ah, had one brother with Gates and one with Lee. Now," said the general, severely, "where is your father?"

"He was with General Washington," frankly answered the little maiden; "but he is a prisoner now."

"So, so. Father and brothers all in the Continental army! I think, then, you must be a little rebel."

"Yes, sir, if you please I am a little rebel. But I want my cow!"

"Well! you are a brave, straightforward little girl, and you shall have your cow and something more, too." Then, stooping forward, he detached from his garters a pair of brilliant knee-buckles, which he laid in the child's hands. "Take these," he said, "and keep them as a souvenir of this interview, and believe that Lord Cornwallis can appreciate courage and truth, even in a little rebel." Then, calling an orderly, he instructed him to go with the child through the camp in search of the cow, and, when he should find the animal, to detail a man to drive her home again. So Miss Annie returned in triumph with her prize! And those sparkling knee-buckles are still treasured by her descendants as a memento of Cornwallis and the Revolution. St. Nicholas.

A Sharp-Eyed Boy.

A poor lad living near Philadelphia was invited a couple of years ago by a wealthy friend in town to dine with him. Among the dishes now to him on the table, he noticed that one which he particularly relished was set down on the menu as "*Ecllet à la champignons.*" A sharp scrutiny showed him that the "champignons" were only mushrooms, such as he had gathered on the sheep walks. These, however, as his friend explained to him, were of finer quality, and had been cultivated and canned in France. They sold at retail, his friend explained to him, readily at sixty cents a can. Strolling through the market the next day, the boy saw one or two quart baskets of native mushrooms marked at that price. "Is there much demand for these things?" he asked. "We do not think much of them in the country." "They are considered a rare delicacy," said the man, "but only epicures can afford to buy them."

The lad passed on with a new thought in his brain. Why could he not grow mushrooms? He was poor, to be sure, and had little time to spare from his regular work, and had no land. Here was a crop which he had been told could be raised in a cellar, one for which there was always a demand which could easily be increased, and no supply. He went home, and during the next few weeks read every book he could find on mushrooms, laid out beds in a back cellar, manufactured his spawn with a few old mushrooms and the manure heap, and last fall filled the market with his boxes of tiny silvery buttons, blushing delicate pink. They were of precisely the same quality as the French canned *champignons*, only they were dewy fresh, and sold at twenty cents. Epicures eagerly filled their baskets, and others who never had tasted them, in the prevailing high prices of all kinds of food, tried the now cheap vegetable, and came again and again. The crop fairly took the market, and the boy has already laid up a snug sum toward going to college.—Museum.

TEMPERANCE.—CREDIT.—Young man, if you contemplate a business career, you cannot look after your habits too carefully. Your aim in life is to be successful; with bad habits it is impossible to be successful or respected. Matters that seem of small importance to you may become in future the turning point in your career, either up or down, as they have many a man before you. In illustration of this we take the following anecdote from one of the New York dailies:

Horace B. Claflin, one of the most prominent and wealthy dry goods merchants of New York, was alone in his office one afternoon when a pale, care-worn young man timidly knocked and entered. "Mr. Claflin," said he, "I have been unable to meet certain payments because parties failed to do by me as they agreed to do, and I would like to borrow $10,000. I came to you because you have been a friend to my father, to my mother, and might be a friend to me." "Come in," said Claflin, "come in and take a glass of wine."

"No, I don't drink."

"Have a cigar, then?"

"No, I never smoke."

"Well," said the merchant, "I would like to accommodate you, but I don't think I can."

"Very well," said the young man, as he was about to leave the room. "I thought perhaps you might—good day, sir."

"Hold on," said Mr. Claflin, "you don't drink?"

"No."

"Nor smoke, nor gamble, nor anything of the kind?"

"No, sir."

"Well," said Mr. Claflin, with tears in his eyes, "you shall have it, and three times the amount if you wish it. Your father let me have $5,000 once, and asked me the same question. No thanks—I owed it to you for your father's sake."

Christian Advocate.

ORGAN OF THE MISSISSIPPI AND LOUISIANA CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS B. GALLOWAY, Editor.

Corresponding Editors:
REV. J. W. RUSH, REV. W. L. G. BENNICUTT
REV. C. W. CARTER, D. D. REV. J. T. SAWYER.

THURSDAY, JUNE 29, 1882.

"The gulf-stream of history" is what Joseph Cook aptly terms the results of Bible religion.

Before another issue of the ADVOCATE Charles J. Guiteau will have suffered the penalty of death for his atrocious crime. There is little probability of executive interference. To us his conduct is inexplicable on any other theory than insanity, but the national sentiment demands his life on the gallows.

Let all who can get ready to attend the approaching Seashore Camp Meeting which begins July 12 next. It is easy of access, and the rates of travel low. See another column of this paper. There is no more delightful place to spend a few days than at a genuine, old-fashioned Methodist camp meeting.

J. E. Smith, of Covington, La., in a letter to the St. Tammany Farmer, giving an account of his visit to Centenary College during the late commencement, suggests that "a thousand Methodists contribute $10 each for the repair of the college building, and I would willingly head the list with that amount. What say you, friends of Southern education?" This is a timely suggestion, and commends itself to every Methodist in Mississippi and Louisiana. Who will respond?

Gen. Buford, the old Kentucky turfman, has turned preacher, and is trying to reconcile horse racing with Christian living. We are afraid of the conversion that still loves the race-course. It has been suggested that the losses of the turf occasioned the old gentleman's repentance. The general quotes "the Bishop of Canterbury" to sustain his position, to which the Southern Churchman replies: "No! no! general; the Archbishop or Bishop of Canterbury never has and never does attend the Derby or other race-courses."

Some of Walter Whitman's writings have been suppressed as indecent and vicious. His publisher urged him to make certain erasures, but to no purpose. Other passages might be surrendered, but his vulgarities never. Of course there has been a storm raised, with the usual cry of "puritanism." Should any one be tempted to purchase the suppressed volume, we commend the following from the Christian Intelligencer: "Walter Whitman is the greatest literary humbug of the age. If the stuff which he has written were boiled down, the residuum of poetry would not pay for the process."

Our correspondent from Keatchie, La., last week made three good points. He is surely fired with the right spirit, and doubts not the recompense of reward. From many private letters also we are assured that the faith and spirit of revival is in the pulpit. Our brother said he was *working, praying* and *looking* for three things: 1. A general revival in every house and at every appointment; 2. *Trebling* the subscriptions to the ADVOCATE; 3. Making the missionary collections equal the preacher's receipts. May his heart's glowing desires be abundantly realized! Such a grand achievement is enough to awaken the sleeping energies of every pulpit and pew in the church. His aim is not beyond the Lord's promise. If any appreciable number of pastorates could accomplish so large a result, the songs of jubilee would wake the echoes from shore to shore.

We have noticed two $100 challenges made by Baptist papers for proof that any mode other than immersion is baptism. One is by the Examiner, to the editor of the New York Christian Advocate, the other by the Western Recorder, to the editor of the Louisville Christian Observer. Why they offer $100, no more and no less, we are not advised. But we must submit that such propositions are beneath the dignity of manly, theological discussion. Is the $100 any inducement for a Christian scholar to discuss the subject? It strikes us as either a mild sort of bribery now very common in the commercial world, or a blatant banter that belongs to the ring of the pugilist. Calm, careful, prayerful, exhaustive investigation of the subject is right and proper, but $100 challenges are pitiable and puerile. We do wish our good Baptist confreres could be as well satisfied on that subject as Paul was. He rejoiced in the fact that his mission was *to preach rather than baptize*. They rather reverse the order.

The Southern Outlook.

The census of 1880 is a revelation of hope to the South. Our industrial progress and material development for the past decade has far surpassed the fondest expectations of most sanguine patriots. If these gratifying facts will have the effect of stimulating Southern energy, and restoring commercial confidence, our future is full of promise and greatness. Ever since the war it has been our habit, if not mournful pleasure, to brood over our poverty. Thus the elasticity of other years has given place to depression and despair. The ear of Southern progress has been arrested, and the proud capabilities of our section allowed to sleep in an inglorious inactivity. But hope is beaming upon us. In the face of all discouragements, surrounded by the scarred and charred remains of former greatness, we are moving onward and upward. Manufactories of different kinds are springing up over the Southern States. Last year alone more miles of railroad were constructed in the South than in the Middle and New England States. Vegetable farming is becoming a great industry. Silk culture is increasingly productive. Horticulture is a large source of revenue at a season when money is most needed. All these proclaim the fact that "there is life in the old land yet."

To help forward this brightening outlook and yet more hopeful prophecies, we will indicate some duties that now imperatively claim Southern attention.

It is of foremost importance that we cultivate a hopeful, cheerful spirit. The South is richer than we have had heart to hope or think. Invidious comparisons have been made so long between the North and South that we have greatly magnified Northern wealth and sadly minified Southern capabilities. This spirit has become morbid, and is a reproach to our enterprise, intelligence and boundless possibilities. Around our firesides, to our children and with our friends, we must talk more hopefully. A man in good health has been made sick, and actually killed, by being constantly told that he "looked so dreadfully." On the other hand, invalids have been cheered and restored to health by hopeful, happy friends. That spirit we must cultivate. We have less reason for gloom and despair than any people on earth. We never read the history of France without blushing for our want of stern, masterful heroism. Since the dawning of the present century how many revolutions have swept over her like dreadful simoons of the desert! The sound of one conflict scarcely died away before the gathering clouds of another was seen darkening her skies. Trampling armies swept over her fields, and left behind a track of blood and desolation. And yet they scarcely thwarted their plans for a season or dwarfed a single energy. Soon their desolate fields were made to smile with waving grain, new and more spacious granaries were erected on the ruins of the old, and the bland smile of the farmer seemed to defy the clouds and thunder of war. The Franco-Prussian war debt was paid with marvellous promptness by a defeated people, and is to-day the greatest feat of national financiering known to history. Why then should we repine? The census indicates not only what has been done, but what we may achieve.

Again, our thinking and education must be more practical. We have lost much in this regard. No section of our country has been more productive of great men than the South, but history shows that they were lacking in practical statesmanship. Their great resources of mind were directed to the discussion of the theory of government, the nature of the federal compact, and all issues that affected the nation, rather than those local questions of development and enterprise which have so wonderfully enriched the North and East. While the Southern mind was engaged with these great questions, the keen-eyed Yankee was busy in developing home, industrial and economical, resources, opening rivers, digging canals, building dykes, erecting manufactories, and promoting every measure that could be turned into money. The result is our theories have vanished, and with them have flown our prestige and power. We need in the South more of that utilitarian spirit which so eminently characterizes the New Englander, and which has made the barren rocks of Massachusetts become fountains of flowing plenty. With a more genial sun, more productive soil, as beautiful rivers, less expensive winters than the North, the South should have outstripped her in the race, and to-day have been the robed and sceptered queen of this great Western world. We are not jealous of their prosperity, but acknowledge our own failure to improve grand opportunities. We must forget old theories, and adjust ourselves to new duties. The multiplication and improvement of local industries must be our study and care.

We should also encourage and cultivate a spirit of confidence. We know there has been too little confidence in manly integrity. Suspicion has stereotyped its forbidding form on the chivalrous brow of our manhood, and thus has stayed the march of commercial prosperity. Commerce is founded on confidence; when that is lacking the other can not prosper. Capital in multiplied thousands is idly waiting for investment. Now we believe it will be unlocked, and our country take an upward movement. Here, in the city of New Orleans, two and a half million dollars are being invested in building. If we would only consider it calmly, there is no section that promises richer rewards to capital and labor. Thousands who wandered off after the war, seeking a better country, would gladly return if able.

We further venture to say that there should be less aspiration after political leadership. Every citizen should, in one sense, be a politician, but not dream and scheme for place and power. Our restoration and greatness are not to be achieved by legislation, State or National. The eloquence of our statesmen, the patronage of the general government and the favor of the world, all will not give us glory and success. We must win our way, not by politics, but by honest labor and rigid economy. This, and this alone, is the vision of Minerva that will make every opposing Achilles tremble. The South can not expect, for many years to come, to claim leadership in national politics, nor is it desirable. Other things must command our time and invigorate our energies. If our home affairs are properly conserved, it is matter of small moment to us who pilots the national ship or how fierce the storms that assail her. Interested in all that develops the material interests of our country, as well as its moral and spiritual good, as a religious journalist we feel it not inappropriate to utter these earnest words. May Heaven's blessings rest upon our hopeful outlook, and with returning material prosperity multiply his spiritual followers, and make our Zion rejoice with an exceeding great joy.

The Old Kingswood School.

Just now, as college commencement exercises are being held, and the subject of education is uppermost, a bit of Methodist history may have special interest. Methodism was born in a university, and has ever been the patron of learning. Though, on account of the unexampled growth of the revival and the imperative exigencies of the hour, many uneducated ministers were called to the pulpit, yet early in the movement Mr. Wesley recognized the necessity, and planned accordingly for a Methodist college. This led to the founding of the old Kingswood school, which was opened on the twenty-seventh of June, 1748—Methodism's first institution of learning, and the only one for a half century. That is one of the sacred and memorable places in our ecclesiastical history. Many of the ablest and most heroic coadjutors and successors of the Wesleys claimed Kingswood as their *alma mater*. Adam Clark, the great linguist and commentator, was educated there. Dr. Joseph Benson at one time was its head-master, and John Wesley, to the day of his death, its ever zealous benefactor. Some facts connected with this mother of Methodist colleges, which suggest comparisons with modern methods and institutions, will be both amusing and instructive.

The location of a college is important. A mistake in this may work irreparable injury to the enterprise. With us accessibility is a chief consideration. A great highway of travel or railroad center is preferred. Not so Mr. Wesley. He selected Kingswood because "it was private, remote from all high roads." What would have been an insuperable objection to many in our time was the circumstance that determined its location. But is there not wisdom in our great founder's selection? or rather do we not go to the other extreme? Mr. Wesley's idea of a church school was a Christian household. To secure the highest religious training with all possible mental culture, he preferred a location remote from outside temptations and distractions. Unless this could be accomplished, a church school was in no way superior to any other. With this view he selected Kingswood. He strenuously insisted that all the children should "be brought up in the fear of God; and at the utmost distance, as from vice in general, so in particular, from idleness and effeminacy." Only pious masters and servants would be employed. Though Wesley had much trouble in keeping up a healthy religious spirit in the school, his earnest purpose is worthy of all emulation. Church schools, in which religion is not a prominent and dominant sentiment, positively and prayerfully taught, are a misnomer and a mistake. Godly parents patronize denominational institutions to secure their children a *Christian* education. If that is not faithfully attempted, the school disappoints its patrons and fails of its high purpose.

The curriculum of Kingswood was extensive, and compares not unfavorably with our much-lauded advanced modern schools. It embraced at once a primary, academic and collegiate course—"reading, writing, arithmetic, English, French, Latin, Greek, Hebrew, history, geography, chronology, rhetoric, logic, ethics, geometry, algebra, physics and music."

None but boarders were admitted, and these "between the years of six and twelve." And no child would be received "unless his parents agree that he shall observe all the rules of the house; and that they will not take him from school, no, not a day, till they take him for good and all."

The rules of the school were carefully drawn up by Mr. Wesley, and, as he said, found "agreeable Scripture and reason." Even so great a mind has strange weaknesses. Some of these rules are amusing, but were enforced with seriousness and vigor. No wonder they failed. Their strict observance was impossible and unreasonable. But Mr. Wesley was never a parent or an ordinary child. 1. They had to rise, the year round, at four o'clock, and spend the time till five in private, reading, singing, meditating and praying. 2. No play days were permitted, and no time allowed on any day for play. 3. Children must never be out of sight of a master. 4. Every child, if in health, was required to fast every Friday till three o'clock in the afternoon. 5. At five in the morning they attended public religious service, and again every night at seven. 6. At six they breakfasted; at seven school began; at eleven they walked or worked; at twelve they dined, and then worked in the garden or sang till one; from one to five they were in school; from five to six was their hour for private prayer; from six to seven they again walked or worked; supper at seven, and to bed at eight. These surely were rigid regulations, and he enforced them with firmness and exactness. His theory against playing was: "He that plays when he is a child will play when he is a man." He peremptorily dismissed a master because he not only would not restrain the boys from play, but played with them.

After three years these rules had well-nigh destroyed the school. There were remaining only two masters, two servants and eleven children. But he writes: "I believe all in the house are at length of one mind, and trust God will bless us in the latter more than in the beginning." Again, some time after, he says: "I will kill or cure. I will have one or the other; a Christian school or none at all." And thus he was worried for many years. But at length the school, well patronized, officered and equipped, was conducted to his eminent satisfaction, and caused him great joy. From that time forth his journals contain no word of complaint against honored, historic old Kingswood.

Enforcing religious rules is not imparting religious knowledge and impressing upon the heart religious truth. That was Kingswood's mistake. The rigid rules enforced upon children from six years upward rather disgusted than attracted them to religion. But, bating all this, Kingswood is among the places of most sacred memories in our Methodism. Her colleges have now multiplied to thousands. Improving on her methods, may all emulate her purpose and spirit.

Educational Value of the Christian Scriptures.

Intellectual advancement should be unfettered by sectarianism, but the profound reverence I entertain for the Holy Scriptures leads me to express here the hope, that the educational development intended by this gift, should never antagonize, but be in harmony with the great fundamental principles of Christian truth contained in them.

This language is an extract from the letter of Mr. Paul Tulane to the Hon. Randall Gibson and others, conveying to them his large property in New Orleans, to be used for the benefit of the education of young white persons. In the beautiful letter by which the magnificent gift was conveyed, in trust to the gentlemen named, the above sentence shines like a star. How much the generous donor expresses in those few lines! What a wealth of thought and hope is in them! How beautifully is a most important truth put forth! In this age, when almost everybody smatters of an education that ignores the Scriptures, and of a so-called science that turns up its nose at holy things, it is refreshing to find a man who, in his gift of money for educational purposes, protests, beforehand, against the use of his gift for an "educational development" which antagonizes "the great fundamental principles of Christian truth." There is an education which openly and persistently antagonizes those principles, which not only ignores Christian truth, but which treats it with the profoundest contempt. There is a process of education obtaining in many quarters which teaches the young that intellectual independence is won only by departing from the Scriptures. It says plainly that to attain the highest mental culture the mind must be freed from the shackles of a religious training. It speaks with no uncertain sound when it says to the young, your minds must be unfettered by Scripture truth before you can soar away and bathe in the blue sky of true culture. Culture—mental culture—alone is the proper education, and *that only* on those lines of study and thought which antagonize "the fundamental principles of Christian truth," and lead directly away from God. It is inspiring to find a man of large wealth rising up and protesting against this educational folly, and proving the sincerity of his protest by donating more than a million of dollars for "educational development that shall be in harmony with the great fundamental principles of Christian truth contained in the Scriptures." That million of dollars, conveyed in trust to be used in that way, represents the value of the Christian Scriptures, in Mr. Tulane's mind, as an indispensable factor in the education of the young. How different this looks, and how different will be the outcome, to the gift of the celebrated Stephen Girard!

This is the professed age of culture—mental culture. Scholars of every grade of attainment are giving their time and energies, and men of all classes of wealth are donating money to promote mental culture. Educational appliances are being multiplied with marvelous rapidity, and school facilities are increasing on every side, and in this rush and whirl some very important matters may be forgotten, some indispensable things may be left behind, without which the character, forming under these influences, will be lacking in that which alone can bring it to a symmetrical completeness. The mind is not the whole of a man that needs to be educated. This mental culture is good and beautiful, and productive of grand results, when it is sought and used as a means to bring us to something higher, to elevate us to higher ranges of thought, and to broader fields of usefulness, but, when it is sought and used only for its own sake, it is a most defective sort of education. So thought Mr. Tulane, and hence he said: "The profound reverence I entertain for the holy Scriptures leads me to express the hope that the educational development, intended by this gift, should never antagonize, but be in harmony with the great fundamental principles of Christian truth contained in them." The scientists, with all their parade of wonderful discoveries, have not yet proved, to the satisfaction of everybody, that the mind is simply a bundle of "nervous modifications become hereditary." A great many people still hold on to the old truth, that man is a moral as well as an intellectual being, and that a complete education can not be attained if either of these is neglected. The true theory of culture is the Christian theory—mental cultivation accessory to moral development and moral culture subsidiary to mental development. To reach the right standard of character both of these become potent factors, and the neglect of either issues in deformity. Notwithstanding the jeers of enemies, and the timidity of friends, we must say that Christian education is the only education worthy of the effort of a human being. Notwithstanding the contempt with which some would-be wise people treat the Scriptures, we must say that the Bible is the best text-book for the school and the college and the university that the world has ever had. If any man will take the trouble to study carefully the results which follow early training, he will find that those who have been trained under the influences of "the fundamental principles of Christian truth" have made the best and broadest men. Humanity needs good men and broad men—men who can and who will reach down to others, and help them up to higher planes—men educated to sympathize with human want, and to rejoice in all true success, and to weep in sight of human woe! Humanity needs all from the character which has been formed under the training processes of Christian truth, and modeled after the pattern described in the Christian Scriptures. And yet how often parents, who pretend to be Christians, send their children to those institutions where the word of God is not only ignored, but where the teaching tears the conscience from its seat, and throttles its very life out of it, and where morality is treated with pitiful scorn, and where God is blotted from existence! The words of Mr. Tulane come as a timely rebuke to all such parents. He would have the young people, who are educated by the money he worked to earn and which he gives so generously, "developed in harmony with the great fundamental principles of Christian truth." This generous giver realizes the fact that our young people need Christian education, and his great heart moves him to give a million of dollars toward supplying that need. This money is to be used only in the city of New Orleans. There are other places just as needy. There is a certain place in Louisiana where true men have been at work for years trying, with their limited means, to supply Christian education to our young men. Their progress and success are hampered for the want of money. There are men in Louisiana who have more money than they know what to do with. The only legitimate use of money is to do good with it. See Eph. iv, 28. My rich brother, you who are reading these lines, the place that needs your help, where your money given will do the most good, and whence it will bring richest returns to you, is Centenary College.

C. W. C.

Spiritual Camp Meetings.

Within the next few months camp meetings many will be held over our Southwest. These ought to be occasions of spiritual power—of large ingatherings and blessings to believers. The very idea of a camp meeting is spiritually sublime. Christians, leaving their homes, occupying temporary structures in the forests or by the seaside, all to worship God and labor for the conversion of souls. The place is hallowed by singular associations. Spiritual exercise is the one business of the occasion. This is the ideal meeting. As a matter of fact, it is often too much a social reunion. Other things are allowed to dissipate and distract religious meditation. On this point, and as helpful to brethren in conducting these meetings, we extract the following from an excellent article in Zion's Herald, by Rev. Dr. A. Lowrey:

What we want at all our camp meetings proper is a direct grapple, from beginning to end, with sin and sinners. The theme should be, from morning till night, in the stand and in the tent, in the boarding halls and dormitories, in singing and in conversation, salvation, free, full and present. Nor should there be any effort to limit spiritual interest and teaching to a certain class of meetings. It is not only a few enthusiastic persons already saved that we desire to collect together, but the multitude of unsaved sinners, or backslidden or half-saved Christians. We should not be ambitious to minister to a mere coterie of pre-eminent professors, but plunge into the seething sea of wicked men, thread the "highways and hedges," compelling them to come in by the compulsions of love. The church as such needs sanctifying, not in representative characters and heads of departments, but in detail.

Spirituality must go through the church like fire in heated iron until the whole mass is in a glow. This world will be saved through a sanctified church as a whole; not by a blazing evangelist here and there, however apostolic and miraculously endowed, nor by detached combinations, however saintly and useful, but by a red-hot church and burning ministry. Extraordinary evangelists and sacred characters are raised up, it would seem, at intervals, as samples to show what the general church should be. Therefore let all our camp fires this summer be fed with spiritual truth, pure and simple.

We should look for immediate fruit at our camp meetings. The idea that men are called into the ministry and general service of God as a horse is put on a tread-mill, to perform routine duty without any thought about results, is preposterous and unscriptural. When Paul was called to preach it was for a purpose "to turn them from darkness to light, and from the power of Satan to God, that they might receive forgiveness of sins and inheritance among all them that are sanctified." We should look for convictions, conversions, sanctifications and baptisms of power at the first service.

A church is in a state of power when it is in a state of reasonable expectancy. Brethren, when we return from the camp, let it be said of us, they "come bringing their sheaves with them."

Sabbath Observance.

We commend most earnestly the following, from the Chicago Standard, to our readers. A Sabbath or no Sabbath is now the question before American Christianity. If surrendered, we are shorn of our strength for generations. With the large influx of people who have no sympathy with our peculiar institutions, we are called upon to exercise double diligence and unwonted zeal that the church suffers no loss. We have known young men, occupied as clerks in the stores of gentlemen who regarded not the Lord's day, to be

prived of all church privileges, n to their spiritual ruin. They ve forsaken the church in consee of such deadly associations: it is a matter of extreme difficulty, every one acquainted with the dition of European countries well ows, to keep spiritual religion ve where there is no Sabbath. ere may be pompous masses in thedrals, there may be a certain rial church-going in the morning the day, whose afternoon and ning are given up to pleasure, re may be some lingering reions restrain through the reacting science of a past age; but spirit religion survives only in the few cere assemblies where the Lord's thful "remnant" nurses the red fire, often in sorrowful doubt ether it may not soon go wholly

is quite the thing in this country t now to ridicule every sign of uprbusness as regards Sabbath servance. The word "puritan" never more a word of derision n it is now. Honored in history, ognized by every truly generous nd, as representative of both prinles and traits of character to ich the world is deeply indebted what it now most values, it is l used; as in the days of the debched and worthless Stuart kings, the favorite cant-term of vulgar use. When the puritans consed the Sabbath, as they did, they ew what they were about. If they nt too far in their zeal, it was still eat of which neither they nor ir descendants have any cause to ashamed. The puritan Sabbath fle its mark in this land; and at there is of good still left among is very greatly due to the fact that dwart principles of righteousness bodied in stalwart institutions ntinue to hold sway, however it y be a declining one, even over godless generations which repute both.

t seems almost like a hopeless ng for Christians to breast the Sabbath tendency now so strong. ey can not, of themselves, make hange laws; they can not control roads, nor close Sunday theaters, in their own strength stem the of European godlessness which aks upon the Eastern sea-coast rolls to the Western. But they personally be true to their own nciples, and in so doing can preve the institution itself from total ck. Nor is the Christian element this country without power. uld it once thoroughly assert itf. It would be found that Chrisity is still something more than ame. The time may come when h Christian self-assertion will be e a necessity and a duty. Meme, and in anticipation of that day, church of Jesus Christ should p its own garments spotless, its hand strong, and its own heart

rtworth College Commencement.

We had the pleasure of attending, participating in the commencet exercises of this famed and exlent institution. The commencesermon was to have been ached by Rev. C. W. Carter D. but on account of bereavement in family he could not be present. pastor at Brookhaven, Rev. J. McLaurin, preached at 11 A. M., technically a commencement non but from reports, in all re ts timely and equal to the occasion. pure gospel sermon is only apopriate at such time. We remem. when at college to have heard a mmencement sermon which for rade of learning and display of tainment was a model, but in genne gospel instruction and unction as as barren and dry as Gideon's ece. The congregation was utterexhausted with the dryness of reek roots, and the hardness of sci tific terms. Colleges need the gosl not sermonic smatterings of sci ce. In the evening the Christian sociation was addressed by Rev. A. S. Adams of Kosciusko. It s full of wholesome instruction, iginally and beautifully presented. e have no more scholarly man mong us than this poet, preacher and erator of the North Mississippi nference. Having been for so long the work of education he understood well how to edify his audience d succeeded.

On Monday the essays of the large aduating class were read. Some of ese were above the usual style and aracter of such compositions. There as less profusion of rhetoric and ore of fact than we remember to ave heard on former occasions. In the evening the anniversary of the Alumni Association was held with n address by this editor. The large udel was packed, and a score or ore of lamps were burning in a mperature already above ninety, so he speaker favored his audience with ore perspiration than eloquence. The association was not largely atended by members from a distance.

On Tuesday the honor pupils of the senior class read their essays and the annual address was delivered by Governor Robert Lowry. The Governor spoke on the Disabilities of Woman, and as evidence of his success on the occasion, the audience by a rising vote requested its publication. We are delighted that Mississippi's Governor is so interested in the great cause of Christian education as to find time amid the duties of his office to lend the influence of his presence, counsels and learning to our college commencements. His visit to Whitworth will not soon be forgotten.

The college has had a prosperous term with over two hundred pupils in attendance. Dr. Johnson has the honor of presiding over the largest female college in the South. His success has been a blessing to the state, and the pride of his friends. He has been ably assisted by a fine corps of teachers. Without invidious distinction, but on the score of old friendship dating back some ten years or more, we would make special mention of Prof. R. S. Ricketts. He has been connected with Whitworth College for many years and is an ornament to his profession. Dr. Johnson has been wise in retaining for so long his valuable services. Mrs. L. A. Kidd, has charge of the boarding department. She is a lady of rare culture and refinement.

Whitworth has had a remarkable history. We hope its prosperity may increase with years and the demands of the age. To the warm friends of Dr. Johnson's family we are indebted for distinguished hospitality.

—A young Georgia Methodist has given $100 for the new library in Seney Hall, Emory College.

—The Natchez, Jackson and Columbus R. R., it is said will be completed to Jackson in sixty days.

—The Italian citizens of Vicksburg, Miss., propose to erect a monument, to the memory of Gen. Garibaldi.

—The Mississippi State Sunday-School Convention will be held at Water Valley, July 5, 6 and 7. A large attendance is expected.

—Mrs. Young J. Allen, the wife of Dr. Allen, the Superintendent of our China Mission, has arrived at Oxford, Ga., where she will live the next two years for the education of her children.

—Rev. D. W. Carter of the Holston Conference, will probably go as a missionary to Mexico next fall. The Holston Methodist speaks of him in terms of high praise as a gifted and consecrated young man.

—Miss Willie Streater has been elected music teacher in the East Mississippi College, at Meridian. We congratulate Prof. Adkisson and the trustees on securing her services. We have known her from childhood and have no doubt of her eminent fitness for the position.

—The Rev. Charles Kendall, President of the Primitive Methodist Connection, England, died in Hull on May 5, aged 61. He was a brother of the Rev. Amos Kendall of the North Mississippi Conference Methodist Episcopal Church, South. He leaves three other brothers who are also ministers.

—The great Methodist Hospital in Brooklyn is to be located on Prospect Heights. The nine buildings are estimated to cost $100,000, and this, with the price of the land, will bring the total amount to about $500,000. This, it will be remembered is the princely gift of Mr. George I. Seney.

—The Rev. R. G. Porter—"Gilderoy"—has become associate editor of the Mississippi Methodist. He is well known as a newspaper writer and as the author of Gilderoy's Stories For Boys. His name will add strength to the paper, and his writings will please and instruct. Bro. Porter has been an occasional correspondent of this ADVOCATE for years, and we hope still to hear from him.

—Bishop McTyeire has appointed Miss Anna Muse, of Atlanta, a missionary to China to labor under the auspices of the Woman's Missionary Board. Miss Muse is highly recommended, is finely educated, and has true missionary spirit. She will join the Misses Rankin, in the noble work among the heathen women of the Celestial Empire. May the Lord speed her journey and bless her labors.

—Joseph Cook, the Boston "Monday Lecturer," was in Japan last month lecturing to large audiences. At Tuskilo, it is said, fully two thousand students of the University, and Engineering College were present. He made some happy hits, among others the following: "America, if deprived of its Sabbath, its Sunday-schools, and its Christian pulpit, could not last a single generation. And I am sure you can not."

—Thanks to our friend, the Rev. Beverly Carradine, of Vicksburg, for a handsome list of subscribers to the ADVOCATE. This editor has many warm friends in that Hill city to whom a pastorate of four years attached him most tenderly. During the dark days of 1878, when pestilence walked those streets and he lay prostrate, with the shadow of death gathering over him, he can never forget their ceaseless vigils and angel ministries. He is glad to perpetuate that pastorate through the columns of the ADVOCATE.

—We extend our sympathies to Rev. R. S. Woodward, presiding elder of the Vicksburg district, and his excellent wife, in the death of their infant son Clarence. Sorrow again has visited their home, but however often he comes the face of death is never familiar. In other sore bereavements they have tested the comforts of God's grace. May his blessing abide with them in this new trial. How rapidly the company of our loved ones is increasing on the other shore. We shall be no strangers there, but will find greetings at the beautiful gate.

—The last has been a year of gratifying prosperity to Wesleyan Methodism in England. They have been suffering for several years a decrease in numbers; but this year, blessings abundant have attended their labors. Their methods of gathering and reporting statistics are much more accurate and rigid than ours. The net gain of full members reported, do not indicate the conversions and accessions during the year. They win more than 56,000 while the net increase is only 12,661. The grace of liberality is largely developed. Their Thanksgiving Fund lately raised was over a million and a half of dollars. We rejoice with our mother in her rejoicings.

—We call attention to the notice in another column from Rev. Geo. G. Smith. He has ready for the press, "The Life Letters of Bishop Andrew," prepared at the request of the family. Bro. Smith is too well known as a writer to leave any doubt as to the character of his work in this volume. We look for a most readable and valuable book. Bishop Andrew was connected with that period of Methodist history that witnessed the division of the church, and our separate organization. His was a saintly life and his biography will do good. Rev. J. W. Rush one of our valued corresponding editors has examined the manuscript and given it hearty endorsement.

—Mrs. Eliza Yundell Singleton, wife of Hon. O. M. Singleton, died at Canton, Miss., on the night of the fifteenth. Her sufferings had been long and great, and death was a relief. She was a lady of unusual culture, had a character of admirable poise and a Christian experience positive and active. We have known her from the days of our boyhood and can bear grateful testimony to the faith and zeal of her life in all good works. For some years past during her husband's congressional career, she has not lived much at Canton. But when at home was ever ready to co-operate in church enterprises and was rarely absent from public worship. Truly a noble spirit has gone to her rest.

Revival at Wesson.

The Rev. W. W. Hopper writes as follows of a gracious revival at Wesson, Miss. Such news from the field cheers the faith of brethren at other points. The notes of victory from our position tires the courage and quickens the step all along the line. The church needs revival power in all our Southwest. May this be followed by yet greater displays of divine power.

Our revival meeting in Wesson, Miss., closed on the night of June 15, lasting twenty-two days. The powers of darkness strongly opposed the work from the start, yet Jesus was conqueror all along. Blessed be his holy name, he got the victory in every service. All the members of the church who took part in the meeting were graciously blessed. The pastor had no ministerial aid. Twenty-five brethren and sisters received the blessing of perfect love; one hundred precious souls professed saving faith in Jesus; and thirty-five united with the church. Class meeting, weekly prayer meetings and ladies prayer meetings are in successful operation. To Jesus be all the praise.

June 17, 1882.

Church Extension.

Here is a good church extension item. Like results and far greater will follow our efforts in that wonderful field. We are looking for a speedy advance in all our frontier work, so soon as the Church Extension Board can organize and begin operations. Nothing has been projected by our church that promises such large and quick returns. Bishop Elliot of Western Texas writing to the Churchman says:

"We need more men to preach and more money to pay them. The preaching builds the churches. From abroad comes $100 or $500, and a missionary stands up and says: See! Christians abroad are willing to do this for you, what will you do for yourselves?" Such a proposition has always, without one failure in this field, resulted in a church, costing from $1,500 to $4,000. This year, under the stimulus of such missionary work and promised help, five churches have been built in the jurisdiction.

Books and Periodicals.

THE QUARTERLY REVIEW.—The new editor, Rev. Dr. J. W. Hinton, makes an appeal to the church in behalf of the Quarterly Review from which we extract the following. We wish the present management abundant success in this important work. Such a periodical, of high standard and great scholarship, ought to be liberally sustained:

In resuming control of the Quarterly Review, of the Methodist Episcopal Church, South, I desire to make a brief statement and appeal to the public. The late editor, Dr. T. O. Summers, had prepared nearly matter enough for the July number, and that issue is now going through the press at Nashville. The death of Dr. Summers will cause some, but not much delay in its appearance. It will probably be issued by the fifteenth of July. This statement is made that all concerned may understand the status. All doubt may be dismissed as to the continuance of the Review; and I earnestly appeal to delinquent subscribers to make prompt payment by remitting to Dr. J. B. McFerrin or L. D. Palmer, Nashville Tenn. A very considerable arrearage is found in the books; much of it long since due which must be had to carry forward the work in hand. Remit by letter or post office order, and don't delay. New subscribers are wanted, and must be had to give the Review prosperity. Terms, $3 per annum; a moderate price for a first class Quarterly of nearly 800 pages of original reading matter during the year. The mechanical execution of the Review shall be in the highest style of typography—none can excel it in this respect. As to its future literary character, I can only say, while much is demanded, it will be up to the wants of the church and country. Pledges in this matter may not be safely made—words are but leaves, deeds are fruits. I do not propose to say what I can do, but *will do* what every reasonable man will admit as all that is possible with the facilities at hand. Our people are not largely a reading people, and few of our educated men are professional writers of distinction. The truth should always be told; we must develop writing talent, and we must create a generation of reading and thinking men and women. An organ like this is essential to both these ends. Without a review our standards will be low, and our capable men remain in obscurity. Old men do not know their infirmities—they can not retrieve the time lost nor repair the damages from faulty habits. Very little reliance can be placed for literary aid on men who have passed their meridian without familiarity with the pen. The church is not poor, but rich in brilliant young men, who have learning and even genius, which can lead to distinction and high achievement. I appeal to this class with confident hope. Standing midway between the old and young, in full sympathy with both classes, while belonging to neither, I may be allowed to indicate what must be our reliance for literary progress.

—The Homiletic Magazine for June is on our table. This is the best of its kind. It is divided into four sections: Homiletical, Theological, Expository and Miscellaneous. There are sermons, sketches of sermons, biographies, expositions of particular texts and reviews. We recommend this monthly to all our preachers. It can be had of A. D. F. Randolph & Co., 900 Broadway, N. Y., for twenty-five cents a number.

—We acknowledge the reception of "Grace and Glory," a collection of sacred songs for Sabbath-schools, revivals, etc., by D. E. Dortch and edited by Dr. Cunningham. The book is published at the Southern Methodist Publishing House. Dr. Cunningham says; "We believe the book to be above the average of its kind, and recommend it to our people." That is cautious but good endorsement. It can be had at the Publishing House at the usual price of such publications.

—We have another music book, "Pearly Portals," for the Sabbath-school, by D. S. Hakes, published by Geo. D. Russell, 126 Tremont Street, Boston; Pacific Press Co., Oakland, Cal. The publisher claims in this book a higher standard of excellence, in music and in text, than belongs to such publications. The collections of songs are so numerous that those interested can only buy specimen copies, examine and recommend. The poetry, seems to be good; as to the music our knowledge is so limited, we can not speak.

—The Southern Musical Journal, Savannah, Ga., comes to us this month in attractive dress. It has a good picture of Longfellow, a discriminative tribute to his genius, and a poem to his memory. This is a good periodical and should be patronized by the lovers of music and art.

—Musical Herald, published by Musical Herald Co., Boston, for June has come to hand. This number is equal to any former issue. The literary articles are of superior character. Under the leadership of such periodicals as the Herald our people are developing a taste for music quite gratifying. The lecture on "church choirs and the relation of the clergy thereto" by Gen. H. K. Oliver, discusses a much discussed subject, with interest and eloquence. The departments of "Musical Mention" and "Review of New Music" are full and valuable.

—The Southern Pulpit for June, Jackson and Lafferty, Richmond, Va., is on our table. We have read only a few of the sermons, but they are worth the full price of the Pulpit for a year. Our excellent friend, the Rev. H. M. DuBose of Galveston, has a good sermon on "The Fear of God a Power—Principle." Subscription only $1 50 per annum.

—Little's Living Age, June 17, 1882, is a rich number. The following is the table of contents, Marcus Aurelius Antoninus, Charles Lamb and his friend, Aunt Mona, The Last King of Tahiti, Cecily, "Poor White Trash," The Peruvian Library, In Memoriam, Dr. John Brown and the Convent of Monte Oliveto.

—We return thanks for a copy of the thirty-seventh catalogue of the Memphis Conference Female Institute, Jackson, Tenn. Our old friend Rev. Dr. A. W. James is still the President and has been for many years.

—A catalogue of Augusta Female Seminary, Staunton, Va., has been sent us. Accept thanks. These are beautiful buildings in the frontispiece.

Nashville and New Orleans Christian Advocates.

We will furnish these two papers in clubs for three dollars and fifty cents not, cash to accompany orders. This affords our friends a fine opportunity to avail themselves of reduced rates, and secure the two leading Methodist journals of the South.

Address all mail matter to NEW ORLEANS CHRISTIAN ADVOCATE, New Orleans.

Manager's Department.

We shall do our best to exclude fraudulent advertisements of every description from the ADVOCATE, *and trust our friends, in ordering goods from the leading merchants of New Orleans and elsewhere, as represented in our columns, will mention having seen the advertisement in the* ADVOCATE. *We will also take pleasure in attending personally to any commissions for our friends in the country with which we may be favored, while endorsing our advertisers as being worthy of their patronage.*

A Western editor once apologized to his readers somewhat after this fashion: "We intended to have issued and a marriage to publish this week, but a violent storm prevented the wedding and the doctor being taken sick himself, the patient recovered, and we are accordingly cheated out of both."

CHAMPS, COLIC, CHOLERA MORBUS, SOUR STOMACH, Diarrhœa and Dysentery, are speedily cured by Dr. Jayne's Carminative Balsam. It removes all soreness of the Bowels, quiets the Stomach, and restores its natural action. As a family remedy for Disorders of the Bowels, so often prevalent among children and adults in the Summer months, it is especially recommended, being prompt in its operation, perfectly safe, and easily administered.

"Well, John," said a minister to one of his hearers, "I hope you hold family worship regularly?" "Ay, sir," answered John, "in the time o' year o't." "In the time o' year o't! What do you mean?" "Ye ken, sir, we canna see in winter." "But John, you should buy candles." "Ay, sir," replied John, "but in that case, I'm afraid the cost might overhang the profit."

CONSUMPTION CURED.—Since 1870 Dr. Sheraz has each year sent from this office the means of relief and cure to thousands afflicted with disease. The correspondence necessitated by this work becoming too heavy for him, I came to his aid. He now feels constrained to relinquish it entirely, and has placed in my hands the formula of that simple vegetable remedy discovered by an East India missionary, and found so effective for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Diseases; also all Nervous Complaints. Its remarkable curative powers have been proven in many thousand cases, and actuated by the desire to relieve suffering humanity, I gladly assume the duty of making it known to others. Address me, with stamp, naming this paper and I will mail you, free of charge, the recipe of this wonderful remedy, with full directions for its preparation and use, printed in German, French or English. W. A. Noyes, 149 Power's Block, Rochester, N. Y.

Why do ducks put their heads under water? To hide their bills.

A FEW WORDS ON PIANOS.—Mr. P. Werlein, 135 Canal street, New Orleans, is now prepared to offer the greatest bargains in the best pianos manufactured. Owing to the overflow he is over stocked with fine pianos, and also has a large stock of second-hand pianos on hand, which were rented out last winter, that he can sell you at your own price, so to speak, and on such terms as will suit your convenience. The piano-forte, as illustrated in the new Chickering, may now be said to be perfect. These pianos have been known for the past sixty years; but they were never so good as now, and never had a larger sale. The Chickering piano of to-day will wear an indefinite number of years, as they have always done, but the purity of tone and perfection of action is what now constitutes the *Chickering* piano the perfect piano of the world. The Mathushek pianos have patented features which gives them great popularity; they are also considered indestructible. Mason and Hamlin's organs—the organs of greatest reputation, are to be had at this popular house. Whoever needs anything in the music line will consult their interests by writing to P. Werlein, or calling in person. Any representation of goods at this house can be relied upon implicitly. Send there also for song music and musical instruments of every kind, either retail or wholesale.

An unpaid board bill will strike terror to the heart of the best poet living.

The best and safest way to increase the appetite, assist digestion, cause the food to assimilate properly, and the absorbents to take up nourishment, induce full and regular evacuation, produce easy expectoration, and stop decay of the lungs, heart, liver, urinary and digestive organs is by using Brown's Iron Bitters. It has given satisfaction in more than a million instances.

How does Father Time travel? Bicycles, of course.

Send the ADVOCATE to your friend for the next year and you will not regret it.

"I love my wife," gushed Fenderson. "Next to your wife's husband," added Fogg.

Many a poor sufferer who submits to the surgeon's knife because of malignant sores and scrofulous swellings, might be saved, sound and whole, by taking Ayer's Sarsaparilla. This will purge out the corruptions which pollute the blood, and by which such complaints are originated and fed.

The Chilian bite proves to be much worse than the Peruvian bark.

THE GREAT JACKSON ROUTE.—Is the favorite to all summer resorts. It has been rebuilt with steel rails; has adopted the standard gauge with a well-ballasted track, and increased speed. They offer the advantages of fast time, through cars, sure connections, and accommodating officers.

In Scotland they call candidating sermons "preaching matches."

Southwestern Co-operative Association, No. 60 Carondelet Street. This commission house, has been in business for six years. Its patrons are constantly increasing, and the business has been conducted with general satisfaction. All consignments of cotton, and all products of the soil, will have faithful attention. All orders filled with judgment and care. Thos. J. Carver, Manager.

Food for reflection—Mince pie, cheese, lobster salad. No sleep. Time to think.

Why is a dog's tail a very great novelty? Because no one ever saw it before.

FORTY YEAR'S EXPERIENCE OF AN OLD NURSE.—Mrs. Winslow's Soothing Syrup is the prescription of one of the best female physicians and nurses in the United States, and has been used for forty years with never failing success by millions of mothers for their children. It relieves the child from pain, cures dysentery and diarrhœa, griping in the bowels, and wind-colic. By giving health to the child it rests the mother. Price twenty-five cents a bottle.

A little boy, five years old: "Oh, mother, it is so hot; I'm half a little oven and half a little pond."

We would call special attention to the card of W. W. Carre. The cabins or cottages they are manufacturing, are specially adapted, to the wants of those who are *renting* planting putting up houses, tents, etc., at the Seashore Camp Grounds. Do not delay, until the last moment, but send in your orders early, so that everything will be completed before the meeting.

Business Notices.

To Consumptives.—Many have been happy to give their testimony in favor of the use of "*Wilbor's Pure Cod-Liver Oil and Lime.*" Experience has proved it to be a valuable remedy for Consumption, Asthma, Diphtheria, and all diseases of the Throat and Lungs. Manufactured only by A. B. WILBOR, Chemist, Boston. Sold by all druggist.

NEW ADVERTISEMENTS.

A BOY WANDERER.

Willie Reuth, a boy about seventeen years of age, black hair and eyes, left his home in Mobile on Tuesday, June 20. It is probable he is trying to get to Texas. He bought a ticket to New Orleans, and had with him enough money to pay his way as far as Vermillionville, La. His mother is in great distress on account of his leaving home, and will be grateful for any information concerning his whereabouts. Any such information sent to me will greatly relieve a mother in trouble. Texas papers will do a kindness to a distressed family by inserting this notice.

BENJAMIN D. MCGILL,
159 St. Michael street, Mobile, Ala.

Notice to the Friends of Bishop Andrew.

At the request of the family I have prepared "The Life and Letters of Bishop Andrew" for the press. There was placed enough material in my hands to make a most delightful book. If this has not been done, the fault is mine.

Authors are proverbially sanguine but they are somewhat by experience. They find the public are not anxious by any means to read as they were to write, and when authors publish they are often losers. If the public wish this memoir, I will publish it. Let those who desire to have it send me a postal. It will be neatly printed, well bound and illustrated, about 500 pages, and delivered at $1 50. No money called for till the book is issued. I should be glad to get all the expenses during this month so as to put the book to press timely.

Address me here,

GEO. G. SMITH, Macon, Ga.

WANTED a good religious white girl or woman to do house-work. For particulars apply to WILLIAM HOWELL, Tigre Bivers, Miss.

L. AND N. R. R.

WEDNESDAY EXCURSIONS,
Via Mobile Fast Line.

On WEDNESDAY, June 28, and continuing every Wednesday thereafter, this Management will run Wednesday Excursions to

OCEAN SPRINGS AND BETHY.

Only $1 Round Trip.

Trains will leave depot foot of Canal Street at 7:45 A. M., returning same evening.

J. T. HARAHAN, Supt.
JOHN KILKENY, Asst. Gen. Pass. Agent.

STANDARD of SILVER.

As a rule the quality of Government Coin has been the standard on which Silversmiths have based their quality. The standard of United States Coin is 900 fine silver to 100 copper or other alloy. The standard of Great Britain is 925/1000 pure silver to 75 fine alloy.

Our leading Silversmiths, the GORHAM COMPANY, adopted the English standard many years ago, and so careful has been the surveillance over the quality of their ware, that not a SINGLE piece has been known to leave their Factory under the standard. So well is this now understood that their trade mark is as well known to all purchasers of STERLING Solid Silver in this country, as is the Hall Mark of England, as a sure guarantee for pure metal.

GORHAM MFG COMPANY,
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For sale by Jewelers throughout the United States.

T. ATKINSON, Jackson, Miss., Pres't. J. T. McMAHA, Camden, Ark. Sec'y.

Southwestern Co-operative Association,

For the Sale of
Cotton, Sugar, Tobacco,
AND ALL PRODUCTS OF THE SOIL,
And Supplying
All Kinds of Merchandise.

New Orleans Branch, 60 Carondelet Street. THOS. J. CARVER, Manager.
St. Louis Branch, 935 North Fifth St. WM. MAXWELL, Manager.

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SUNDAY-SCHOOL TEACHER
MEMBER OF BIBLE-CLASS
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ONE.
ONLY ONE DOLLAR!

I have on hand twenty copies of CRUDEN'S CONCORDANCE to the Old and New Testament, or a Dictionary and Alphabetical Index to the Bible. Edited by Rev. C. S. Carey. A thick 12 mo. book cloth-bound, tinted paper, good print, 572 pages, publishers price $1 75, that I will mail, post paid, for $1, each, until disposed of, to any address.

Order in time before they are all gone.

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Agricultural.

THE FARMER.

BY ROBERT NICOLL.

When the trees are wreathed with blossoms
And the raptured, feathered throng
Greet the sweet spring's welcomed coming
With their adulating song
In his fields apace, the farmer
Strikes the furrows wide and deep
From his hand the golden kernels
Spring forth with generous sweep.

When the sultry sun of summer
Shimmers down on all the land,
Through the days it toils unceasing
With its soft and plastic hand
Toils with busy make the harvest
Bringing fleecy clouds of rain
And the fertile vapor raising
In the dew returns again.

With the sunshine he has labored
Till the autumn comes amain
And he reaps the ripened harvest
Bending on the golden plain:
Autumn with her lap o'erflowing
With the gifts of all the year,
And her song is sweet and tender
In her promise of good cheer.

When the winter rules the country,
Wraps the fields in icy sleep,
In the barns the stock is feeding—
Horse and kine and fleecy sheep—
Sing within his happy palace
What cares he how wild it blows
He enjoys the years completeness:
Summer's sun and whirling snows.

He may rest, for he has answered
To the world's incessant prayer
Give us bread, oh, Lord, and daily—
By his toil and watchful care.
And the glad ships spread their pinions
With the harvest, east and west,
Where the hungry nations waiting
Break the bread and all have blest.

—Young Folk's Rural.

VEGETABLE FARMING.—This is a growing industry in the Southwest. Alabama, Mississippi and Louisiana have thus developed vast resources within the past few years and added largely to their wealth and productive capital. The past season marked a considerable advance in shipping early vegetables to the great markets of the North. Mobile is coming to the front as a vegetable market, and New Orleans shows a yearly advance. The railroad lines have made special arrangements for safe and speedy shipments North. Money from this industry comes to the South when it is most needed and in a few years will do much toward entirely changing our old *cotton-bottom* methods. We commend the following from the Savannah News to our farmer readers:

Our truck farmers have been able to meet their obligations with great promptness, and the close of the season will see them free of debt and with a considerable surplus on hand. The increase in the business is shown in the very heavy shipments. One of our leading lumber firms, who have made a speciality of furnishing crates for packing peas, cucumbers, etc., inform us that they have furnished this season over double the number of crates they did last year, and that the experience of other firms in the business is about the same, and that instead of waiting for payment three or five months, as has usually been the case, they have been paid so promptly that their business has almost been for cash. We hear of one farmer on the Louisville road who raised this year from eighty to ninety bushels of potatoes to the acre, and at three bushels to the barrel and $6 50 per barrel, which has been the average price obtained, the amount realized has been $195 to the acre, a very handsome and profitable yield. In the Washington market on Saturday Savannah and Charleston new potatoes brought $8 per barrel, and late advices from New York quote them at $6 50 to $7. All other products have brought equally good prices, and there has been very little loss, and all the reports state that the shipments arrive in good condition. The truck farms on the Vale Royal plantation, Louisville road, Springfield plantation and on the line of the Suburban railroads, as well as on Wilmington Island, have all yielded fine crops. Several of the planters, we learn, have realized fifty per cent. increase in crops on the same acreage planted last year.

A RESTORATIVE SYSTEM OF FARMING.—My first counsel would be, practice a restorative instead of an exhaustive system of agriculture. A system that involves abandonment of lands and removal to new scenes is unworthy of the age and a reproach to modern civilization.

No man is worthy to be a farmer who does not annually leave his land in better tilth and strength than he found it. The intellect must share more largely with muscle the toil of agriculture; machinery directed by skilled labor, and propelled by brute force, and also by the mighty power of steam, must take the place of expensive and inefficient human strength. This change involves the necessity for better culture, liberal use of manure, rotation in crops and a larger working capital in proportion to permanent investment. You are already spending millions annually on the old lands of the Atlantic States for commercial fertilizers. While I would commend a judicious expenditure in this direction, I would make this a basis of a practical rotation with course of grasses and other restorative agencies of scientific agriculture.

The business of agriculture should be an industry and not a speculation. The insane pursuit of specialties has long been a curse to American agriculture. A whole community runs wild upon hops, when selling at fifty cents per pound, and in two years they are scarcely worth the price of picking, and extravagance begotten of high expectations, is forthwith followed by bankruptcy. Wheat brings $2 00 per bushel, and whole States become wheat fields, while every other interest languishes until the bread crop becomes so abundant as to be fed to swine in preference to shipment for human food. The sheep with wool at $1 00 per pound, holds high place in popular esteem, but is kicked from the pasture by every Randolph of the farm at the first indication of a heavy decline in the value of its fleece.

In your section cotton, a great boon to your agriculture, as a constituent in your aggregate of production, may become an unmitigated evil if left to usurp the place of all other crops. The crop of last year produced $1,000,000,000; more than fifty per cent. larger than ten years ago. Three millions of bales may command a profit of $40 per bale, while five millions may not bring a dollar above their cost. But present profit is not the main consideration. The increase in value and enlargement of the productive capacity of the soil, by a judicious rotation, including the restorative influences of green-cropping and cattle-feeding, is an increase of capital, a source of larger annual income, and an addition to the inheritance of one's children.—Address of H. Capron.

IMPORTANCE OF GOOD ROADS.—The public roads of the United States have cost several hundred million dollars. Many millions are annually expended in keeping them in repair. It is safe to say that not one-half of this outlay is applied in an intelligent and systematic manner. Millions are literally wasted every year. The country has been aroused to what are regarded the impositions and oppressions of monopolies. Those who are loudest in this complaint are constantly and quietly permitting enormous losses by the mismanagement of roads and by road taxes. One of the best things which farmers and country residents could do, would be to hold occasional public meetings in each town or road district, discuss the matter, find out how much they lose by bad roads, and how they could be improved to the best advantage. If they could thus be induced to inquire and think, a great improvement would not fail to be the result—all of which might be done without a change of the laws.

Good roads are a financial, moral and religious blessing. Nearness to market and mechanics' shops is a great and constant advantage; and a hard, smooth road, four miles long, is practically shorter than one of two miles, made of mud, ruts and stones. To the farmer whose business requires him to go to the neighboring village, three miles distant, twice a week, it makes quite a difference whether he drives those six miles with ease and rapidity, over a fine track, or plunges and jolts, with an occasional broken wagon, over continued obstructions. Good roads enable the country resident to take his family to lectures and places for worship, and favor the dissemination of useful knowledge in many different ways, thus becoming important agents in promoting education in the community. They are, in short, one of the surest indications of a civilized people.—Country Gentleman.

POULTRY—FOOD AND FEEDING.—There is some little art, if so we may so style it, in feeding young chicks to make a healthful and vigorous growth while young. Fully nine-tenths of the mortality amongst poultry, from sickness or disease, occurs while the chicks are still in the "downy" state, and the majority of this loss occurs from improper food, and careless or ignorant feeding. Corn meal, which is far too generally used, is unfit for young chicks, being too heating for their tender and immature digestive organs. Corn meal has killed more young chicks than rats. The best food we have ever found for young birds is stale bread, either crumbled up and fed dry, scalded and fed when cool, or else merely moistened in fresh milk. Where milk is abundant, it should always be used, and if the young birds get plenty of milk, in some form, they will grow so rapidly as to astonish those who have never given milk liberally to their poultry. We know of one breeder, a large dairyman in Chester county, Pennsylvania, who feeds the principal part of his refuse milk to his poultry, old and young, and his birds are not only singularly free from disease, but large, and finely developed in body and feathering. This breeder gives milk the credit of it all, but it may be due in part to excellent care.—D. Z. Evans, Jr., in American Agriculturist.

CATTLE IN PENNSYLVANIA.—From the Pennsylvania State Agricultural Report it would seem that the value of cows, swine, etc., is less than ten years ago. That was the time of high prices, but where are all the improved breeds in this valuation? There are 70,000 more horses than in 1870, and the valuation is fifteen millions less. There are 62,850 more cows, value twelve millions less. There are 173,000 fewer swine, and the total value of the herd is $1,612,333 less than it was ten years ago. Sheep alone have increased in numbers; some two hundred thousand more, and their value is only slightly less than it was ten years ago. It would seem that we are not growing so much as yet as a grazing State as we are a corn and hay State. Enough has been said, however, to show that Pennsylvania's riches are by no means confined to her workshops, factories and mines, her chimneys and spindles and shafts alone.

ABOUT WATERING PLANTS.—Unless one has an abundant supply of water, so that its use, when once begun, can be continued, it is better, as a general thing, to not water at all. In the drouth which we so generally have this month, a mere sprinkling of the leaves is worse than not watering at all. Still, we all may have in the vegetable as well as in the flower garden certain plants that we would like to favor. In such cases, instead of watering the plant, the water should be applied to the soil; draw the earth away from the plants, forming a sort of basin around them; then pour on water gradually, and let it soak in around the roots. Afterwards return the removed dry earth to its place, and this will act as a mulch to keep the roots moist.—American Agriculturist.

FISH CULTURE PROFITABLE.—Fish culture might be engaged in by farmers who have water facilities for the purpose. Where one has a pond of an acre or two in extent hereon, by fish culture, produce more pounds of fresh fish for sale each year than it would be possible to produce of beef from twice the same extent of land. The fish need feeding where there is a large number of them. One thousand fish weighing two pounds each can readily be grown in an acre of water, in two or three years, and it would require twice that extent of land, and twice as much food as the fish would require, to produce an equal weight of beef, mutton or pork.

TIME TO SET RASPBERRIES.—The canes which are to grow and bear fruit the second year, come from buds that start below ground, and commence their growth very early in spring. When the shoots first start they are exceedingly tender, and are liable to be broken in handling and in transportation. For this reason it is desirable to plant them in autumn. But it is better to plant the coming spring than to wait for next fall, and the earlier in the season it can be done, the better. The only use of the piece of old cane given by nurserymen with the root is as a handle in planting. The useful growth comes from the underground shoots.

Household.

FISH-BALLS.—One pint of fish chopped as finely as possible, six large or eight medium-sized potatoes, boiled and mashed fine while hot. Add to them one tablespoonful of butter, half a cup of milk and half a teaspoonful of white pepper and one well-beaten egg. Fish varies so much in saltness that after it has been added to the potato it is best to taste the mixture and judge if more is required. When thoroughly mixed make into small flat balls, and after flouring them well fry a bright brown in sweet dripping. A still more delicate ball is made by dipping them first in beaten egg, then in crumbs, and frying like croquettes, but when eggs are high the first method will answer. Fat, if cooled and strained after using into a small jar, can be used many times, and a thing is never perfectly free from fat unless it is immersed in it when at actual boiling point. A perfectly fried croquette, rissole, fish-ball or potato should be so dry and free from grease as not to soil the napkin it may be served on.—Our Continent.

CHICKEN SALAD.—Pick a pound of meat quite free from bone, and thoroughly cleanse a good head of celery; chop both very fine or better still, pass through a mincing machine; put this in a large basin. Beat the yolk of an egg until it is thick, mix with it a teaspoonful of made mustard, a pinch of salt, and a quarter of a teaspoonful of white pepper. Beat well into the mixture half a teacupful of thick cream, and add the juice of a small lemon, drop by drop, beating the mixture with a fork all the time. Stir this dressing well among the minced chicken and celery. Mould with a spoon in any shape you like, and serve on a dish with beet-root cut into fanciful shapes. Some prefer a teaspoonful of tarragon vinegar instead of lemon juice, and salad oil can be used instead of the cream; but the cream makes it much whiter and daintier in appearance, and gives a better flavor.

A correspondent of the Hearth and Home thus directs the making of tea: You are correct in recommending an earthen tea-pot. A good direction for making tea is: Use three-quarters of an ounce for from six to eight persons; pour in boiling water when ready to sit down; give it a stir with a spoon, and in five minutes your first cup is ready; then refill the tea-pot with boiling water and your second cup will be as good as the first. Use water fresh boiled; when it has been boiling too long, or if the tea is wet fifteen to thirty minutes before you are ready to use it, the finest aroma is gone. A great deal is in the making of tea. The most healthful and the cheapest teas are the black teas, Oolong and Breakfast teas.

Here is my mother's recipe for making tea: The kettle must have fresh water; just as soon as it boils the quantity required is poured into the tea-pot, and the tea shaken in on top; the pot is placed not on the hottest part of the stove, and allowed to draw ten minutes, never boil. If the tea-pot be tin, and the stove very hot, five minutes will suffice.—Farm Journal.

A CHEAP TEA CAKE.—An inexpensive tea cake is made of one cup of sour milk, one cup of sugar, half a cup of butter, one egg, one cup of raisins (stoned and chopped), one teaspoonful of soda dissolved in a little hot water, one teaspoonful of spices, and two cups and a half of flour. This should be eaten while fresh, but if it is not, after two or three days, beat the white of an egg to a froth and add sugar enough to make a frosting for the top of the cake. This will ensure its being eaten if there are children in the family.

HOW TO DRY CORN.—Gather the corn when in the proper state of maturity for canning, and scald it in boiling water a sufficient time to set the milk therein; then cut it from the cob and dry as you would apples or other fruit. It should be dried in an oven or drying house, to protect it from insects. It might be dried in the sun by covering it with mosquito netting. After it is dried it can be kept in muslin bags, as dried fruit is kept in drying. Care must be taken that it does not sour by getting wet, else it will be useless.

RICE CAKES.—Cook the rice thoroughly in a farina kettle, and while still quite warm, mould it into round cakes flattened; this to be done the previous day or evening. In the morning dip them into beaten egg, and fry in hot lard or drippings, until of a delicate brown. They are very palatable to eat with meats, or with sugar and cream if thus preferred. The coating of egg keeps them firm, prevents too much fat penetrating, and adds to their good taste and nutritiousness.

RICE CAKES.—Boil rice until it is soft, and while warm make it into cakes or flat balls. Dip the balls into a beaten egg, and then roll them in Indian meal till thoroughly coated. This done, fry them in lard, which is better than butter for this purpose. Serve them with sauce, or with butter, or with cream and sugar.

COLD SLAW.—Take two-thirds of a cup of vinegar, one egg, two tablespoonfuls of sugar, one tablespoonful of salt, half teaspoon of mixed mustard, and butter size of an egg; stir until it boils. When cold, pour over the shaved cabbage.

GHERK PICKLES.—Put a quarter of a pound of salt, two tablespoons of cayenne pepper, one ounce of ginger, one ounce of white pepper, two ounces of shallots, into two quarts of best cider vinegar; boil it a short time, cool, and then pour over any freshly gathered vegetables or fruits which you desire to pickle. Cover closely. Set in a cool, dark place.

SOUTHERN CORN BREAD.—To one pint of corn meal partly scalded, take half a pint of sour milk; one teaspoonful soda, two eggs, dessertspoonful melted lard and a little salt; if the batter is too stiff, add a little more milk; have the oven hot; bake in a shallow pan.

ASPARAGUS AND EGGS.—Take cold boiled asparagus and cut the tender parts into inch lengths, and place in a buttered baking dish, seasoning with a little salt and pepper. Break three or four fresh eggs over them without beating them. Scatter a few bits of butter over the eggs, and bake in a quick oven until the eggs are cooked enough.

ICE CREAM.—One quart of cream, half pound of sugar, flavoring. If the vanilla bean is used, take one half one, boil in half pint of milk, and add cream and sugar; freeze. If strawberries are used for flavoring take one quart and crush, adding the sugar to them before mixing with the cream; freeze.

Scientific.

ABOUT USING SPECTACLES.—It is worthy to note that reading strains the eye more than writing. Twilight should be avoided for any kind of eye work. The pale cobalt blue that is the best that can be employed when protection for the eye from intense glare is sought, as in the case of traveling upon snow fields in the bright sunshine. The green grass that is so often adapted for this purpose is not by any means so worthy of confidence. Reading in railway traveling is objectionable in the highest degree for a very obvious reason. The oscillation of the carriage continually alters the distance of the page from the eye, and so calls for unceasing strain in the effort to keep the organ in due accomodation for the ever varying distance of the dancing image. The exact fitting of the frame work of spectacles to the face and eyes is of more importance than is generally conceived. If the centers of the lenses of the spectacles do not accurately coincide with the centers of the pupils of the eyes, the images in the separate eyes are a little displaced from the positions which they ought to hold, and a somewhat painful and injurious effort has to be made by the eye to bring those images back into due correspondence for accurate vision. An incipient squint is apt to be in this way produced. People should center their spectacles for themselves. This may be easily done by standing before a looking glass with the spectacles in their place. If the fit is a good one, the center of the pupil should then appear in the center of the rim. Fully formed spectacles are always to be preferred to folding frames, because they permit of more satisfactory adjustment in this particular, and because they are more easily kept in the right position with regard to the eyes. The only advantage which the pebble enjoys over glass for the construction of spectacles is the immunity which it possesses against scratching and fracture on account of its greater hardness.—American Inventor.

MORAL EFFECT OF TEA, COFFEE, ETC.—Dr. Beck, of Leipsic, a famous German physician, writes as follows on the moral effect of different articles of food and drink: "The nervousness and peevishness of our times are chiefly attributable to tea and coffee; the digestive organs of confirmed coffee-drinkers are in a state of chronic derangement, which re-acts on the brain, producing fretful and crying moods. Fine ladies addicted to strong coffee have a characteristic temper, which I might describe as a mania for acting the persecuted saint. The snappish, petulant humor of the Chinese can certainly be ascribed to their immoderate fondness for tea. Beer is brutalizing, wine impassions, whisky infuriates, but eventually unmans. The alcoholic drinks, combined with a flesh and fat diet, totally subjugate the moral man, unless their influence be counteracted by violent exercise; but with sedentary habits they produce those unhappy flesh sponges, which may be studied in metropolitan bachelor halls, but better yet in wealthy convents. The soul that may still linger in a fat Austrian abbot is functional to his body only as salt is to pork—in preventing imminent putrefaction.

HOW TO DRINK MILK.—A writer in the Popular Science Monthly tells how milk should be taken: Not in copious draughts like beer or any other fluids which differ from it chemically; if we consider the use of milk in infancy, the physiological ingestion, that is, of food provided for it, each small mouthful is secured by effort and slowly presented to the gastric mucous surface for the primal digestive stages. It is thus regularly and gradually reduced to curd and the stomach is not oppressed with a lump of half-coagulated milk. The same principle should be regarded in case of the adult. Milk should be slowly taken in mouthfuls, at short intervals, and thus it is rightly dealt with by the gastric juice. If milk be taken after other food, it is almost sure to burden the stomach and cause discomfort and prolonged indigestion, and this for the obvious reason that there is insufficient digestive agency to dispose of it, and the better the quality of milk the more severe the discomfort will be under these conditions.

NEW FIRE PROOF BUILDING MATERIAL.—The audacity of American invention, says Chambers' Journal, is proverbial; it disdains belief in the impossible. We now learn that fire-proof houses can be built of cotton and straw. In preparing these materials raw cotton of inferior quality, the scattered refuse of plantations and sweepings of factories are mixed and converted into a paste, which becomes as hard as stone, and is then called architectural cotton. It may be made in large slabs, whereby the building of a house would be rapid in comparison with the practice of laying brick after brick, and at about one-third the cost. For the other part wheat straw is treated in a way already known, and converted into pasteboard. The sheets thus prepared are soaked in a solution which hardens the fibres, and are then compressed under enormous power into beams and boards of any required size; and the effect of the soaking is said to render them difficult of combustion.

—The Princeton telescope of twenty-three inches aperture is nearly completed. The object glass was finished and approved a year ago, and the work upon the mounting, clock-work and accessories has been going on steadily in Cambridge and Princeton. Though a little smaller than the Washington telescope, and considerably smaller than the enormous instruments now constructing for Poulkowa and Nice, it will be one of the great telescopes of the world, and admirably powerful for the work it is designed for stellar spectroscopy.

—During the year ending February 14, the Herald cabled to Europe 16 warnings of coming storms, 87 per cent. of which proved correct, 24 per cent. were partly verified, and 9 per cent. were failures. In the five years since its weather service department was established it has sent 287 warnings to Europe. Of these 209 were entirely correct, 58 partially so, and 22 were unnecessary.

—The path of destruction of American tornadoes has averaged 1085 feet in width, according to Sergeant Finley. The storm cloud moves at the rate of twelve to sixty miles an hour, while the wind within the vortex sometimes reaches the tremendous velocity of 500 miles an hour—300 miles being the average.

—Mr. E. Da Canti reports that it has been found in the Azores that the entrance of smoke into the conservatories causes a rapid development of the buds in the case of roses, annuas, etc., and that this fact is now made use of in hastening the blooming.

—Dr. Scudder asserts that there is no intellect in the world superior to that of the Brahmins.

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Express No. 11, 7.30 A. M.	Express No. 12, 7.45 P. M.
Mixed No. 9, 9.00 A. M.	Mixed No. 10, 6.00 P. M.

Nos. 1, 2 and 11 daily; Nos. 3, 4 and 12 except Sunday; Nos. 9 and 10 Sundays only.

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	Leave	Arrive
Express	7.00 A. M.	10.45 P. M.
Cairo Accommodation	7.35 P. M.	7.35 A. M.
Fast Mail	9.12 P. M.	6.12 A. M.
Sunday Coast Train	7.15 A. M.	5.15 P. M.

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40 ELEGANT CHROMO Cards, New Styles, &c. Agents wanted. L. JONES & Co., Nassau, N. Y.

Christian Advocate.

Obituaries.

BANKS—Died in Jackson, Miss., April 16, 1882, of heart disease, Mrs. JENNIE BANKS, *nee* DeFrance, aged forty-three years.

Mrs. Banks was born in Warren county, Miss., was married to Dr. Robert Bruce Banks, of Jackson, Miss., in 1860, who preceded her two years to the home above, and doubtless awaited her coming near the pearly portals, for, being devoted and united in life, with the same Christian hopes and desires, their unity could but continue in the better land. Dear Cousin Jennie had been long a sufferer, was never strong-ly constituted, and grew gradually weaker until the end came.

She was a woman of fine intellect and thorough culture; but, above all, she was a Christian, and devoted not a pitiful remnant of days to God, but consecrated herself in her youth to his service, and ever remained one of his faithful and elect children. We know that to-day she is rejoicing around the great white throne with those of her loved ones who had gone on before. We know this; for as her mortal frame grew weaker her strong arms of faith reached out into the shadow land, and caught hold, as it were, upon the very gates of heaven. How beautiful thus to live and thus to die! Such a death may well be considered among the Christian's treasures. "To live is Christ; and to die is gain."

The deceased was to the writer as a dear elder sister, and I loved her as such. Many times has she corrected the waywardness of my youth, and assisted in teaching me to experience the holiness of God. We are thankful that she has lived, and that through her example of patience and goodness we have been made better. To her two little orphaned girls we can only say: We taught you how to live, and has given you the rich legacy of how to die; follow her precepts, and your end will be like hers. And now to her dear sister, who still survives her, we can only say: Yet a little while. Just a little more of toil and strife, and the angels shall come: "Well done, thou good and faithful servant." "It is enough; come up higher and enjoy the rest prepared for you;" and swell the blood-washed throng marching through the gates to the New Jerusalem, and claim the treasures laid up in that city whose builder and maker is God.

M. P. M.

West Carroll Watchman please copy.

RESOLUTIONS—In memoriam—by Williamsburg Station Sunday-school:—Mrs. AMELIA L. BLOUNT, the wife of Thomas C. Blount, died in Williamsburg May 28, 1882, aged thirty-two years. She professed faith in Christ in early life, connected herself with the Mount Zion Baptist Church, and has ever lived a consistent, devoted Christian. She became a member and teacher of our school fourteen months before she died. Her labors there, we trust, were greatly blessed. She was regular and prompt in her attendance as long as her health would permit. And when she could no longer attend she sent to be excused in the following words: "Beg to be excused from attending Sunday-school for awhile on account of my health. Get some one to hear my class until I get able, which I hope will be soon. My soul's delight is in Sunday-school."

Resolved, That it has pleased our great Father and Ruler to separate the ties that bind us together, and to call to himself our beloved sister to a perfect life of existence.

Resolved, That we, the survivors of this school, in the bitterness of our sorrow for the separation of the ties that bind us together, do sadly realize the force of the loss in her departure from among us, and, with humble submission, will bow our heads to him who doeth all things well, and say, Thy will be done.

Resolved, That a copy of these resolutions be preserved with the records of our schools, and a copy be sent to the bereaved family, and one to the CHRISTIAN ADVOCATE.

Adopted May 28, 1882.

J. M. STRALEY, Sec.

BRISTER—Died in Bogue Chitto, Miss., on the sixteen of May, 1882, little CLIDE, infant child of H. E. and E. E. BRISTER, aged five months and thirteen days.

The deceased was an interesting and lovely little babe, admired and loved by many, as the anxious and paternal care manifested by many watchful friends throughout his illness would clearly prove. Many sleepless nights were spent by weeping parents and kind-hearted friends around his little bed, and nothing was spared that could be done to stay the afflicting hand of Providence. That unfeeling power that seemed so long to waver on the verge of an eternal separation, crept in turn hopes and disappointments, finally quivered away, as the dawning rays of a western sun, into that night that waited the gentle spirit of little Clyde into the bright realities of eternal day.

Weeping parents, mourn not for your departed idol. He is gone forever from this earth; but he is at home in heaven with Parent; where pains and tortures will never more be felt. Dry your tears, and let the remembrance that your heavenly Father does all things for the best be your consolation. He who afflicts will heal your sorrows, though your loved one in death is sleeping.

H. P. L.

FAUST—*Whereas*, It has pleased almighty God, in his infinite wisdom and power, to remove by death from amongst our dear and much-beloved pastor, Rev. J. E. Faust; therefore, be it

Resolved, That we, the members of the Methodist Episcopal Church Sunday-school, humbly bow with reverence to his holy will, and, while we feel that we are a smitten and bereaved people, we thank God that we have been blessed in having so faithful a guide, so devoted a pastor, and so loving a friend.

Resolved, That we, as members of the Sunday-school, will pray more earnestly for God's holy spirit to enable us to follow his teachings and example.

Resolved, That we tender our heartfelt sympathies to his bereaved family, and commend them to the blessings of our heavenly Father.

Resolved, That copies of these resolutions be sent to our town papers, and to the Alabama Christian Advocate, and to the NEW ORLEANS CHRISTIAN ADVOCATE for publication, and that they be placed on our Sunday-school record.

JOS. W. HALL, for Committee.

Selma, Ala., June 18 1882.

EASON.—SISTER ELIZA AGNES EASON died in Caldwell parish, La., May 21, 1882. Her maiden name was Hope. She was born near Louisville, Ky., May 8, 1825. Her parents moved to Macon county, Ga., while she was a girl, and there, at the age of nineteen, she married James A. Eason, and moved with him to Louisiana where he died about 1859. She was converted at the age of sixteen, and joined the Methodist Church, of which she remained a faithful member till her death. The writer never knew her; but her friends say: "She was a truly devoted Christian." Her daughter says: "She was more religious the last year of her life than before." Though unconscious for some time before she died, yet her life was such as to assure us that she was ready to cease from labor and enter into rest.

J. D. HARPER.

VAN HORN—THADDEUS ROBERT, infant son of William L. Van Horn, M. D., and Fannie M. Bridger, was born in Columbia, Caldwell parish, La., September 19, 1881, and died June 7, 1882. He was a bright, beautiful child, the pride and joy of his parents, and the pet of those who knew him. Having filled up his mission of gladness for a short time, the Saviour took the little one to a better, brighter world above.

J. D. HARPER.

DEATH'S MASTER.—A Christian woman was lately dying of internal cancer. She was attended by a Roman Catholic nurse, who was very much astonished at the calm patience and peace of the poor sufferer. A friend of mine called to see her one day. The door was opened by the nurse.

"How is Mrs. Blank to-day?" inquired my friend.

"She is very ill, sir," was the reply. The nurse then gave the following details: "Last night she was seized with violent pain and I thought she was dying. I said to her:

"'You are dying; shall I send for a clergyman to prepare you for death?'

"'O, no,' she said, 'I want no minister, for I am ready to die at any moment.'

"'But,' I said, 'are you not afraid to die?'

"'No, indeed, not a bit,' she replied.

"'Tell me why you are not afraid to die, when you have not been prepared by your clergyman, nor received the rites of your church,' I said.

"'Because,' she replied joyously, '*I belong to death's Master*. I am a poor sinner saved by grace.'"

A CHEERFUL FACE.—There is no greater every day virtue than cheerfulness. This quality in man among men is like sunshine to the day or gentle renewing moisture to the parched herbs. The light of a cheerful face diffuses itself and communicates the happy spirit that inspires it. The sternest temper must sweeten in the atmosphere of continuous good humor. As well might fog and cloud and vapor hope to cling to the sun-illumined landscape as the "blues" and moroseness to combat jovial speech and exhilarating laughter. Be cheerful always. There is no path but will be easier traveled, no load but will be lighter, no shadow on heart or brain but will lift sooner in presence of a determined cheerfulness. It may at times seem difficult for the happiest tempered to keep the countenance of peace and content, but the difficulty will vanish when we truly consider that sullen gloom and passionate despair do nothing but multiply thorns and thicken sorrows. Ill comes to us providentially as good—and is as good, if we rightly apply its lessons. Why not, then, cheerfully accept the ill, and thus blunt its apparent sting?

HOW EACH MAN BEGINS.—Cornelius Vanderbilt began life with an old pirogue running between Staten Island and New York City, carrying garden stuff to market. With two or three thousand dollars from that source he entered upon steadily increasing enterprises, until he amassed the enormous sum of $40,000,000.

A. T. Stewart first bought a few laces at auction, opened his way to success in a dingy little shop in Broadway, near the site of his wholesale establishment. Years of rapid, honest, shrewd management and wisdom in things both great and small have made him the commanding merchant of the nineteenth century.

Daniel Drew, in his early life, was a cattle driver at the munificent sum of 75 cents a day, and he has now driven himself into an estate valued at from $25,000,000 to $30,000,000.

George Law was 15 years of age, was a common day laborer on the docks, and at present counts his fortune at something like $10,000,000.

Robert J. and Alexander Stuart, the sugar refiners, in their boyhood sold molasses candy, which their widowed mother had made, at a cent a stick, and to-day they are worth probably $5,000,000 to $6,000,000.

Marshall O. Roberts is the possessor of $1,000,000 to $5,000,000, and yet until he was twenty-five, he did not have $100 he could call his own.

H. B. Claflin, the eminent dry goods merchant, worth, it is estimated, $10,000,000 to $15,000,000, commenced the world with nothing but energy, determination, and honesty.

COMETS.—A great local increase of solar action is predicted when huge meteoric masses fall upon the sun. Now, if it chanced that some large comet, arriving from outer space, should fall directly upon the sun, it is most probable that as Newton once suggested the effect would be a great though temporary, increase of the sun's light and heat. Some comets have come near enough to remind us of the possibility of such a catastrophe. Newton's comet, first passed at a distance of less than a third of the sun's diameter from his surface, and the comet of 1811 came even nearer. A very slight change in the direction of either comet, when still at a great distance from the sun, would have led to the catastrophe Newton feared. It may be that the catastrophe would do little harm, or would only affect the comet itself. But for my own part I can not but think that the inhabitants of this world have far more to fear from the fall of a comet upon the sun than from the once dreaded collision of a comet with our earth. It is no unreasonable inference that the great conflagration which caused the star in the northern crown to blaze out so remarkably was produced by the downfall of a comet or flight of meteoric masses upon that orb. In this case it is quite within the bounds of possibility that our sun may one day experience a similar fate. For aught that is certainly known, the more daily continuance of the sun's light and heat may be due to causes which need only to be excited to unusual activity to hasten the prophecy of St. Peter fulfilled. The day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise; and the element shall melt with fervent heat; and the works that are therein shall be burned up.—Expanse of the Heavens.

MISCELLANEOUS.

TARRANT'S SELTZER APERIENT

The Gentle Way is Best.—In dyspepsia, liver complaint, and constipation, the diseased organs are preternaturally sensitive and tender. Do not use them roughly. An alterative like TARRANT'S SELTZER APERIENT, that tones, corrects and purifies the system without unduly exciting or irritating either the stomach, the liver, or the bowels is the true specific in such cases. Reason teaches this, and experience confirms it.

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Should any one contemplating putting up a new gin not be familiar with these gins, we will take pleasure in sending them such testimonials as will convince the most skeptical that we do not claim too much for them.

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JANUARY 1, 1881.

Gross fire assets.....$12,167,838 14
Fire liabilities, including paid up capital.....5,877,957 54
Net surplus.....$6,290,580 90

STATEMENT OF THE U. S. BRANCH.
JULY 1, 1881.

Assets.....$4,592,218 18
Liabilities.....2,560,166 52
Surplus.....$2,032,051 66

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HENRY V. HIDDEN,
Resident Secretary.

JULES F. BRUX, Assistant Resident Secretary.
CLARENCE F. LOW, Deputy Asst. Resident Secty.
New Orleans, October 20, 1881. novem

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Lloyd B. Coleman,
New Orleans, April 26, 1882.

PRICES CURRENT.

REVISED AND CORRECTED WEEKLY.

ADVOCATE OFFICE,
New Orleans, Monday, June 26, 1882.

Our readers should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher prices must be paid.

SOUTHERN STAPLES.

	To-day.	Sat.
Cotton, ₱ lb.		
Low ordinary	9⅛	9⅛
Ordinary	10⅛	10⅛
Good ordinary	11⅛	11⅛
Low middling	12	12
Middling	12⅛	12⅛
Good middling	12⅝	12⅝
Middling fair	13	13
Sales to-day	600 bales.	
Receipts since our last	662 bales.	
Receipts previously	1,167,837 bales.	
Sugar, ₱ lb.:		
Fair	7⅞	7⅞
Fully fair	— —	8⅛
Prime	8¼	8⅜
Choice	— —	8⅝
Yellow clarified	8⅝	8⅝
White clarified	8⅞	9⅛
Powdered	10⅛	10⅛
Crushed	— —	— —
Molasses, in bbls., ₱ gallon:		
Common	45	47
Fair	60	52
Prime	55	58
Choice	— —	— —
Rice, Louisiana, ₱ lb.:		
Common	5	5⅛
Fair	6⅛	6⅝
Prime	7¼	7⅜
Choice	7⅝	7⅝

GROCERIES.

Butter, ₱ lb.:		
Western	18	29
New York	— —	— —
Coffee, ₱ lb.:		
Rio, ordinary	— —	8
Rio, fair	— —	9¼
Rio, prime	— —	10¼
Cheese, ₱ lb.:		
Western factory	— —	— —
English dairy	— —	— —
Candles, ₱ lb.:		
Best brands	14½	14¾
Corn Meal, ₱ bbl.:		
Choice K'd	4 20	4 25
Flour, ₱ bbl.:		
Superfine	— —	— —
XX	— —	— —
XXX	5 75	6 00
Choice XX	6 60	6 80
Choice XXX	— —	— —
Fish:		
Mackerel, No. 1, ₱ bbls	8 25	9 00
Half barrels	4 50	5 00
Kits	77	82
Mackerel, No. 2, ₱ bbls	7 40	8 00
Half bbls	4 00	4 50
Kits	70	77
Mackerel, No. 3, ₱ bbls	7 10	7 75
Half bbls	3 85	4 30
Kits	64	73
Codfish, ₱ lb	— —	— —
Herring, ₱ box	— —	— —
Oils, ₱ gallon:		
Coal, in cases	— —	— —
Coal, in bbls	— —	— —
Linseed, raw	— —	61
Linseed, boiled	— —	64
Cotton seed	41	50
Lard	75	92
Soap, ₱ box:		
Magnolia	— —	— —
Olive	— —	2 55
Palm	— —	3 00
Castile	— —	— —
Soda, ₱ lb	— —	2 75
Starch, ₱ lb	— —	— —
Salt, ₱ sack:	4	4½
Coarse	— —	— —
Fine	75	85
	95	1 20

GRAIN AND FEED.

Corn, in sacks, ₱ bushel:		
Yellow	— —	— —
White	— —	— —
Mixed	— —	1 05
		90
Oats, ₱ bushel:		
Western	52	53
Red rust-proof	46½	47½
Bran, ₱ 100 lbs.:		
Choice	— —	90
Hay, ₱ ton:		
Prime	26 00	27 00
Choice	28 00	29 00
Cow Peas, ₱ bushel:		
Mixed	1 50	1 75
Clay	1 25	1 75

PROVISIONS.

Bacon, ₱ lb:		
Breakfast	14	14½
Shoulders	— —	9⅞
Sides, clear rib	— —	14
Sides, clear	— —	— —
Hams, sugar-cured	14	15¾
Mess Pork, ₱ bbl	— —	23 00
Dry Salt Meat, ₱ lb.:		
Clear rib sides	— —	— —
Clear sides	— —	— —
Shoulders	9¾	9¾
Lard, ₱ lb.:		
Choice, in kegs	— —	— —
Choice, in tierces	11¾	12¼
		11¾

ESCULENTS.

Potatoes, ₱ bbl.:		
Irish	2 50	3 00
Sweet	— —	3 00
Onions, ₱ bbl	2 50	3 00
Apples, ₱ bbl	— —	— —
Cabbages, ₱ lb	— —	— —
Sour Krout, ₱ bbl	— —	3 50

BALING STUFFS.

Bagging, ₱ yard:		
India	— —	— —
Jute	— —	— —
Baling Twine, ₱ lb	— —	15
Ties, ₱ bundle:		
30 ties and buckles	— —	1 50

SUNDRIES.

Poultry, ₱ dozen:		
Grown chickens	5 50	6 00
Young do	2 00	4 00
Ducks	3 00	3 50
Geese	— —	4 00
Turkeys	9 00	12 00
Eggs, ₱ dozen:		
Western	13	16
Southe	16	17
Honey:		
Strained, ₱ gallon	50	75
Comb, ₱ lb	— —	— —
Pecans, ₱ lb.:		
Louisiana	— —	— —
Texas	— —	— —
Oranges:		
Louisiana, ₱ bbl	— —	— —
Foreign, ₱ box	9 00	10 00
Wool, ₱ lb.:		
Louisiana	21	23
Texas	— —	— —
Feathers, ₱ lb.:		
Geese	— —	— —
Hides, ₱ lb.:		
Country green	— —	— —
Dry salted	7	7¼
Dry flint	10	10¾
	12	12½
Ox Horns, each	— —	6
Tallow, ₱ lb	— —	9
Cotton Seed, ₱ ton:		
In sacks	— —	12 00
Meal	23 50	24 00
Oil cake	— —	28 00
Cooperage, ₱ each:		
Sugar hogsheads	2 50	2 75
Molasses barrels	— —	1 35
Half barrels	— —	1 05
Kegs	— —	75
Oak Staves, per 1200:		
Kegs	— —	60 00
Barrels	70 00	75 00
Extra claret	100 00	105 00
Extra hogshead	140 00	145 00
Extra pipes	190 00	200 00
Tobacco:		
Low lugs	— —	5½
Medium	— —	6¾
Good to fine	— —	— —
Low leaf	— —	— —
Medium	8¾	9
Good	— —	10
Fine	— —	— —
Selections	— —	— —

BE KIND TO THE SICK.

The only medicine tonic specially adapted to enfeebled invalids and infants is Brown's Iron Bitters. It will not injure the most delicate, but gives new life and new strength to both mind and body. All leading physicians are now recommending it in preference to all other tonics.

Rev. Phillips Brooks, of Boston, accepts from his parish a leave of absence of one year to be spent in Europe, but declines to have his salary continued during his absence.

NEWS OF THE WEEK.

DOMESTIC.

CHICAGO, June 21.—The condition of the strikers who struck against wages ranging from $1 50 to $2 per day is becoming pitiable. Their boasted reserve fund does not hold out, and many of them are actually suffering. They only grow more stubborn, however, preferring to depend on the town for support to yielding their point.

Hon. J. B. Grinnell, of Iowa, is here to solicit aid for the cyclone sufferers in Iowa. He visited a number of citizens, and received great encouragement. J. V. Farwell announced that his check for $1000 was ready for the committee.

FALL RIVER, Mass., June 21.—Owing to the large and constantly increasing stock of print cloths there is a talk of shutting down the mills for a brief period and thus relieve the market.

NEW YORK, June 21.—The striking type founders of Conner & Co. went to work to-day at all advance of wages, but not at the rates asked.

WASHINGTON, June 22.—The government does not appear to have made much progress toward convicting the accused parties in the star route cases. Fraud has been shown, but a conspiracy has not been provon. As conspiracy is the very essence of the crime charged, it must be proven before there can be a conviction.

DES MOINES, June 22.—The following estimate is made of the damage done by the cyclone in the various counties of this State: Boone, $20,000; Story, $30,000; Jasper, $50,000; Powerkiek, $10,000; Keoknk, $100,000, Henry, $1,200,000; Pocahontas, $10,000. The Chicago and Rock Island Railway Company lose in merchandise and property $41,000, and the Iowa Central Railway Company $10,000. The total loss is estimated at from $2,500,000 to $3,000,000.

CHICAGO, June 22.—It is announced that Prof. Swing has retired from the editorial control of the Alliance (religious paper) and will be succeeded by George C. Milton, whose antagonistic views recently caused his retirement from the pastorate of Unity Unitarian Church.

NEW YORK, June 23.—The striking railroad laborers to-day visited the Erie freight houses in Jersey City and frightened the Italian laborers away. The latter were taken back to Castle Garden. The strikers notified them through interpreters that if they returned to work they would be thrown overboard.

FRANKFORT, Ky., June 23.—Among those who professed conversion at the meeting held by the "Mountain Evangelist," Rev. George O. Barnes, at the Opera House last night, was Gov. Luke Blackburn. It is understood Gov. Blackburn will unite with the Protestant Episcopal Church, in Louisville, next Sunday.

BILOXI, Miss., June 24.—It is now believed that there is not, and has not been, any yellow fever on the Norwegian vessel sent from Pensacola to the Ship Island quarantine.

AUGUSTA, Ga., June 24.—At a mass meeting of Democrats of Richmond county, to-day, resolutions were adopted indorsing Alex. H. Stephens for Governor, and James C. C. Black for Congress from the Eighth District.

WASHINGTON, June 24.—The result of the special meeting of the Cabinet last evening, in considering the case of Guiteau, was made known officially this morning by the statement from the Attorney General that the plea for a respite had been refused.

DUBUQUE, June 25.—Reports of the cyclone at Emmettsburg, Ia., telegraphed from Fort Dodge yesterday afternoon, prove to be greatly exaggerated. There was a severe storm and four or five buildings were blown down, but no one was killed.

SOUIX CITY, Ia., June 25.—Further reports show that the cyclone hurricane which wrecked Primghar, struck Hospers, fifty miles northeast of Sioux City at six A. M. and destroyed the Presbyterian Church, school-house, carpenter shop and twenty-five residences and barns. It lasted only fifteen minutes. Henry Gaule, a farmer, was fatally injured. The course appeared to be from west to east, in a path about five miles wide for fifteen miles.

FOREIGN.

LONDON, June 21.—Mr. Gladstone receiving a deputation of Scotch farmers to-day spoke strongly in favor of compensation for improvements made by tenants, and the abolition of entail, though he despaired of legislation on the subject this year.

Police precautions for the safety of Mr. Gladstone, which was recently allowed to lapse, have again been resumed.

PARIS, June 21.—The Senate has commenced the discussion of the bill for the readmission to France of American pork. The clauses of the bill will be discussed on Thursday.

The bill for the sale of the Crown jewels and diamonds has passed the Chamber of Deputies by a vote of 315 to 90, with an amendment of the committee that the proceeds shall be applied to the fund for disabled artisans.

HAVANA, June 22.—Yesterday the police arrested Cannon Leon Bernard, a Belgian, who defranded various Belgian religious societies to the amount of 3,000,000 francs. Bernard was about to embark for St. Thomas. The capture was due to the activity of the Belgian Consul.

LONDON, June 22.—The Times correspondent at Alexandria say: It is generally believed that if the Khedive goes to Cairo he will not return from there alive. The fleet here consists of seven English ships, seven French, two Greek, one Italian, one Austrian, one German, one American, one Russian and one Turkish.

The torpedo depot ship Hecla sailed from Portsmouth to-day for Egypt. She has on board a vast store of explosives, several torpedo boats and a detachment of marines.

PARIS, June 22.—In the Chamber of Deputies, to-day, M. DeFreycinet, Prime Minister, said that France and England have given their ambassadors instructions fixing as a basis of conference, re-establishment of the rights of the Sultan, maintenance of the rights of the Khedive, preservation of the liberties of the Egyptians, and observance of the international engagements of Egypt.

The Senate, despite a favorable speech by M. Tirard, Minister of Commerce, has rejected the bill on the importation of foreign pork, on the ground that it did not offer sufficient guarantee against trichinosis.

ALEXANDRIA, June 22.—Dervisch Pasha has received a telegram from the Sultan, instructing him to use his efforts to induce Arabi Pasha to proceed to Constantinople before the first sitting of the conference and stating that the Sultan is satisfied with the attitude of Arabi Pasha. It is believed that Arabi will decline to go to Constantinople. The Sultan has also telegraphed to the Khedive, expressing satisfaction at his course and promising to use every means to strengthen his authority.

The exodus of Europeans is diminishing. Much sensation has been caused by an official violently denouncing Europeans at a reception given by the Khedive.

DUBLIN, June 22.—The iron-clad Belle Isle has been suddenly ordered to proceed from Kingstown to Egypt. She will reinforce the ships guarding the Suez canal.

MACCLESFIELD, June 22.—The silk trade here is more depressed than it has been a quarter of a century. Hundreds of weavers have emigrated to America.

LONDON, June 23.—An Alexandria correspondent telegraphs that he is informed on the best authority that if France and England interfere actively in Egyptian affairs, Arabi Pasha will blow up the Suez canal, cut the railway to Cairo, and oppose the landing of European troops in Alexandria. If beaten he will retire to the desert, where he is promised the support of 30,000 Bedouins, partisans of Prince Halem. The Egyptian Ministry are prepared to sanction the above on patriotic grounds.

ST. PETERSBURG, June 23.—The Golos says: Five important firms of Moscow have formed a syndicate for the promotion of cotton cultivation in Central Asia. They propose to engage American experts to superintend the cultivation of the plant.

LONDON, June 24.—The Chester, another tank vessel, has also been ordered to the Mediterranean. The Admiralty now deem it desirable to guard the Suez canal by a number of small, swift gunboats, instead of by two guard ships, as originally intended.

Special police are guarding the premises of the London Times owing to the receipt of a threatening letter purporting to come from the Fenian association.

ARMAGH, Ireland, June 24.—Several hundred men marched through the city to-day in military order, singing rebel songs and excerning the Queen. They were afterward drilled.

HAVANA, June 24.—There were forty-four deaths here from yellow fever during the week ending yesterday.

ALEXANDRIA, June 25.—The Sultan has conferred the order of Medjidie of the first class upon Arabi Pasha. He has also presented the Khedive with a souvenir in diamonds, and conferred upon Sultan Pasha a distinction of high rank. Razheb Pasha has telegraphed Count De Lesseps, contradicting the report that the Suez canal is in danger.

ALEXANDRIA, June 26.—An uneasy feeling continues to prevail along the Suez canal. It is rumored that a number of cases containing explosives, accompanied by men in uniform, have arrived at Ismaila and have been deposited in inoccupied public buildings under the supervision of the Governor.

SMYRNA, June 26.—A strong shock of earthquake was felt here yesterday. Five iron-clads arrived here Saturday. It is presumed they will go to Crete or Egypt.

PORTSMOUTH, June 26.—Three hundred marines and three hundred men of the Marine Artillery have been ordered to embark on the troop ship Orontes, which sails for the Mediterranean Wednesday.

LONDON, June 26.—The Press Association reports that the War Office, on Monday, issued orders for 20,000 stand of arms and accoutrements to be ready in four days, with a view, it is believed, of calling out the army reserves within three days.

Mr. B. B. Bruce of Cleveland, O., writes: "I felt generally unwell. Not desiring to get into the clutches of some rapacious doctor, I stepped into a drug store and inquired if they had a remedy that would cure anything and everything. The clerk promptly handed me a bottle of Brown's Iron Bitters. I said, 'Is it good for dyspepsia?' He replied, 'There's nothing better.' 'My urine isn't just the right color, I guess my kidneys are out of order.' 'Just the thing,' said he, 'for kidney disorders; you will find it strengthens all parts of the body, and very refreshing to the mental faculties.' 'Just the thing I want,' thought I, and it suited my complaint precisely. I never before believed in 'cure-alls', and now I make Brown's Iron Bitters the only exception, for I really believe it will relieve any disease that human flesh is heir to."

A meeting of the Board of Trustees of Centenary College, Jackson, La., is called for July 5, 1882, at nine A. M. A full attendance of Board is requested,

CHRISTIAN KEENER, Secretary. J. C. KEENER, President.

Will the preachers of the Jackson District, Mississippi Conference be so kind as to send me the names of those who expect to attend the District Conference at Madison. You will confer a favor on me by attending to this at once.

P. A. JOHNSTON.

MADISON, Miss., June 25, 1882.

Grand Council United Friends of Temperance.

OFFICE OF THE GRAND WORTHY PRIMATE,
Indian Bayou, La., June 10, 1882.

The Grand Council will meet at Vermilionville on Wednesday, August 16, 1882.

The Officers and Members of the Grand Council and Representatives of the Subordinate Councils will be present. Business of importance.

S. M. ANGELL, Grand Worthy Primate. WM. SHEPHERD, G. S.

CAMP MEETINGS.

Camp meeting at Cyprus Bayou Camp Ground will commence Friday before the second Sunday in August next, it will be conducted strictly on the self-sustaining principle. Persons who can not tent may make some arrangement with tent holders, for their support by furnishing supplies. It will be much easier for each one to furnish his own support in this way than for any one to feed the people enemies.

There will be a public tent for the accommodation of those who prefer paying their money, which will be kept at moderate rates. This camp ground is on the Pacific railroad eighteen or ten south of Shreveport, La.

JOHN CIPES, Pastor Caddo Circuit.

The camp meeting at the Beech Springs Camp Ground will commence on Friday before the first Sabbath in August, at eleven o'clock A. M. Beech Springs mission, Brandon district, Mississippi Conference. Ministers are respectfully invited to be with us.

JOHN A. VANCE, P. C.

The camp meeting at Lake Camp Ground, near Vicksburg and Meridian railroad will begin on Friday, July 28, embracing the fifth Sunday in July. All ministers are invited to attend.

I. L. PEEBLES.

The Camp meeting at William's camp ground, Pensacola district Alabama Conference will commence Thursday night, before the first Sunday in July.

S. H. COX, P. E.

SEASHORE CAMP MEETING.—The annual camp meeting for 1882, on Seashore Camp Ground, will commence on Wednesday, July 12, and continue for eight to ten days.

The camp ground is pleasantly situated directly upon the Gulf of Mexico, midway between New Orleans and Mobile, and but a few rods from the Louisville and Nashville railroad. Provision will be made for the entertainment and accommodation of all, tenters and visitors.

Considerable deduction has been made in the price of tents, cots, boarding, etc.

Comfortable tents can be rented either furnished or unfurnished. Reduced fares have been arranged with the railroads.

The fare from New Orleans to camp ground, round trip, is fixed at three dollars, and from Mobile round trip, two dollars and thirty-five cents, and tickets will be on sale at the respective depots, July 10-22 inclusive, and be good to return till the twenty-fifth.

Tickets will be furnished at the way-stations at proportionate rates per mile; get your tickets at stations before going into the cars.

All trains will stop at the Camp Ground going East or West, except the express train leaving New Orleans at 6:45 P. M.

The price of freight to and from the camp ground and all stations on the road will be one-half of the regular card rates each way, commencing ten days before and continuing to ten days after the camp meeting.

The Mobile and Ohio railroad will furnish tickets at all points between Okalona, Miss., and Mobile, to persons desiring to attend the camp meeting at three cents per mile, on sale from July 10, and continuing good to return to twenty-fifth.

The arrangements with other roads will be included, as we receive replies.

P. BALLARAN, Secretary. W. H. FOSTER, President.

Quarterly Conferences.

ALABAMA CONFERENCE.

GREENSBORO DIST.—THIRD ROUND.

Greensboro station	July 1, 2
Greensboro ct., at Bethel	1, 2
Newberne circuit, at Craig's Chapel	8, 9
Havana circuit, at Flatwood's	15, 16
Green circuit, at Shiloh	22, 23
Gainesville circuit, at Smile Chapel	29, 30
Cuba circuit, at York	Aug. 5, 6
Belmont circuit, at Jones' Bluff	12, 13
Forkland circuit, at Watson's Chapel	19, 20
Livingstone and Fulton, at Livingston	26, 27
Gaston circuit, at Smith's Camp Ground	Sep. 2, 3
Butler and Mt. Sterling, at Butler	9, 10
Choctaw circuit, at Choctaw Camp Ground	16, 17
Demopolis station	23, 24

District Conference will convene at York, Wednesday night, Aug. 2, instead of July 26.

25 B. ARQUHART, P. E.

The preachers of the Greensboro District will please send to me at York Station, the names of their delegates to the District Conference. Please attend to this brethren, at once, and save us much trouble.

H. T. JOHNSON.

LOUISIANA CONFERENCE.

DELHI DIST.—SECOND ROUND.

Rayville	June 10, 11
Oak Ridge	17, 18
Bastrop	24
Lind Grove	24, 25
Trenton	July 1, 2
Monroe	3, 4
Lake Providence	8, 9
Waterproof	15, 16
Tensas	22, 23

24 B. F. ALEXANDER, P. E.

SHREVEPORT DIST.—THIRD ROUND.

Shreveport	July 30, 31
South Bossier, at Cotton Valley	Aug. 5, 6
North Bossier, at C. Pinsburg	9, 10
Caddo, at Caddo Camp Ground	12, 13
Logansport, at Wesley Chapel	19, 20
Pleasant Hill, at Bethel Camp Ground	26, 27
Moorlingsport, at Greenwood	Sep. 2, 3
Coushatta	9, 10
Springville	16, 17
Natchitoches	23, 24
Many	27
Amcoco	30, 1
Sabine	Oct. 4
Mansfield	7, 8

District Conference will convene at Shreveport, on July 27, inst.

26 T. O. M'CLENDON, P. E.

OPELOUSAS DIST.—THIRD ROUND.

Plaquemine Brusle and Kimball's chapel at Cajun Coche	July 15, 16
Abbeville, at Prairie Greig	22, 23
Grand Coteau, at Grand Chenier	29, 30
Lake Charles	Aug. 5, 6
Calcasieu mission, at Sabine Station	12, 13
Sugartown, at Hope Well	19, 20
New Iberia	26, 27
Vermilionville, at Forest Grove	Sept. 2, 3
Washington	9, 10
Opelousas	16, 17
Franklin	23, 24
French Mission, at Cypre Mort	27, 28
Patterson ville and Morgan City	30, 1

District Conference, for this district, will convene at Opelousas, Wednesday, June 28, at 10 A. M. Arrangements will doubtless be made, on both lines of railroad, for delegates to pay going to Conference and return by certificate from Conference without further charge. The District Stewards will meet on Saturday, July 31, at the same place.

26 LEWIS A. REED, P. E.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DIST.—THIRD ROUND.

Oxford station	May 27, 28
Tuckapola circuit	June 1
Oxford circuit	3, 4
Banner circuit	23
Water Valley, Wood street	24, 25
Water Valley, Wesley chapel	24, 25
Grenada circuit	July 1, 2
Grenada station	8, 9
Charleston circuit	15, 16
Batesville and Wesley	22, 23
Coffeeville circuit	Aug. 5, 6
Pittsboro circuit	12, 13
Eureka circuit	19, 20
Panola circuit	25
Eureka circuit	26, 27

District Conference will be held at Tockapola, twenty miles East of Oxford, July 28, 29, 30. Preaching Thursday night.

25 K. W. JONES.

HOLLY SPRINGS DIST.—THIRD ROUND.

Holly Springs station	May 28, 29
Pine Mountain	June 3, 4
Cornersville	10, 11
Mt. Hall	24, 25
Early Grove	July 1, 2
Bethlehem station	8, 9
Holly Springs circuit	15, 16
New Salem	22, 23
Emory	29, 30
Ashland	Aug. 5, 6
Shaw Creek	12, 13
Hickory Flat	19, 20

26 T. W. DYE, P. E.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—THIRD ROUND.

Vicksburg	July 1, 2
Natchez	8, 10
Kingston circuit, at Locust Grove	11, 12
Warren circuit, at Red Bone	22, 23
Rolling Fork	29, 30
Mayersville	Aug. 5, 6
Fayette circuit, at Ebenezer	12, 13
Meadville	19, 20
Rocky Springs	26, 27
Canton	Sep. 2, 3
Mt. Olivet at Shiloh	9, 10

District Conference will meet at Utica, Friday July 14, at 9 o'clock A. M. Preaching on Thursday night before, opening sermon by Rev. W. E. Hallard.

21 G. S. WOODWARD, P. E.

JACKSON DIST.—THIRD ROUND.

Union	June 10, 11
Canton	11, 12
Soule Chapel	23, 24
Edwards	17, 18
Jackson	24, 25
Flagg's Chapel	29, 30
Clinton	July 1, 2
Benton	8, 9
Locust Grove	9, 10
Silver City	15, 16
Short Creek	22, 23
Yazoo City	23, 24
Madison Station	29, 30

The District Conference will meet at Madison Station, at 10 A. M., July 27.

The District Stewards will please meet at the same place, at 12 M., July 28.

24 W. L. C. BUNNETT, P. E.

BRANDON DIST.—THIRD ROUND.

Fannin, at Pelahatchee	July 15, 16
Brandon station	22, 23
Lake circuit, at Lake Camp Ground	29, 30
Marvin circuit, at Poplar Springs	Aug. 5, 6
Cato circuit, at Hebron	12, 13
Trenton circuit, at Bethel	19, 20
Newton circuit, at St. Mathew's Camp G.	26, 27
Raleigh circuit, at Price's Chapel	Sep. 2, 3
Decatur mission	9, 10
Beech Springs mission	16, 17
Walnut Grove circuit	23, 24
Philadelphia mission	30, & Oct. 1
Carthage circuit	Oct. 7, 8
Ludlow mission	14, 15
Forest circuit	21, 22

23 J. M. GANN, P. E.

MISCELLANEOUS.

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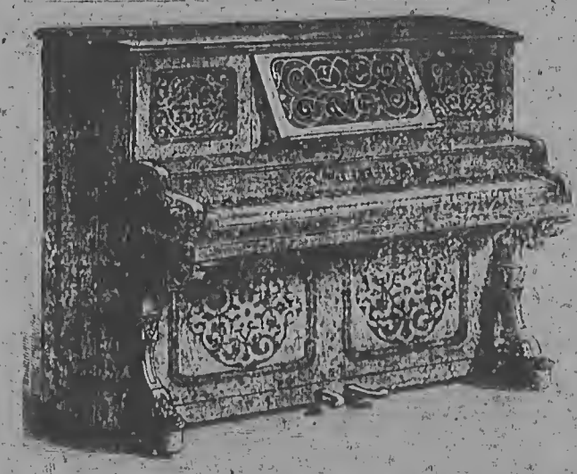

A FEW WORDS ON PIANOS.

Very few people actually know what pianos to buy. Many say they prefer an instrument like their mothers and grandmothers used to have one of the same make. What was considered a hundred years ago, would be called a thumper now; what suited our ancestors would not satisfy us. Music more than all other arts, is progressive, and the difference between the splendid pianos of old even Beethoven, played in, in comparison with the concert piano, say the Chickering of to-day, is as between the mail coach of our forefathers and a Pullman palace car of to-day. While Europe adhere to fixed old forms and scales, American manufacturers improve year by year. Among them alone have improved and reached a state of perfection, that cannot be excelled. The American piano, durability by their iron plates and bars, volume of tone by over stringing, elasticity of touch by perfection of action, vibration by enlarging sounding board." If a European piano has a value the American makers adopt it. There is no patent or copy-right on them. Take, for instance, the **CHICKERING** pianos of today, and compare them with those made fifty or sixty years ago, the difference is very clearly illustrated. So have the **MATHUSHEK** pianos patented features which they possess. Their pin block is of iron, the holes are bushed with maple, and the pins are of hickory maple, which gives them the solidity of iron, and keeps them in tune four times as long as other pianos. Therefore it is not advisable for people to buy French pianos on which the government collects about $100.00 in duties, for a better toned, better looking and more durable piano can be bought for less. I have no prejudice against foreign manufacture, and sold my self large numbers of them in fact that was at a time when American manufacturers made only square pianos. Since then, I have always strived to keep good, reliable and first-class pianos, and as all those who know me will testify to this policy, and fair dealing, I have built up my business, preferring wide praise to the few I have supplied with music.

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PHILIP WERLEIN, 435 Canal St.

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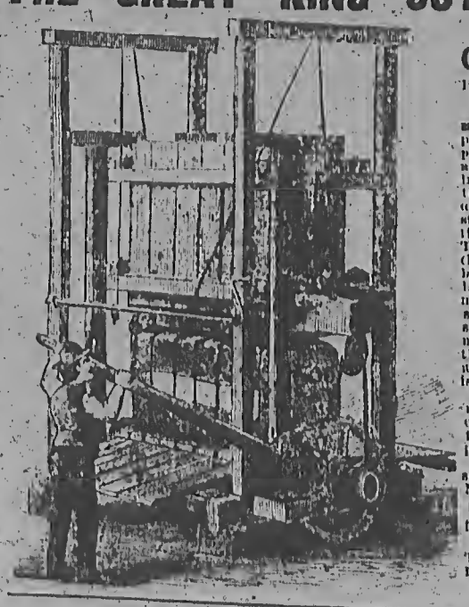

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